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The Republican.

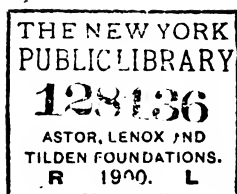
VOLUME XII.

FROM JULY 8, TO DECEMBER 30.

Perseverance in a righteous cause becomes the tyrant of tyranny—
turns tyranny into servility.

London:

PRINTED AND PUBLISHED BY R. CARLILE, 135, FLEET
STREET. 1825.



YROY WES
3105
YROY WES

DÉDICATION TO THE KING.

SIR,

I DEDICATE this the twelfth Volume of "The Republican," to you; because it contains a complete exposure of the mummeries of the association of Freemasons, of which you are the self-styled Grand Patron. In doing this, my aim is not so much to insult, as to shame; not so much to wound any man who is a Mason, as to instruct those who are not, in what Masonry consists.

As a native and an inhabitant of this Island, whether in or out of a gaol, I have felt ashamed to think, that the magistracy and the legislature of the country, particularly the chief magistrate, should patronize such a social abomination. A social abomination it is; for masonry is the practice of idle ceremonies that instruct not, of a sectarianism that divides mankind without adding to their morality, and that is in itself a process of lying and deception, a pretension to teach an important matter that turns out a vacuity, a trick that engenders nothing but base tricks, a game that must unman all who are identified with it, and lessen that sense of dignity which the upright and honest man, the man free from such tricks, can alone feel.

In the pages of the present volume, Masonry stands exposed in a manner in which it was never before exposed. It stands convicted of the most gross ignorance of its own emblems, and cannot further impose upon the credulous, where this volume is read. But more than this must be done; the oaths of Masonry must be submitted to the Legislature, in its next session, and evidence offered as to the correctness of the whole exposure.

In Masonry, we have found nothing but frivolities, such as unwarlike kings, and courtiers and priests, are fond of, and the mummeries practised at its meetings, are disgraceful to the otherwise progressing intelligence of the age. We want to exchange such frivolities for mechanic and literary institutions: we want a further knowledge of matter, and not of what were the secrets of men gone by, nor of who were the greatest fools in past ages.

I have before advised you to patronize the mechanic institutions, as a substitute for your patronage of Masonry. Were you to do this, you would become a greater monarch than Alexander; than Frederic; than Bonaparte. Kings must come to this, and he will be the wisest, who does it first and voluntarily. But if you neglect this and continue your patronage to Freemasonry, you will but rank among the last of royal fools. I have no objection to kings, if they will be but the wisest of men; if they will but seek a wisdom corresponding with their influence in society; but if they will place themselves at the head of all the fools and rogues in the country, both man and office should be warred with.

The association of Masons is an association of fools, of which

DEDICATION.

the pages of this volume bear ample testimony. He who patronizes them must be the patron of fools, and the more grand the more ridiculous. Let us suppose the Masonic association public; let us suppose a free admission to the public to witness all the ceremonies: would they be borne with? Could such an institution maintain itself in the face of day? No. Then why should it be kept up in secret, and why should it have the patronage of you, the Chief Magistrate?

It is known, even among Masons, that what is called the charitable part of Masonry is an addition, which the scrutinizing eye of the public rendered necessary, in the early part of the last century, as a cloak for the mysterious, the nonsensical parts. Without the pretence to charity and brotherhood, Masonry could not have survived the last century. This, therefore, is no reason why it should be now continued, as, whatever is good, may be preserved or transferred, and whatever is foolish and frivolous abolished.

There is evidence of progressing shame among the Masons, in the circumstance of the United Grand Lodge having abrogated the host of degrees above or beyond the Royal Arch. That was a curtailing of the nonsense, and we may hope that the shame will grow toward its immediate extinction, or that it be legislatively dealt with as all other secret associations have been dealt with. I pride myself upon the exposure, and from good information I learn, that I have shamed hundreds of Masons from the association, and even some of those who have not left it have expressed their shame, and pronounced it all trick and nonsense. Some person, professing to be a Secretary to a London Lodge, came to our shop in Fleet-street, and said, that new words, grips, and signs, had been rendered imperative, and were about to be adopted; he also observed, that the Grand Lodge had better have paid my fines than have witnessed such an exposure.

Other exposures have been made, during the last half year: that of the Odd Fellows is complete: and we are deficient in exposing none of the secret associations, but that called the "Orange," of which your brother of York is the secret Grand Patron.

The exposure of the Idol of the Jews and Christians, of which I sent your Majesty a copy, has also made, and is still making, a great noise. The Vice Society threatens a prosecution, and we wait for them, not in tears, but in smiles. This morning an elderly and respectable looking gentleman entered the shop and insisted that the painted God was not the idol of the Jews and Christians: "it is Carlike's God which you sell for a shilling:" and vain was the answer, *that Carlike kept no God, that he had "no idol but your Majesty."*

I crave your Majesty's patronage for the present volume of "The Republican," and I pledge myself to your Majesty, in return, to go onward in making all the necessary and useful exposures of the abuses which exist among, or are imposed upon, mankind. And in case the Vice Society prosecute, and a jury be found to perjure themselves by finding law offended where no law exists—that your Majesty will order your Attorney-General to enter a check to further proceedings—to further imprisonment, for an exposure of an abuse of this kind. Respectfully,
Fleet-street, Dec. 28, 1825.

RICHARD CARLILE.

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The Republican.

No. I, Vol. 12.] LONDON, Friday, July 8, 1825. [Price 6d.

AN EXPOSURE OF FREEMASONRY !

TO WILLIAM WILLIAMS, ESQ., M. P., PROVINCIAL
GRAND MASTER OF THE SOCIETY OF FREE MA-
SONS FOR THE COUNTY OF DORSET.

LETTER I.

SIR,

Dorchester Gaol, May 8, 1825.

I CALCULATE, that my last effort in Dorchester Gaol will be the annihilation of Freemasonry, at least, such an exposure of it, as shall shame sensible and honourable men from joining it, and draw many from it, if such there be among you. The Christian Religion, I have so far annihilated, as to shew, that no such a person as Jesus Christ ever existed, and that, the fable of that name is of Grecian and not of Jewish origin. This point shakes your pretensions as to an identification with the Christian idolatry. Against this exposure, Christianity can never again raise its head; though, doubtless, as a habit, and as an institution vastly profitable to thousands, it will linger on its existence for years, and its opponents will sustain further calumnies and persecutions. The Jews, as a nation, I have shewn to have originated with the Babylonian Colonization, as far as existing records lead us, that they never took possession of the land now called Judea, as described in the book of Joshua. I mention this circumstance, in particular; because, it will assist me in exposing the gross impositions which modern Freemasonry has established in its pretensions to antiquity. The existence of such a God, as any man has ever taught in hypothesis, I have clearly shewn to be impossible, which is another circumstance, that adds to my competency to shatter Freemasonry, as far as the pen can do it. This is the last deep-rooted delusion which I have to combat; and having done this, I may fairly consider, that I have triumphed over the powers of this hell in which I am engulfed, and that, like another Hercules, or another Jesus Christ, I shall rise again to the enjoyment of heaven, or a purified state of society.

Printed and Published by R. Carlile, 135. Fleet-street.

About a year ago, I wrote a paper on **SECRECY**, which was printed in No. 8, of **THE MORALIST**. My argument was, that there was scarcely an exception in which *secrecy* was not a vice. In that paper, I made the following allusion to **Freemasonry**:—

“ In sects and among parties, there is a sort of fundamental secrecy, that forms their stamina. There is an object concealed, which does not resemble that which is preached as the cause of associating as a sect or party. There is some advantage to be gained over other sects, as a monopoly of power, profit, or interest, with the few of the leading persons, who associate as a sect. In **Freemasonry**, for instance, there is a great cry of some profound secret among them; but the **GRAND SECRET** is, that they have no **SECRET**. There might be idle forms and ceremonies, as there are with most other sects; and there might be rules and regulations, for giving peculiar aid, in peculiar cases, to each other, as there are in most other sects; but, beyond this, there cannot possibly be a secret worth knowing to the whole of mankind; for, had there been such, it would certainly have been divulged; no oath, no tie, would have kept it from the general knowledge. There is a supposition of a secret, which occasions an apparent mystery, that it has never been divulged to the public, the whole of which has its foundation in the fact, that there is no secret that can excite enough of interest to occasion its being divulged. The fidelity of a **Freemason** consists in the absence of all ground to make a breach of faith. It is possible, that the junior members of the society might be led on step by step, under the supposition, that by and by, they are to know some grand secret; but it is a delusion; the time never comes, and habit becomes the stimulant to perseverance, and to the practice of similar delusions upon others.

“ **Masonry** originated in a very dark age, when there was, in fact, no knowledge among mankind, whereupon to found an important, or valuable secret; and had it been the invention of some scientific accomplishment, the progress of science, since that day, would have left it a matter of insignificance. But, it is evident, that **Masonry** does not consist in any thing useful to mankind as a whole, or even to the members as a sect, or we should see them possessing superior advantages, which we do not see; we should see them superior to others in knowledge and manners, which we do not see. The writer has seen **Masons** as ignorant and as base as the most ignorant and base of mankind; but he does not know, that he has ever known any thing pre-eminent in the knowledge or character of a **Mason**. The truth is—they are neither better nor worse for being **Masons**, and are on a level with the rest of mankind. It is evident, that **Masonry** communicates no kind of useful knowledge; or it would be visible. **Masons** would be distinguished from others, which is not now the case. Signs, forms, and ceremonies, peculiar to themselves, they might have; but this is not worthy of being called a secret; every class of children

is distinguished from every other class by such signs, forms, and ceremonies. It must consist of one of two things—an idle and useless association, or a wholly of interest among its members. It is said, that Masonry inculcates benevolence, humanity, brotherhood, and all the virtues; but all these virtues ought to be inculcated, in a more enlarged manner, and not under the denomination of Masonry. If Masonry has benefits which are withheld from the mass of mankind, that withholding constitutes inhumanity, malevolence, and vice. If it has no such benefits, it is an idle and mischievous association.

“As we are considering Masonry, more with reference to its much boasted secret, than in any other sense, it may be observed, in the first place, that Masons are but men; that men are only distinguished in superiority one over another by the amount of their knowledge, by the distance at which their knowledge removes them from other animals; that any secret of any importance could only exist in a matter of superior knowledge; that Masonry originated in a very ignorant age; and that, therefore, there can be no secret worthy of the consideration of mankind at this time. We repeat the apparent contradiction, but the fact, as applying to Masonry, that, *the grand secret is, that there is no secret.* Nothing but this could have withstood the curiosity, the fickleness, and the characteristic inconstancy of mankind. Cry up any thing as a mystery, and the ignorant, ever delighted or excited with the marvellous, will make this a marvellous matter, whilst it either has no meaning, or is a thing of the most common occurrence, when stripped of the names and strange qualities that have been given to it. Morality requires that there should be none of this deception upon the senses of the less discerning, that there should be no secrecy, that knowledge is an advantage which should be open and free to all, and that no one should deceive any other one upon any pretences whatever.”

When I wrote this paper, I had not seen any description of Freemasonry, beyond Mr. Paine's Essay upon that subject, which I have since learnt to be erroneous in all its inferences as to the secret or origin of masonry. And now, that the whole arcana of Masonry has been unfolded to me, I find, that I was correct in my deductions, and I pronounce the above extract to be a complete epitome of Masonry.

The publication of this paper in “The Moralist” excited an interest among some Materialists who had been Masons, and they began to express a wish that I should, by their assistance, expose the whole abuse. To this end I have been furnished with information from many persons, inhabiting very distant parts of England, and I find that the various information agrees so well, as to justify me in concluding, that I am master of all the Masonic signs, words, tokens, purposes and ceremonies.

I reasoned the matter with myself, upon the known relations of man to the things about him, and being free from superstition, I could not fail to come to a correct conclusion. Mr. Paine erred, in

giving the Masons a religious origin, and in inferring, that they were a sect which worshipped the sun or practised a secret religion. I saw, instinctively, that they could have no secret of any value to themselves or to others; and, as to a religion, I was sure, that nothing on that head, in this age of sects and superstitions, could require private association.

The truth is, that Masonry, as it now exists, is a modern association. It is not that sort of Freemasonry which existed prior to the change from the Roman Catholic to the Protestant Religion. Something of the new association was visible on the coming of the Stuarts to power in this country; but the civil war of the seventeenth century nearly annihilated it, by splitting it into royal, republican, and religious associations, and it can scarcely be said to have had a real existence, or a continuous existence, until the expulsion of the Stuarts, and the introduction of the present Guelph Family from Hanover. No printed documents appeared concerning the association, until the year 1722 or 3, and prior to the seventeenth century, none but practical Masons belonged to the association, with the exception of a compliment paid to a few distinguished individuals, a king or his minister, or persons of that class. No Mason of this day can give the least particular account of Masonry, as it existed prior to the eighteenth century. No authentic printed or manuscript documents, save one*, exist upon the subject. It is now a corrupted association, as it is well known, that money is the end and aim of proselytizing! Any ruffian, the trade is now out of the question, that can raise a few pounds, can be made a Mason: and if he can pay for it, he may go through all the degrees in one night. It may not be the case with every lodge, some may be more strict and respectable than others; but it is generally the case. It is now conducted upon the principle, that one fool makes many, and as you pay before you know what for, each fool has no benefit in retracing his steps; he sees, that he may as well continue in the association to eat and drink at the expence of other fools to come.

The name of the association, undoubtedly originated with the associations of real Masons before the Reformation. Prior to that time, Masonry, or Architecture, may be considered to have been the only science that was studied or encouraged; as all men in power were interested in encouraging it. Kings were fond of splendid palaces: the aristocracy of strong and splendid castles: and the Priests of splendid churches and religious houses. The Roman Catholics of this day renounce the epithet of *dark age*, as applied to the times of the predominance of their sect, and point to the splendid buildings which marked that era. The answer to this is, that the science of masonry was encouraged, and that science only, from whence we may infer, that every

* This is a manuscript obtained by Mr. Locke from the Bodleian Library, and shall be subsequently copied and commented upon.

thing of genius that existed was thrown into the furtherance of that science, as it dared not to shew itself in any other. When the Alchymists began to make their experiments, they were prosecuted as sorcerers; and to evade that persecution, they formed themselves into the secret association of the Rosicrucians. An association, which now seems to have been so changed or corrupted, as to be identified with modern Masonry, with a useless association, that encourages no one science, teaches no one useful thing, that communicates no one useful idea, but what may be gleaned from every book of morals. Real Masons have no connection with those now called Free Masons; the association is an idle mockery of their craft: and the Chemists of this day, the real descendants, in respect of science, of the Alchymists of old, have no identification with the association of Rosicrucians. It shews, clearly, how habits of sect or association attach themselves to successive generations of mankind after the original object for associating is gone out of date. And this sectarianism is perpetuated; because a few can profit by it. They feel a *vested right* in it, as you and fellow legislators so often talk about, and rather than relinquish it, they will inflict, or continue, any amount of injury upon the community at large, or on that portion which is affected by their conduct.

The splendid ruins, the masonic remnants, of Asia, of Africa and of Europe, are enough to assure us, that Masonry has long been a distinguished craft. With its filial craft, sculpture, it seems to have predominated over all others. But what connection has this distinguished craft with the royal and ragamuffin mummery now called Freemasonry? None whatever. No more connection than exists between a child's toy boat of paper or wood and the highest state of ship-building. The one is a mere child's play imitation of the other; and as Masons are children of the largest growth, their ceremonies deserve no better denomination than that of fools' play, or, with reference to the trick of getting money from the uninitiated, rogues' play. The present legislature, in its war upon all other associations, that might have been in some degree useful, is morally bound to put down this association of Freemasons, which has even been improperly, though specially, exempted in different acts of parliament. A more mischievous association never existed in this nor in any other country, as I shall prove, as I proceed in this exposure.

When the Roman Catholic Religion became predominant in Europe, it is known, that there existed associations of Masons. These associations were of different kinds. Some consisted of religious associations, and were a sort of moveable monastic sect, which went about in companies to build churches, chapels or other religious houses, without any other charge than that of maintenance for their labour. This will, in a great measure, account for the extent, solidity and splendour of some of these

buildings. The religious houses had the materials for building in their own hands, and labour they obtained for the mere distribution of that food in charity which they were employed to distribute. It was altogether a corporation concern, and not done, as now, by rates upon householders. This will account, too, for the size of some of the churches in parishes, where now, there is not a tithe of inhabitants enough to fill them. Almost every church had some tutelary saint, some relic and some peculiar festivals, on which, as is now the case in Roman Catholic countries, the people flock from surrounding parishes, not only to fill the church, but to form a mass of twenty or thirty deep around it. Here, then, is a reason for the existence of those large churches in small parishes, for which Mr. Cobbett cannot otherwise account, than by supposing that they were once more thickly peopled.

It is very probable, that these associations of Masons are as old as Masonry itself, and that Masonry was the first known science. We know nothing in human civilization, that can be put upon a level with the advanced state of Masonry that is evinced in the ruins of Palmyra, of Thebes, and of many other places in Asia and Africa. But it is preposterous, in modern Freemasons, in men of all trades, or without trades, to connect themselves, as a perpetuated association, with the artists, who raised those splendid monuments of Masonry, of which we have not even a history, not even a tradition.

Other associations of Masons existed in England, and in Europe generally, as soon as the Christian Religion became powerful and raised stately houses for worship and for religious associations. These were chiefly for the regulation of the trade in general, and of wages in particular. *These form the original of what are now called Freemasons.* But these were really a trade society, such as those of various trades now existing: and as Masonry then formed the principal trade, the Masons became a formidable body: at one time menaced by acts of parliament, even with death, for their combinations; at another, caressed and receiving charters from the Monarch. It is very probable, though we have no confirmation of the fact recorded, that the existence of the Masons, as a secret association, followed the Acts of parliament, which forbade them to refuse to work for stated wages, and which made the refusal, and any combination to raise their wages, a capital offence. Here was a stimulus for secret association. Here was reason sufficient for all that secrecy of proceeding which now forms but a disgraceful mummery with those called Freemasons. It is known, that these secret associations of Masons triumphed over the laws which were enacted against them, and that triumph might have stimulated the perpetuity of the secret associations of free and accepted Masons. But there is nothing to justify the existence of the foolery of modern masonic associations.

Again, the attempt, to connect the Masons of England or of Europe generally with those of Asia, is a gross imposition. There is no historical, there is no traditional, ground for it. And the association of modern Freemasonry with Rosicrucianism, with the Knights of Templars, Knights of St. John of Jerusalem, afterward Knights Malta, and so forth, is still more preposterous, and a paltry cheat upon the modern dupes of Masonry. To be sure, the Royal orders of Knighthood, and all these religious orders, form but a mummerly disgraceful to mankind; and a Chapter of Knights may be viewed as equally contemptible with a Lodge of Masons. Who can read of a King holding a Chapter of Knights, and see a number of men with fantastical dresses, with painted garters and ribbands, and a priest to pray with and to preach to them; who can think of a man kneeling down before another man and receiving a rap on the shoulder with a sword, to be told that he may then rise a Knight! who can think of a Chief Magistrate occupied in decorating warriors, and statesmen, and pimps, and cuckolds, with a ribband, a star or a garter, and not say, that it is disgraceful to see public men, or any men, wasting their time with such nonsense? What, but the most contemptible vanity can make a man respect a ribband, a garter, or a star, as an emblem of anything? What wise man values emblems? Why do we pity the Indian and the African for his admiration of trinkets, glass beads, and such like trifles, for which the most valuable articles may be obtained in exchange, whilst we see our highest official men amused with such trifles as an order of Knighthood, or a title, and ready to yield for it the most substantial benefits and the most honourable acquisitions. Wherein do our fancied great men differ from the poor ignorant Indian that values a bauble before all things? What honour can there be in a Ribband, a Garter, or a Star? What have these baubles to do with honourable conduct among mankind? Nothing whatever: and it is well known, that they are now the heralds of some disgraceful conduct, and not of honourable character. I would not change character and situation, if it were possible, with any Knight in Christendom; yet, I have neither stars, ribbands, nor garters, and would spurn them as an insult, if offered to me by any King in Europe. I had rather be the writer or speaker of one good sentence in favour of good laws, good morals, or good government; than be the holder of every order of Knighthood in Europe. And I feel assured, that I have written many good sentences on each of these three heads, and have assisted to print and promulgate many more. Away then with all your Knight Errantry and Knightly Vanity, with all your Masonic Degrees, with all your mummeries and associations, religious or political, or convivial, and come good laws, good morals, good government—come a well educated people free from all such nonsense, from all such sources of sectarianism and disagree-

men, t from all such disgraceful distinctions and associations, that do nothing but impede improvement and perpetuate ignorance.

Pythagoras has been called a Mason, and modern Masons have the ignorant vanity to call themselves, or their institutions a remnant of that branch of philosophy which he taught! They are also wild enough to associate themselves with the esoteric doctrines of the Egyptian Priests! It is on record, that both Pythagoras and Plato submitted to be initiated into the mysteries of these Egyptian Priests; but the most reasonable conjecture is, that these Priests held, as their esoteric or private doctrine, some true accounts of the history of the earth and of physics *generally*, which they did not divulge to the mass of the people. In Freemasonry, I find nothing philosophical; nothing that has more pretensions to philosophy, than these royal, tailor and milliner masons have, with their masonic tools, to practical masonry. In any matter of instruction, modern Freemasonry is contemptible indeed: as I shall by and bye explain.

Unnatural intercourse has been attributed to Masons, as they now exist in association, and though I do not believe any thing of the kind, I really think, that they, and all men who form secret associations, merit the imputation. There exist those who will insist, that all religious mysteries have originated in conjunction with the practice of this unnatural intercourse among men. I cannot clearly see this; though I am disposed to think, that it has been occasionally the case. One very learned man promises to adduce authorities upon the subject. That the practice has been imported from the same soil, whence our European religions have been imported, is certain: and that the practice has existed most, where the greatest religious pretensions have been made, is also certain. Nothing really good passes where women are necessarily or systematically excluded. They form the better half of mankind, and should partake of all that passes.

Out of the original Society of Freemasons has grown the ridiculous practice of getting some public man and even women and children to lay the foundation stones of public buildings, with a procession and other ceremonies. Thus we occasionally see a Prince, a Duke, or a Bishop, handling a trowel and a mallet, under the pretence of laying the first stone of a building! Really, it is time, that these fooleries were abolished, and that these Princes, Dukes, and Bishops, should not only play at Masonry; but take a turn up and down the latter with the hod. The conquered and oppressed Irish have served long enough in England as Bricklayers or Masons' labourers. I am for a turn about. I would educate the Irish to better labour and make the Priests and a useless aristocracy take their places. What say you, Irish Roman Catholics?

Having given a general outline of modern masonry, leaving the particulars to follow in a regular and distinct order, I infer, that

modern Freemasonry has no connection or identity with that which existed as a trade society among masons: that it has no antique character; that it is, in reality, in England, but a thing of the last century: that all its pretensions to traditions, which connect it with early associations of the kind, are false and cannot be proved: that it has no resemblance to what was originally called Freemasonry, and is no likeness of any thing that was in practice in the time of Pythagoras, or of the Egyptian Priests, or of the later religious associations of Christendom. It is very probable, that it has been the parent of similar nonsense called Druids' Societies, Orange Societies, Odd-fellows' Societies, and a variety of filthy spawn of that kind, generally the work of those who keep public-houses, to draw company and to sell their pernicious liquors to an infatuated and immoral crowd; but I shall now proceed to the minutiae of the institution, and show, that it cannot possibly produce any general good, and that it cannot fail to produce a general evil, as a source of sectarianism, of waste of time, of expenses of alehouse or tavern resort, and by teaching a multitude that none but those of their sect are entitled to their morality and benevolence.

The real degrees in Freemasonry are three, called the Entered Apprentice, the Fellow Craft, and the Master: or, in the modern trade phrase, the apprentice, the journeyman, and the master. It is quite ridiculous to suppose, that the Egyptian Priests, that Pythagoras, or that any of the religious associations of Knights, or Jesuits, or Monks of any kind, had any such degrees. It is evidently wholly a matter of mechanical origin. Modern Freemasonry has, to increase the amount of fraud, instituted nearly fifty degrees; for moving through every one of which there is something to pay, and nothing new to be learned but pass-words and signs.

A Lodge of Masons consists of the following officers: a *Master* who is styled *Worshipful*, and may be considered the chairman of the assembly. There may be also *Past Masters*, who have been Masters, and who are distinguished as to situation and conduct in the Lodge; but do not act authoritatively. The next to the Master, is the *Senior Warden*, then the *Junior Warden*, a *Senior Deacon* and a *Junior Deacon*, and, lastly, an *Inner Guard*, and a *Tiler*, or Door Keepers, the one inside, the other outside; of the door, armed with swords. Their several duties can be best explained by a formal description of the opening of a Lodge of Entered Apprentices. There are some slight variances in the proceedings of the several Lodges, and from time to time in the same Lodge; but the following description is nearly that of the Grand Lodge, and will, with subsequent explanations, enable any man to enter any Lodge—not that I recommend any thing of the kind. To witness the idle mummery is not a matter of sufficient interest to excuse the falsehood of assuming to be a Mason when a man is not.

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The company assembled to form a Lodge, the Master knocks for order, which is repeated by the Wardens, and the following dialogue begins :—

Worshipful Master: Brethren, assist me to open the Lodge. What is the first care in the Lodge?

Junior Warden. To see the Lodge properly tiled.

W. M. Direct that duty to be done.

J. W. Brother, Inner Guard, ascertain that the Lodge is properly tiled.

The Inner Guard knocks three times on the door, which is answered by three knocks by the Tiler, or outer guard, and is indicative that all is right, that there are no cowans or listeners about the Lodge. The Inner Guard reports to the Junior Warden, and the latter, with three knocks, and with signs to the Worshipful Master, reports that the Lodge is properly tiled. The W. M. then asks, What is the next care? which is answered by the Senior Warden—To see the Brethren appear to order as Masons.

W. M. See that duty done.

The Senior Warden examines the persons present by the signs of an Entered Apprentice, and, with signs, reports to the W. M. that none but Masons are present.

W. M. To order, Brethren, as Masons in the first degree. Brother, Junior Warden, How many principal officers are there in a Lodge?

J. W. Three, namely, the Worshipful Master and his two Wardens.

W. M. Brother, Senior Warden, How many assistants are there?

S. W. Three, besides the outer guard or Tiler, namely, the Senior and Junior Deacons and the Inner Guard.

W. M. Brother, Junior Warden, where is the outer guard or Tiler placed?

J. W. Without the door of the Lodge.

W. M. His duty?

J. W. Being armed with a drawn sword, to keep all cowans and listeners from masons, and to see that the candidate for admission comes properly prepared.

W. M. Brother, Senior Warden, where is the Inner Guard placed?

S. W. Within the entrance of the Lodge.

W. M. His duty?

S. W. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

W. M. Brother, Junior Warden, where is the Junior Deacon placed?

J. W. At the right of the Senior Warden.

W. M. His duty?

J. W. To carry the messages and commands of the Worshipful Master from the Senior to the Junior Warden, that the same may be punctually obeyed.

W. M. Brother, Senior Warden, where is the Senior Deacon placed?

S. W. At the right of the Worshipful Master.

W. M. His duty?

S. W. To carry communications and commands from the Worshipful Master to the Senior Warden and wait the return of the Junior Deacon.

W. M. Brother, Junior Warden, your constant place in the Lodge?

J. W. In the south.

W. M. Why are you placed there?

J. W. To mark the sun at its meridian, to call the Brethren from labour

to refreshment and from refreshment to labour, that profit and pleasure may be the result.

W. M. Brother, Senior Warden, your constant place in the Lodge?

S. W. In the west.

W. M. Why are you placed there?

S. W. To mark the setting sun, to close the Lodge by the command of the Worshipful Master, after seeing that every one has his just dues.

W. M. Worshipful and worthy Past Master, where is the Master's situation in the Lodge?

P. M. In the east.

W. M. Why is he placed there?

P. M. As the sun rises in the east to open and enliven the day, so the Worshipful Master is placed in the east, to open and enlighten his Lodge, to employ and instruct the brethren in Masonry.

W. M. Brethren, our Lodge being thus duly formed, before I proceed to declare it opened, let us invoke a blessing from the Great Architect of the Universe upon all our undertakings. May our labour, thus begun in order, be conducted in peace and closed in harmony.

P. M. *So mote it be.* (The Past Master then advances three steps, opens the Bible, and remains with his hand on it, until the ceremony finishes.)

W. M. Brethren, in the name of the Great Architect of the Universe, I declare this Lodge duly opened, for the purposes of Masonry in the first degree.

The W. M., S. W., J. W., I. G., and T. then give each three knocks, which announces the Lodge opened and calls the brethren to their seats, to order, &c. The Bible is opened at particular chapters, not worthy of mention here, and the business of the Lodge proceeds. If any doubtful brethren appear, they are made to take a new oath, that they are real Masons, and that they have not been expelled from any Lodge.

The Lodge being duly opened, we will now suppose a candidate applying for initiation. In the opening, we see nothing particularly objectionable; nothing but what is ceremony to be laughed at and despised by reasonable and sensible men. In the initiation of a candidate, we shall find ceremonies that ought to excite our abhorrence, and that really surprised me, on reading a description of them.

A candidate for initiation has to make and sign a declaration, that he wishes to become a Mason, that is, to be initiated into some ceremonies of which he is, or is supposed to be, utterly ignorant, and for which desire, he cannot, as a matter of course, assign a single reason beyond his curiosity. This, in itself, is an absurdity, that ought not to be tolerated, and one, that cannot be submitted to by a sensible and high-minded man. We shall find, that to be made a Mason, a man has to submit to that which is an absolute degradation—to have his pockets emptied of his money, whatever amount it may be, and not a word is said about returning it; to be stripped nearly naked, or naked to the waist; to be

hood-winked ; to have a halter round the neck, and to be led by that halter, with a sword pointed to the breast ; and to be slipshod. In this state, must a man submit to be led blindfolded, into a room full of company, who, of course, are tittering at the new, blind, and naked dupe, and what is to follow, whether decent or indecent, he knows not. He is warned, that, if he attempts to retreat, the halter will strangle him, and if he presses forward, he will stab himself with the sword that is made to touch his breast. I repeat, that a honourable high-minded man could never submit to such a degradation : he is ever after dishonoured : a base thing, whose oath or whose word I would not value at a rush, until he felt a positive shame at what he had passed through, in being initiated into the foolery called Masonry. The form of initiation is thus :—

The Declaration presented to the Lodge, and the Candidate proposed and approved, which is done by a ballot, if there be a division, a Brother called a Steward, is sent out to prepare him in an antichamber. This preparation consists of giving up all money, of putting off your dress to a nakedness above the small clothes, one knee bare, and to exchange your shoes for a loose pair of slippers, or, at least, to have your right heel loose and not confined in the shoe. You are blindfolded, and a rope, which is technically called, a Cable Tow, is put round your neck. In this state, the Steward leads you to the Tiler, or Outer Guard of the Lodge Door. The Tiler has to examine and see the candidate properly prepared, and to announce his approach by three knocks.

The Inner Guard announces an alarm, and is ordered to ask who is there. The Steward or Tiler answers :

A poor candidate is in a state of darkness, who comes of his own free will and accord, and also properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

I. G. How does he hope to obtain those privileges ?

T. By the help of God and the square of good report.

I. G. Halt, till I make due report. (turning to the Master) Worshipful Master—a poor candidate, in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, now comes of his own free will, and also properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

W. M. How does he hope to obtain those privileges ?

I. G. By the help of God, being free born and of good repute.

W. M. The tongue of good report has already been heard in his favour, do you, Brother Inner Guard, vouch that he is properly prepared.

I. G. I do.

W. M. Then let him be admitted in due form.

I. G. (to the candidate at the door) Enter free born and of good repute.

W. M. (to the candidate) As no person can be made a Mason unless he is free born and of mature age, I demand of you, are you free by birth and of the age of twenty-one years?

Candidate. I am.

W. M. Thus assured, I will thank you to kneel, whilst the blessing of heaven is invoked on our proceedings.

(W. M. prays) Vouchsafe thine aid, Almighty Father and supreme governor of the universe, to this our present convention, and grant, that this candidate for Freemasonry may so dedicate and devote his life to thy service, as to become a true and faithful brother amongst us. Endow him with a competency of thy divine wisdom, that, assisted by the secrets of this our masonic art, he may the better be enabled to display the beauties of true godliness (*masonry*) to the honour and glory of thy holy name*. So mote it be.

W. M. Candidate, or Mr. Noodle, in all cases of difficulty and danger, in whom do you put your trust?

Mr. N. In God.

W. M. Right glad am I to find your faith so well founded; relying on such sure support, and since your trust is so firmly placed, you may safely rise and follow your leader with a firm but humble confidence; for where the name of God is invoked, we trust no danger can ensue. The Brethren from the North, East, South, and West, will take notice, that Mr. Noodle is about to pass in view before them, to show, that he is a candidate properly prepared, and a fit and proper person to be made a mason. (He is then conducted round with certain ceremonies, hereafter to be explained.)

S. W. Worshipful Master, I present to you, Mr. Noodle, a candidate properly prepared to be made a mason.

W. M. Brother Senior Warden, your presentation shall be attended to; for which purpose, I shall address a few questions to the candidate, which I trust he will answer with candour:—

Mr. Noodle, do you seriously declare, on your honour, that, unbiassed by the improper solicitation of friends against your own inclinations, and uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?

Mr. N. I do.

W. M. Do you likewise pledge yourself, that you are prompted to solicit those privileges from a favourable opinion pre-conceived of the institution, a general desire of knowledge and a sin-

This form another proof, that Religion may be shaped to suit any thing; or any thing suit Religion. All mummeries coalesce.

R. C.

were wish to render yourself more extensively serviceable to your fellow-creatures?

Mr. N. I do.

W. M. Do you further seriously declare on your honour, that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your initiation, and, if once admitted, will afterwards act and abide by the ancient usages and established customs of the order.

Mr. N. I will.

W. M. Brother Senior Warden, you will direct the Junior Deacon to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Junior Deacon, it is the Worshipful Master's command, that you instruct the candidate to advance to the chair in due form. (This form is by three irregular steps.)

W. M. Mr. Noodle, it is my duty to inform you, that Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue. It possesses great and invaluable privileges to worthy men, and, I trust, to the worthy alone. Vows of fidelity are required; but let me assure you, that, in those vows, there is nothing incompatible with your civil, moral, or religious duties. Are you, therefore, willing to take a solemn obligation, founded on the principles I have stated, to keep inviolate the secrets and mysteries of the order?

Mr. N. I am.

W. M. Then you will kneel with your left knee, keeping your right foot in the form of a square, place your right hand on this book, which is the volume of the sacred law, while, with your left, you will support one point of these compasses to your naked left breast, so as not to hurt yourself: and then repeat the following obligation:—

I, Doodle Noodle, in the presence of the great architect of the universe, and of this warranted, worthy and worshipful Lodge of free and accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do, hereby and hereon, most solemnly and sincerely swear, that I will always hale, conceal, and never reveal, any part or parts, point or points, of the secrets and mysteries of or belonging to free and accepted masons in masonry, which have been, shall now, or hereafter may be, communicated to me, unless it be to a true and lawful brother or brothers, and not even to him or them, till after due trial, strict examination, or sure information from a well known brother, that he or they are worthy of that confidence, or in the presence of a just, perfect and regular lodge of accepted Freemasons. I further solemnly promise, that I will not write those secrets print, carve, engrave, or otherwise them delineate, or cause or suffer them to be so done by others, if in my power to prevent it, on any

thing moveable or immoveable under the canopy of heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible or intelligible to myself, or to any one in the world, so that our secrets, arts, and hidden mysteries, may improperly become known through my unworthiness. These several points, I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have *my throat cut across, my tongue torn out by the root and buried in the sand of the sea at low water mark*, or a cable's length from the shore, where the tides regularly ebb and flow twice in twenty-four hours, or the more efficient punishment of being branded as a-wilfully perjured individual, void of all moral worth and unfit to be received in this warranted lodge, or in any other warranted lodge, or society of masons, who prize honour and virtue above all the external advantages of rank and fortune, so help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Free Mason.

W. M. What you have repeated may be considered a sacred promise as a pledge of your fidelity, and to render it a solemn obligation, I will thank you to seal it with your lips on the volume of the sacred law. (Noodle kisses the book.)

Here I must stop and comment. If I know any thing of the law of this country, I proclaim the administration of this oath *unlawful*. It is the most offensive oath of the kind that ever came under my observation. I have many forms of it, relating to the Entered Apprentice, all agreeing in substance and effect, though varying in words, with the exception, that one of them omits the *throat cutting*. This makes me to infer, that the various lodges are not regulated by the precise words of each other, though the substance and effect is the same. But I infer also, that *this throat cutting is a genuine part of this most foul oath*; because one of the signs of the Entered Apprentice, called the penal sign, is, *to draw his thumb across his throat, as an expression of his will to have it cut, rather than expose the secrets of masonry, pretended secrets, indeed, for there is nothing worthy of being called a secret or mystery, nothing that any man might desire to conceal, but the taking of this most foul and unlawful oath, in a state of comparative nudity and blindness—blindness of the understanding as well as of the eyes; for the candidate knows not yet for what it is that he has promised to have his throat cut, rather than reveal, and this is a matter which must add to the illegality of this coarse and foul oath.*

Oaths, in general, are supposed to bind a man to his fancied god, in the way of promise; but this oath is a sworn violation of the law of the country; an oath made conditionally to violate that law; for it is even unlawful for a man to cut his own throat; and

his revealing of this nonsense called freemasonry, would not exonerate, from the penalty of the law, any man, who should even assault him. Nor is it any excuse to say, that, in reality, there is no secret to be revealed, and that, consequently, the oath is in its nature null and void. It is to all intents and purposes an illegal oath: it is a binding of men, who ought to be alike subject to one general law, to a particular law, which is not binding upon all, and a law that is opposed to the general law. Let us seek an instance.

The present Duke of York, who is the heir apparent to the crown of this kingdom, is well known to be both a mason and an orangeman: if not a sworn orangeman, an avowed patron of the society. As a proof that he is a mason, I copy a paragraph that appeared in different newspapers a few weeks back to the following effect:—

MASONIC SOLEMNITY.

An interesting event to the Masonic fraternity took place on Saturday last, which on every account cannot fail to be most gratifying to the craft. His Royal Highness the Duke of York having graciously intimated his desire of being advanced to the degree of Royal Arch, a special grand chapter was convened for the purpose by command of his Royal Highness the Duke of Sussex, G. M. of Freemasons in England. Most of the grand officers attended, every one being anxious to express to his Royal Highness the Duke of York the sense that was entertained both of his Royal Highness's condescension, and of the advantages which would ensue to Masonry from this signal proof of his Royal Highness's regard for the Institution, and of his increased approbation of the conduct and principles of British masons. His Royal Highness was received at five o'clock in Freemason's Hall (which had been expressly fitted up for the occasion) by the Grand Master and officers, with every suitable acknowledgment; and after undergoing the accustomed solemnities, his Royal Highness was invested by his Royal Brother with a highly valuable jewel, a present from the Grand Chapter of England, in commemoration of this interesting event. The Right Hon. Viscount Duncan, Past Grand Master of Scotland, was afterwards introduced, and admitted to the same degree, and the business of the Chapter was closed. Their Royal Highnesses, accompanied by the grand Officers, then proceeded to the glee room, where a splendid banquet was prepared; and after an evening of true conviviality and harmony, their Royal Highnesses retired at ten o'clock, amidst the plaudits of the company, leaving the Deputy Grand Master, Lord Dundas, in the Chair. Among the brethren assembled were the following Noblemen and distinguished characters:—The Duke of Leinster; Earls of Rosslyn, Donoughmore, and Kingston; Vis-

count Duncan; Lords Dundas and Mountford; Hon. W. Shirley, Sir M. W. Ridley, M. P., Mr. Lambton, M. P., W. Williams, Esq. M. P., J. Ramsbottom, Esq. M. P., Col. Wildman, Col. Tynte, M. P., Sir W. Rawlins, Col. Hamilton, Rev. G. A. Browne, W. Wix, Esq., Messrs. Agar, Harper, White, and other Grand Officers of the fraternity.

Here, then, we have the Duke of York as a *Royal Arch Mason*. It is also on record, that he accepted the patronage of an Orange Lodge, a few years back, though clamour on the occasion induced him subsequently to renounce that patronage. This Royal Duke, who professes to be conscientious about oaths, who, by the bye, calculates upon being King, and who is, in fact, already, a member of the legislature, is evidently already bound by contradictory oaths: and the oath which he will have to take as King, will, evidently, *be an oath to violate an oath*. He will swear to maintain the general laws of the country, which will be a violation of his oath as a mason; for, in that oath, he has already sworn to violate that general law, under certain conditions. In his kingly oath, he will have to swear, that he will administer the laws in justice and mercy to all the people of these realms; and he has, before hand, sworn, in the House of Lords, *so help him God*, that he will not shew either justice or mercy to a sect of six or seven millions of the people of these realms called Roman Catholics, that he will not admit them to any share in the legislature, or to any public office, but that of a soldier and sailor, to be shot at or sabred or bayoneted for his amusement. What further proof need we, to perceive, that *every kind of oath-making is a vice in society?* and that the injunction of the New Testament—*swear not at all*, is the best injunction in it?

Again, let us consider the degrading character of this Freemasonry. Every one of the brothers of the Royal Family is, I believe, a *Freemason*, at least, I recollect reading an account in the papers, of the Duke of Sussex toasting his mother, as the mother of six Masons. If she had been the mother of six practical house building masons, it would have been more to her credit. But let that pass: she was, I believe, a very good mother, though a bad mother-in-law; a very good wife, though a bad queen. These six Royal Masons have each a chance of becoming the King of this country: one of them is already so. Here, then, we learn, from this exposure of Freemasonry, that the present King, who calls himself the grand patron of this foul oath-making, of this bare-skin exhibition, was blindfolded, stripped nearly naked—naked with the exception of small-clothes and one stocking, led about at the pleasure of others in this state, required to take this oath, *that he would allow his throat to be cut if he exposed the trick, the very idea of which, in my view of the matter, would come within the law of High Treason*. Certainly, it is a matter of No. 1, Vol. XII.

High Treason, to assume the right to cut the throat of the heir apparent to the throne; and by quibbles at law, much more strained or far fetched than this, many a man has been hanged. In the reign of one of the Richards, a London grocer was hanged and quartered, for saying, that he would make his son heir to the crown; when the poor creature meant nothing more than the emblem of the crown which was the sign of his shop, and expressive of his attachment to it. I am inclined to think, that the oath administered to the present King, or to the present Duke of York, in any degree of Freemasonry, would bring all the parties concerned, the swearer excepted, within the pale of the law of High Treason. And, as the King, or Heir Apparent, has no legal right to consent to have his own throat cut, in strict law, I incline to think, that the matter would afford a sufficient justification for his expulsion from the throne, or for withholding the crown from the Heir Apparent. The King of this country, according to the strict letter of the law, should take the crown free from all previous oaths that can affect his kingly conduct. If he cannot do this, he is not in a free state, not fit to act upon the essential character of a legal king in this country. This is taking a lawyer's view of the matter.

But this oath is equally objectionable, in every moral point of view. It binds a man to that, to which he should not be bound; and if oath-making be a sacred or serious matter, in the view of any individual, he must look upon this Freemason's oath as most foul and profane. If the oath be fairly binding, it is both illegal and immoral; if not binding, it is a mockery of a matter, that should not be mocked. Well might Shelley observe, that *the name of God is invoked to fence about all crimes with holiness.*

But what a clamour do we hear about other oaths; about the oaths of the Roman Catholics, and their refusal to take certain oaths; about the oaths of men in trade combinations, or for any other even useful purpose? And where do they find the example of secret societies and of secret oaths—where, but in this idle and mischievous society of Freemasons, supported by all the Royal Family, by a large portion of the aristocracy, and by many priests? Read the following simple and even moral and useful oath of the Scotch Reformers, in the neighbourhood of Glasgow; consider what a clamour it produced, what an affectation of being shocked by all the members of the legislature, many of whom were Freemasons! Read and compare it with the abominable oath of the Masons, and then say, which ought to have been first put down—the oath-making Masons, or the oath-making Reformers. I deprecate all oaths, all secret meetings, and secrecy in every shape. I see, that it produces nothing but mischief, and will ever set my face against it; therefore, I do not admire this Reformer's oath, though the end sought was moral, legal and good. The then Lord Advocate for Scotland, in 1817, read this oath in the House of

Commons. All the members affected to be taken by surprise, to be dreadfully shocked, and scarcely a word was subsequently said against the suspension of the Habeas Corpus Act, and all the violent measures of Castlereagh and his colleagues of that day. It is not to be denied, that this oath was extensively taken in the populous districts of Scotland; but it is probable, that it was introduced by some government agent, or some person who approved the binding effects of a Freemason's oath. The Reformer's oath was as follows:—

“In the awful presence of God, I, A. B. do voluntarily swear, that I will persevere in my endeavouring to form a brotherhood of affection, amongst Britons of every description, who are considered worthy of confidence; and that I will persevere in my endeavours to obtain, for all the people in Great Britain and Ireland, not disqualified by crimes or insanity, the elective franchise at the age of twenty-one, with free and equal representation, and annual parliaments; and that I will support the same to the utmost of my power, either by moral or physical strength, as the case may require. And I do farther swear, that neither hopes, fears, rewards nor punishments, shall induce me to inform on, or give evidence against, any member or members, collectively or individually, for any act or expression done or made, in or out, in this or similar societies, under the punishment of death, to be inflicted on me by any member or members of such societies. So help me God, and keep me steadfast.”

There is something objectionable in this oath, as there must be in all oaths; but it is not so foul and foolish as the oaths taken by Freemasons.

The conduct of the Quakers is highly commendable, in making their simple affirmation to be equal to an oath. No greater insult can be offered to a man, if the matter be fairly considered, than to compel him to take an oath. It imputes to him a disposition to lie, and that his word is of no weight, unless delivered with this ceremony. It pronounces him a liar by anticipation, or before, perhaps, he has shewn any such disposition. And if a man has a disposition to lie, to what in his character shall we look for a security upon his oath? To religion? Be religion what it may, his former habit of lying is a proof that it does not moralize his mind; and therefore, can add no new impression by an oath.

To make a distinction between a simple affirmation and an oath, is to encourage lying: it is the same as to say, that lying is not a vice whilst it is not practised under the form of an oath. This oath-making is a relic of ignorance and barbarous manners, and is a vice in its every relation. Mankind are fettered by oaths, not one of which has a good object, not one of which produces any good. Sects in religion swear to oppose each other without saying a word about instruction, or about an inquiry or discussion whether one or both may not be wrong. Other oaths are pro-

misses to maintain certain systems and offices without the least reference to the question, whether better may not be discovered. Oaths of allegiance to Princes make no exceptions as to the present or future character. Oaths are generally positive and indiscriminative, and are more often vows to do wrong, than to do right. Good laws would not require them—good morals would feel wounded by them: they are at once, in all cases, useless and vicious; whilst secret oaths are a horrible outrage upon a community*.

* The report of a debate in the House of Commons, on Monday, June 27th, affords another proof of the evil of secret oaths, and exhibits plainly that Freemasonry has been the parent of all these secret combinations. The subject of the debate was an amendment of the combination laws. The speaker, Mr. Wallace. The following documents are extracted:—

"In Scotland, a system of the most alarming nature had been organised; and in the city of Glasgow its effects were formidably seen. The oath which was administered to the operatives in that district was amply sufficient to prove the destructive character of the combinations. It was in these terms:—'I A. B. do voluntarily swear, in the awful presence of almighty God, and before these witnesses, that I will execute with zeal and alacrity, as far as in me lies, every task or injunction which the majority of my brethren shall impose upon me in furtherance of our common welfare—as the chastisement of knobs, the assassination of oppressive and tyrannical masters, or the demolition of shops that shall be deemed incorrigible; and also, that I will cheerfully contribute to the support of such of my brethren as shall lose their work in consequence of their exertions against tyranny or renounce it in resistance to a reduction of wages; and I do further swear, that I will never divulge the above obligation, unless I shall have been duly authorised and appointed to administer the same to persons making application for admission, or to members constrained to become members of our fraternity.' (Hear, hear.) He put it to the House, whether any thing could be more horrible or more dangerous to the peace of the community than such an association, composed of a vast multitude of persons who, under the seal of an oath, premeditated assassination, and bound themselves together by such strong and powerful ties. (Hear, hear.) If any thing could give a more frightful view of the intentions of these combined assemblies, that would be afforded by the evidence of John Kean, taken before a Magistrate, who was punished for his crime.

"Glasgow Jail, May 9, 1825.

"I, JOHN KEAN, present prisoner in the Tolbooth of Glasgow, declare, that there are three districts in and around Glasgow, consisting of 800 cotton-spinners or thereabouts, who were formerly in the habit of having passwords and signs, but since the passing of Mr. Hume's Act, they make no use of them, and the object they have in view is to keep up their wages. There are two committee men appointed from each district, whose duty is to conduct the business of their respective districts, and to report to the select committee, who are three in number, that are also changed every three months; those three persons that are selected as committee men are not known to the operatives, except the district committees, who are sworn that they will not make known the names of the committee men. The two committee men of the Bridgeton district are Thomas M'Gonn, cotton-spinner, Landraese-street, and works in Barrowfield mill, and William M'Lea, residing in Mile-end, and works in Lindsay, Ewing, and Company's mill, mile-end, who were the two persons that employed the declarant; and John Gillan, who lodges in Bains, a shoemaker, head of Struthers-street; Daniel Orr, residing with his mother in Mill-street, Calton; John Campbell, residing with his father in Muslin-street, and who supplied them with pistols, and gave them money to buy ammunition: thinks the pistols, which were new, were bought in Paisley; Daniel Orr and John Campbell bought the

In the description of the Masonic ceremony, I left off at the consummation of the oath. It proceeds as follows :

W. M. Brother Noodle, having been kept a considerable time in a state of darkness, what, in your present situation, is the most predominant wish of your heart?

N. Light,

W. M. Brother Junior Deacon, let that blessing be restored to

powder and shot, he thinks, in Moses M'Culloch's shop in Gallowgate.— They were to receive a reward of £100 or thereabouts; and provided they succeeded, more money was to be advanced by the committee. Messrs. Wright, Dunlop, Lindsay, and Ewing, were particularly pointed out to them as persons whose life should be taken as soon as possible. Gillan was the person who, along with the declarant, fired at Graham; heard that George M'Donald was the person that shot at Robert Walsen. The committees met at one time in the house of Peter M'Arthur, King-street, Glasgow; and since M'Arthur left King-street, they met in William Ewing's house (tavern), east-side High-street of Glasgow, every Saturday night between the hours of eight and nine o'clock.

“ JOHN KEAN.”

I, also, put it to the House and to the country, whether the Freemason's oath does not encourage assassination, and whether such oaths do not tend to make assassination familiar to those who take them. Each of Mr. Wallace's sentences, in the way of comment, will apply to the Freemason's oath. The Freemasons premeditate assassination, in acknowledging the right of a brother to cut a throat on certain conditions.

We find also that these combined workmen had signs and pass-words, which they relinquished when the law allowed them to unite to prevent oppression on the part of the masters: and so far they proved, that they were more honourably united than are the Freemasons and for a more useful purpose. They did not fear to be open, when no penalty reached them as a trade combination. The Freemasons are a secret combination without a useful purpose; without any purpose, indeed, but that of trick, cheat, and imposture.

The above oath, like the oath of the Scotch Reformers, is evidently of Freemason origin. Each of them breathes the spirit and is of the same tenour as the Mason's oath: and, doubtless, was drawn up by a person acquainted with the latter oath.

I deprecate these secret associations among journeymen, and am sure, from experience, that no good ever did or ever can arise from them. In this, as in all other cases, what is not fit to be done openly, is not fit to be done at all.

Mr. Wallace should renounce, if he be a Mason, as well as his colleague, or denounce, if he be not, the societies of Masons, which clearly form the example of all such combinations as that of the Glasgow workmen. To be a Freemason, is certainly a legal disqualification for the Magistracy, or for any public office. A man is not competent to be a legislator, under such ties as Masonry imposes upon him. The Duke of York, so affectedly conscientious about the coronation oath, does not scruple to premeditate assassination as a Mason, and to encourage it by his oath in being made a Mason. Suppose a Mason to expose the ceremonies of Masonry, as many respectable men, ashamed of their former delusion by the light of the doctrines of materialism, have done to me; suppose a Mason, who is still in masonic darkness (not Light, Brother Williams) to cut the throat of one of these men, for having risen above and grown ashamed of Masonry: how is the King, as the self-styled Grand Patron of Freemasonry, conscientiously to allow the law to take its course upon the masonic cut-throat? Do not his oaths—his oath as a Mason and his oath as a King of this country, clash? If the Freemasons do not break up their Lodges of themselves, before another session of Parliament, I will certainly petition the House of Commons, with an exposition of their oath, for a legal abolition of the combination. I shall like to hear what the masonic members will say, after the abolition of the Catholic Association, and condemnation of all secret associations.

the candidate. (The Junior Deacon removes the bandage from the eyes of the candidate.) Having been restored to the blessing of material light, let me point out to your attention what we consider the three great though emblematic lights in Masonry—namely, the Volume of the Sacred Law, the Square and the Compasses. The sacred volume is to rule and govern our faith; the square to regulate our actions; and the compasses to keep us within due bounds with all mankind, particularly with our brethren in Masonry. Rise newly obligated brother among masons. (He rises.) You are now enabled to discover the three lesser lights in masonry. They are situated East, South, and West, and are meant to represent the Sun, Moon, and Master of the Lodge. (!) The Sun to rule the day, the Moon to govern the night, and the Master to rule and direct his lodge.

By your meek and candid behaviour this evening, you have escaped two great dangers; but there is a third which will await you to the latest period of your existence. The dangers which you have escaped are those of *stabbing and strangling*; for, at your entrance into the lodge, this sword was presented to your naked left breast, so that had you rashly attempted to rush forward, you would have been accessory to your own death by stabbing. Not so, with the Brother who held it; as he would have only remained firm to do his duty*. There was likewise this Cable Tow (halter) with a running noose about your neck, which would have rendered any attempt to retreat equally fatal by strangling. But the danger which will await you to your latest hour is the penalty of your obligation, that you would rather have your throat cut across, than to improperly divulge the secrets of masonry.

You, having taken the solemn obligation of Masonry, I am now permitted to inform you, that there are several degrees in Free Masonry, and peculiar secrets restricted to each. These, however, are not communicated indiscriminately; but are conferred on candidates according to merit and abilities (to pay for them.) I shall now proceed to intrust you with the sign of this degree, or those marks, by which we are known to each other, and distinguished from the rest of the world. I must first premise, for your general information, that all squares, levels and perpendiculars (alluding to the positions of the body and its limbs) are proper signs, by which to know a Mason. You are, therefore, expected to stand perfectly erect, with your feet formed into a square, your body being considered an emblem of your mind and your feet of the rectitude of your actions. On your advancement from West to East, you advanced by three irregular steps; irregular from the situation you were then in, not knowing where you were then going; but they allude to three more regular steps, namely, right lines and angles, morally teaching us upright lives and well

* What is this, but conditionally premeditated assassination.

squared actions. You will now advance towards me by one pace with your left foot, bringing the right heel into its hollow.—That is the first regular step in Freemasonry, and it is in this position, that the secrets of the degree are communicated. They consist of a sign, a grip or token, and a word.

You will place your right hand in this position, (level, with the thumb extended in a square towards the throat) with the thumb to the left of the windpipe. The sign is given by drawing the hand smartly across the throat and dropping it to the side. This is in allusion to the penalty of your obligation, implying, that, as a man of honour and a Mason, you would rather have your throat cut across, than to improperly divulge the secrets intrusted to you. That is the sign.

The Grip or Token is given by a distinct pressure of the top of your right hand thumb, on the first joint from the wrist, of your brother's right hand fore-finger, grasping the finger with your hand*. This demands a word, a word highly prized among masons, as the guard to their privileges: too much caution cannot, therefore, be used in communicating it. It must never be given at length; but always either by letters or syllables; to enable you to do which, I must first tell you what the word is. It is **BOAZ**. As in the course of the evening, you will be called on for this word, the Junior Deacon will now dictate the answers you are to give. *Here the J. D. proceeds to instruct the candidate as to the common mode of salutation among Masons. Giving him the Grip, he asks* What is this?—Noodle. The Grip or Token of an Entered Apprentice Free Mason.—J. D. What does it demand? Noodle. A word.—J. D. Will you give me that word—Noodle. At my initiation, I was taught to be cautious; I will letter or halve it with you. Which you please, and begin. J. D.—B. Noodle O.—J. D.—A. Noodle Z. J. D. This word is derived from the left-hand pillar of the porch or entrance to King Solomon's Temple, so named after the great grandfather of David, a prince and ruler in Israel. The import of the word is *strength*.

W. M. Brother Junior Deacon, pass the candidate to the Junior Warden.

J. D. Brother Junior Warden, I present to you Brother Noodle, on his initiation.

J. W. I will thank Brother Noodle to advance towards me as a mason. (He advances with the step and sign.)

J. W. Have you any thing else to communicate? (Noodle gives the grip) What is this?

Noodle. The grip or token of an Entered Apprentice Freemason.

J. W. What does it demand? Noodle. A word.

* This is also a penal sign with Masons. It refers to a supposed custom among the inhabitants of Tyre of losing a finger at that joint for a crime.

J. W. Will you give me that word?

Noodle. At my initiation, I was taught to be cautious, I will letter or halve it with you.

J. W. Which you please and begin. (*The word is then given as before with the Junior Deacon, and the Junior Warden passes Noodle to the Senior Warden, where the same ceremony is repeated; after which the S. W. passes him back to the Master.*)

S. W. Worshipful Master, I present to you Brother Noodle, on his initiation, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate to you the authority to invest him with the distinguishing badge of a mason.

S. W. Brother Noodle, by the Worshipful Master's command, I invest you with the distinguishing badge of a mason, which is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other order in existence, being the badge of innocence and the bond of friendship. I strongly exhort you ever to wear and to consider it as such. And I further inform you; that, if you never disgrace that badge, it will never disgrace you.

W. M. Let me add to the observations of the Senior Warden, that you are never to put on that badge should there be any brother in the lodge which you are about to visit with whom you are at variance, or against whom you entertain animosity. In such case, it is expected, that you will invite him to withdraw, in order to settle your differences amicably, which, if happily effected, you may then clothe yourselves, enter the lodge and work with that love and harmony, which ought always to characterize Freemasons. But if, unfortunately, your differences be of such a nature, as not to be easily adjusted, it were better that one or both of you should retire, than that the harmony of the Lodge be disturbed by your presence.

W. M. Brother Junior Deacon, you will place our brother Noodle at the north-east part of the Lodge.

W. M. Brother Noodle, it is customary at the erection of all stately and superb edifices, to lay the first or foundation stone at the North-East Corner of the building. You, being newly admitted into Masonry, are placed at the North-East part of the Lodge, to represent figuratively that stone; and from the foundation laid this evening, may you raise a superstructure perfect in its parts and honourable to the builder. You now stand, to all external appearance, a just and upright mason. I give it to you in strong terms of recommendation ever to continue and to act as such. Indeed, I shall immediately put your principles, in some measure, to the test, by calling upon you to exerceise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart. I mean *Charity*. I need not here dilate upon its *excellencies*; *doubtless*, it has often been felt and practised by you: suffice it to say, that it has the approbation of

heaven and of earth, and like its sister *Mercy* blesses him that gives as well as him that receives. In a society so widely extended as that of the Freemasons, whose branches are spread over the four divisions of the globe, it cannot be denied, that we have many members of rank and affluence; neither can it be concealed, that, among the thousands who range under its banners, there are some, who, perhaps, from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress: on their behalf, it is our usual custom to awaken the feelings of every newly made brother, by such a claim on his charity, as his circumstances in life may fairly warrant. Whatever you feel disposed to give, deposit with the Junior Deacon, and it will be thankfully received and faithfully applied. *Noodle*, I have been deprived of every thing valuable, or I would give freely.

W. M. I congratulate you on the honourable sentiments by which you are actuated, and likewise on the inability which in the present instance precludes you from gratifying them. Believe me, this trial was not made with a view of sporting with your feelings: far from us be any such intention; but it was done for three especial reasons: first, as I have already premised, to put your principles to the test; second, to evince to the brethren, that you had neither money nor other metallic substance about you; for, if you had, the ceremony of your initiation thus far must have been repeated, which would have brought a blush on the face of your guide, for having so improperly omitted that part of his duty: and thirdly, as a warning to your own heart, that should you, at any future period, meet a brother in distressed circumstances, who solicits your assistance, you may recollect the peculiar moment in which you were received into Masonry, poor and penniless, and you will then cheerfully embrace the opportunity of practising that virtue which you have professed to admire.

You may now retire, for the purpose of being restored to your necessary comforts (*having been all this while comparatively naked*), then return into the lodge and return thanks, after which I shall give you further instructions and deliver a charge upon the excellency of our order and the qualifications of its members.

Mr. *Noodle* then retires to restore his dress, and, on his return, is placed in the west, or opposite to the Master, where after making the penal sign of an entered apprentice, he returns thanks in the following words:

Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, and brethren of this lodge, I return you my most hearty and sincere thanks, for the honour you have done me, by making me a Mason, and by admitting me a member of this ancient and honourable Society.

W. M. Brother *Noodle*, as, in the course of the evening, you
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will be called upon for certain fees for your initiation, it is but proper, that you should know by what authority we act. These, therefore, are our warrant from the Grand Lodge of England, the book of constitutions and the bye laws of the lodge; both of which I recommend to your most serious contemplation, as by the one you will be instructed in the duties you owe to the craft in general, and by the other in those you owe to this lodge in particular.

I now present to you the working tools of an Entered Apprentice Freemason, which are the twenty-four inch guage, the common gavel and the chisel.

The twenty-four inch guage is the first instrument put into the hand of the workman, to enable him to measure and ascertain the size and extent of the work he is about to engage in, thus to compute the time and labour it may cost.

The common gavel is an important instrument of labour and highly esteemed as an implement of art; though recognized by various artists under different appellations, it is yet admitted by them all, that no work of manual skill can be completed without it.

The chisel is a small instrument, though solid in its form, and of such exquisite sharpness, as fully to compensate for the diminutiveness of its size. It is calculated to make impression on the hardest substance and the mightiest structures have been indebted to its aid.

But, as we have met, on the present occasion, as speculative, rather than as operative masons, it is the moral conveyed in those emblems that we are called upon more particularly to regard.

From the twenty-four inch guage, we derive a lesson of daily admonition and instruction: for, as it is divided into twenty-four parts, it recalls to our mind the division of the natural day into twenty-four hours, and directs us to apportionate them to their proper objects—namely—*prayer, labour, refreshment, and sleep.*

To a mason, however, it may be further considered as the scale which comprehends the numerical apportionment of the different degrees, according to the several lodges, of which I am permitted to say, the first seven are appropriated to the Entered Apprentice.

From the common gavel, we learn, that skill without exertion is of little avail, that labour is the lot of man; for the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design.

From the chisel, we learn, that perseverance is necessary to establish perfection, that the rude material can receive its fine polish but from repeated efforts alone, that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.

From the whole we deduce this moral, that knowledge ground-

ed on accuracy, aided by labour, prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair and establish happiness in the paths of science*.

THE CHARGE.

As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable society. Ancient, no doubt, it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be; because, by a natural tendency, it conduces to make all those honourable, who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation, than that on which Freemasonry rests—the *practice of social and moral virtue*. To so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been the promoters of the art†, have not thought it derogatory from their dignity to exchange the sceptre for the trowel‡, have patronized our mysteries, and have even joined our assemblies.

As a mason, I would first recommend to your most serious contemplation, the volume of the sacred law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains§.

* Yes, but not the knowledge of Freemasonry. This association is wholly calculated to perpetuate ignorance, and the metaphorical morality which is introduced, is only that common trick of impostors to gild the poisonous pill. Freemasonry, like religion, has dressed itself in scraps of morality, the better to deceive the careless and ignorant; but morality, the only source of human happiness, cannot be properly taught in conjunction with Religion or Freemasonry. It is a pure principle that admits of no improvement by any mixture. To associate it with any alloy is to detract from its worth, to mix it with immorality. The metaphorical explanation of the Mason's tools is contemptible indeed; that of the twenty-four inch gauge ridiculous, prayer being made the primary duty of the day. Morality is even injured by metaphor.

† They never promoted any thing that, on a large scale, tended to the welfare of mankind; because their very existence as monarchs is opposed to that welfare.

‡ It would be well, if they would, perpetually, hereafter, exchange the sceptre for the trowel.

§ This is enough to shew the character of the whole concern. Here is a book written by the most ignorant, or compiled by the most corrupt and shameless of historians, wholly erroneous in its representations of the material system of the planets, and alike false in physics and science generally, that has no regular system of morals, nor a delineation of any one good human character, but many bad ones, recommended to Masons as THE UNERRING STANDARD OF TRUTH AND JUSTICE!

Some reverend Masons, Brother Oliver, the Provincial Grand Chaplain of the county of Lincoln, in particular, have said that MASONRY IS FOUND-
ED UPON RELIGION. It has certainly sought of late to make a religious appearance; but it did not originate religiously. I have no objection to have

Therein you will be taught the important duty you owe to God, to your neighbour, and to yourself.—To God, by never mentioning his name but with that awe and reverence which are due from the creature to his creator*, and by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency for comfort and support.—To your neighbour, by acting with him upon the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses and by soothing his afflictions, and by doing to him, as, in similar cases, you would wish him to do to you.—And to yourself, by such a prudent and well regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy: thereby enabling you to exert the talents wherewith God has blest you, as well to his glory, as to the welfare of your fellow creatures.

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection; and, above all, by never losing sight of the allegiance due to the Sovereign of your native land: ever remembering, that nature has implanted in your breast a sacred and indissoluble attachment to that country, from which you derived your birth and infant nurture.

As an individual, I am further to recommend the practice of every domestic as well as public virtue: Let Prudence direct you! Temperance chasten you! Fortitude support you: and justice be the guide of all your actions. Be especially careful to maintain in the fullest splendour, those truly masonic ornaments which have already been amply illustrated—*benevolence and charity*.

Still, however, as a mason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are *secrecy, fidelity, and obedience*.

Secrecy may be said to consist in an inviolable adherence to the

It called the science of the Bible; but then I will not allow it to be either good or useful. Its association with religion or morality, even its pretensions to benevolent brotherhood, are of modern origin. No pretensions of the kind existed, no purpose of the kind was pretended when the Society was confined to operative Masons. It originated as all other Trade Societies have originated.

* On this ground, as God is the creature of a diseased imagination, he ought to be called upon to perform the duties here prescribed.

obligation you have entered into, never improperly to reveal any of those masonic secrets which have now been, or may at any future time be, intrusted to your keeping; and cautiously to shun all occasions which might inadvertently lead you to do so.

Your *fidelity* must be exemplified by a strict observance of the constitutions of the fraternity, by adhering to the ancient landmarks of the order; by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree; and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe, that, by a similar fidelity, he will ultimately reflect honour on our choice.

So must your obedience be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour whilst in the Lodge by abstaining from every topic of religious or political discussion by ready acquiescence in all votes and resolutions duly passed by the brethren; and by perfect submission to the master and his wardens whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member: that you would more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences, as may lie within the compass of your attainment, and that, without neglecting the ordinary duties of your station, you will consider yourself called upon to make a daily advancement in masonic knowledge.

From the very commendable attention which you appear to have given to this charge, I am led to hope, that you will duly appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred dictates of truth, honour and virtue.

This may be considered the completion of the initiation, and I proceed to close my first letter, by describing the manner in which a lodge in the first degree is closed. In another letter, I shall describe what is called the working of a lodge, and make some general comments on what has been exhibited in the first degree (*The master knocks, which is answered by a knock from the two wardens as a call to order.*)

W. M. Brethren, assist me to close the lodge.—Brother Junior Warden, the constant care of every Mason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. (*The I. G. gives three knocks on the inside of the door, which are answered by three knocks from the outer guard or Tiler, and indicates that the Lodge is close tiled.*)

I. G. Brother Junior Warden, the lodge is close tiled. (This communication is made with the sign, and the Junior Warden gives three knocks, makes the sign, and reports to the master that the lodge is close tiled.)

W. M. Brother Senior Warden, what is the next care?

S. W. To see the brethren appear to order as Masons.

W. M. To order, brethren, as Masons.—Brother Senior Warden, your situation in the lodge?

S. W. In the West.

W. M. Your duty when so placed?

S. W. As the Sun disappears in the west, to close the day, so the Senior Warden is placed in the west to close the lodge: by command of the Worshipful Master, after seeing that every one has his just dues.

W. M. Our lodge being thus duly formed, before I proceed to declare it closed, let us with all humility and reverence express our gratitude to the great Architect of the Universe for favours already received, and may he still continue to support our order, by cementing and adorning us with every moral and social virtue.

P. M. So mote it be.

W. M. Brother Senior Warden, our labours being ended, you have my command to close the lodge.

S. W. Brethren, in the name of the Great Architect of the Universe, and by the command of the Worshipful Master, I declare this lodge closed.

J. W. It is accordingly so done, and stands closed until the——barring all cases of emergency, of which the brethren shall be apprized by summons. (*Each of the officers gives three knocks, as each pronounced the lodge closed, and puts down the instrument which is the ensign of his authority.*)

P. M. Brethren, nothing more remains to be done; but, according to ancient custom, to lock up our secrets in the safe and sacred receptacles of our hearts, with fear, faith and fidelity, and may God be with us. (*Closes the Bible.*)

Occasionally, a charge is delivered at the closing of the lodge by the Master, in the following words:—

When the lodge is closed you are to enjoy yourselves with innocent mirth, and carefully avoid excess. You are not to compel any brother to act contrary to his inclination, or give offence by word or deed; but to enjoy a free and easy conversation. You are to avoid immoral or obscene discourse, and at all times support, with propriety, the dignity of your character. You are to be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated: and, if necessary, you are to waive the discourse and manage it prudently, for the honour of the fraternity. At home, and in your several neighbourhoods, you are to behave as wise

and moral men. You are never to communicate to your families, friends, or acquaintances, the private transactions of our different assemblies; but, on every occasion, consult your honour and the reputation of the fraternity at large. You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a mason, you are cautiously to examine him in such a method as prudence may direct, and agreeable to the forms established among masons, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt; and beware of giving him any secret hints of knowledge.

But, if you discover him to be a true and genuine brother, you are to respect him: if he be in want, you are without prejudice to relieve him, or direct him how he may be relieved; you are to employ him or recommend him to employment. However, you are not charged to do beyond your ability, only to prefer a poor mason, who is a good man and true, before any other person in the same circumstances.

Finally, these rules you are always to observe and enforce, and also the duties which have been communicated in the lecture. Cultivate brotherly love, the foundation and cape-stone, the cement and glory of this ancient fraternity, avoiding, on every occasion, wrangling and quarrelling, slandering and backbiting: not permitting others to slander honest brethren; but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety and no farther. Hence all may see the benign influence of masonry, as all true masons have done from the beginning of the world and will do to the end of time. Amen, so mote it be.

Having completely developed the frivolous secrets of masonry, in the first degree, I declare this letter closed, and remain your trusty brother, in all revelations, masonic, divine, moral or useful.

RICHARD CARLILE.

P.S. REVELATION FOR EVER!

TO CORRESPONDENT.

I acknowledge the receipt of £1 5s. 0d. from Richmond, Yorkshire, as a further subscription, and will, in a few months time, make an effort to establish a joint stock company, for the publication of the most useful standard books. We could begin with the present offers to take shares; but circumstances point out the propriety of a delay to the commencement of another year. In such an investment of money, there cannot possibly be either error, danger, or future loss; but there is a sure prospect of interest for the money deposited, in the circumstance, that we can work with so small a sum of money as a hundred pounds, or advantageously employ a hundred thousand. The first deposit will set the Press to work, and all future ones can but accelerate it.

Mr. Lowe's Letter will be printed as soon as a corner offers room. The subject of providing a series of books for children and schools, void of immorality and spirituality, has been long contemplated. The task is easy, the means of printing and *stereotyping* alone are wanted.

Ephraim Smooth shall have as early an insertion as possible. He writes, that twelve jurymen have found, that God, visited a London Brothel lately, and that the mistress of the brothel was, like another Semele, killed, by that visitation! Oh! the Christians!

Mr. Joseph Swan has my best thanks for the hat he has sent me. I shall put it in wear, as soon as I have worn out the Sleaford hat, which will not be for some time yet. I should have been glad to hear of his success in trade and restored health, after his five years of suffering. He has lived to hear of Castlereagh's throat-cutting, and if he lives a few years longer, he will certainly hear many more joyous sounds, if not of the same kind, of the same good tendency.

The God of the Jews and Christians or the likeness of the Trinity in Unity is lithographed and on sale. The print is coloured and will be sold for a shilling. Whoever has seen the Wesleyan Methodists' prints of the Indian Gods will feel assured, that this of the Jews and Christians has the same origin.

R. C.

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TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER. FOR THE COUNTY OF DORSET OF
THE ASSOCIATION OF FREEMASONS.

LETTER II.

Dorchester Gaol, July 8, A. D. 1825—Anno
Lucis to Freemasons 1, not 5825.

SIR,

In my first letter, I have described every particular connected with the Entered Apprentice's Degree of Freemasonry, which Masons hold secret. Those secrets consist of the *grip*, the *sign*, and the *word*. Disappointed in seeing the proof sheets of that letter, I find, that I have omitted to say, that, when Masons are practising the grip with their right hands, they cover them as well as possible from the eyes of bystanders with their left hands. Many other matters were formerly counted as secrets among Masons, and, until within the last dozen years, in this country; but the French Masons have long published the particulars of their ceremonies, with the exception of the *words*, *signs*, and *grips*. In this letter, I purpose to describe what is called the *working part* of the first degree, which consists of nothing more than catechisms and lectures upon the merits, purposes, lodges, and ceremonies of masonry. I have a heap of those catechisms and lectures before me, varying in form, but alike in substance, embracing, I conjecture, all that have been current in England, since Freemasons have had records or written papers of any kind; but I shall follow Dr. Hemming's book, in this first degree, as the most modern and best arranged series of questions upon the subject. As I copy for exposure and not for profit, and as the work is not sold to the public, I must beg the Doctor, through you, not to bring me to a knowledge of one of Lord Eldon's *grips* in Chancery; for that would be worse than to be locked up by him here; as now, I can, in some measure, keep his hands and the hands of his tools out of my pockets. But

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there will not be much danger on this head, as mine is to be a review and fair criticism, and I shall, as a matter of justice to my readers, avoid the copying of those sections, which would be but a repetition of the process of initiating a candidate, as described in my first letter.

Though I address you by name, it is only for the purpose of form: the object of these letters is, to communicate a knowledge of masonry to the public. I do not expect, that I can add much to your knowledge upon the subject, but I am nearly sure, at this time, that you cannot add to mine. It will, however, be proper for me to inform the reader here, that what is called the *working part* of masonry is practised on those nights, when there are no new noodles to pay fees for introduction, and that a capacity to answer the questions promptly is the qualification for advancement to official situations, and, in some instances, for advancement in the several degrees of Masonry. But, in this latter case, the grand qualification for advancement is *money*. One of my correspondents, on this question, assures me, that, for the sum of five guineas, he passed the three degrees in one night, though then a seafaring man and a stranger to all but one in the lodge. On his return from sea, so little was he acquainted with the ceremonies, that he was not sure of being qualified to work himself into a lodge. However, he found himself very welcome to come and spend more money at a London Lodge, and welcome to a certificate from the Grand Lodge of his being a good mason for half-a-crown, or some other sum of money. Masonry may be truly defined *a sale of trick and nonsense to dupes*. With the exception of its moral precepts, it teaches nothing useful, but is, on the contrary, a mischievous waste of time, a stupefaction of the mind, by leading it on to the pursuit of a phantom, which is always expected, but never caught.

I now proceed with that which is ridiculously called a Freemason's work, at which they play, as if it were real labour, and from which they stop to play also at dinners and suppers, as we did when children, or in masonic term, to take refreshment. But the Mason's refreshment is generally a removal from stupefying doctrines to more stupefying liquor, and some Masons have followed Masonry for no other purpose but that of carousal and what they call conviviality.—Let us work with Dr. Hemming's Tools.

First Degree—First Section.

INTRODUCTION.

Masonry, according to the general acceptance of the term, is

an art founded on the principles of Geometry and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range, and having a nobler object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a science, inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate throughout it, is the object of directors in Freemasonry, and, by a careful and appropriate attention to them, we may hope, ultimately, to become acquainted with all its mysteries.

The Lecture of the first degree is divided into seven sections, and each section is subdivided into three clauses. Throughout the whole, Virtue is painted in the most beautiful colours, and the duties of morality are every where strictly enforced. The principles of knowledge are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life. The mode of Masonic instruction is catechetical, I shall, therefore, Brethren, without further comment, challenge you by the usual questions, and I have no doubt but you will reply to them in a becoming manner. Assured then, Brother Senior Warden, by a previous conviction, that you are a Freemason, let me ask you, in that character, from whence came you.

FIRST CLAUSE.

Question. Brother Senior Warden, From whence came you?

Answer. From the West.

Q. Whither are you directing your course?

A. To the East.

Q. What is your object?

A. To seek a master, and from him to gain instruction.

Q. Who are you that want instruction?

A. A Free and Accepted Mason.

Q. What mode of introduction have you to recommend yourself to the notice of a Mason?

A. (*Gives the sign.*) A salute of respect to the Master in the chair.

Q. Any other recommendation?

A. (*Gives the sign to the company.*) A hearty salute to all under his direction.

Q. For what purpose came you hither?

A. To regulate my conduct, correct my passions, and make a progress in Masonry.

Q. How do you know yourself to be a Mason?

A. By the regularity of my initiation, repeated trials and approbations, and a readiness at all times to undergo an examination when properly called on.

Q. How shall I know you to be a Mason?

A. By *signs, tokens*, and *perfect points of my entrance*.

Q. What are *signs*?

A. All squares, levels, and perpendiculars, and those when duly given a Mason will hail and obey.

Q. To what do they serve?

A. To distinguish a Mason by day.

Q. What are *tokens*?

A. Certain peculiar and friendly grips, which when reciprocally given, will distinguish a Mason by night as well as by day.

Q. What are the *perfect points of entrance*?

A. Points which I am bound most carefully to conceal.

Q. Give me the number?

A. Three are known to me.

Q. I also acknowledge three, will you name them?

A. Reciprocally with you, I will.

Q. Begin then?

A. Of.

Q. At?

A. On.

Q. Explain them?

A. *Of*, with respect to apparel. *At*, the door of the Lodge. *On*, my left knee bare and bended.

Q. Why are they called perfect points of entrance?

A. Because they include the whole ceremony of initiation.

Q. How so?

A. *Of*, includes the whole ceremony of preparation: *At*, that of due admission: and *On*, that of a solemn obligation.

SECOND CLAUSE.

Q. Where were you made a Mason?

A. In a Lodge just, perfect, and regular.

Q. What do you mean by a Lodge?

A. An assembly of Masons met to expatiate on the mysteries of Freemasonry.

Q. What makes it just?

A. The volume of the sacred law unfolded*.

Q. What makes it perfect?

A. The number *seven*.

Q. Of whom is the number composed?

A. Three Masters, two Fellow-Crafts, and two Entered Apprentices.

Q. Why so?

* Query—How can the Bible make it just?

A. That every order of Masonry may be virtually present by their representatives, to ratify and confirm the proceedings of the whole.

Q. What makes it regular?

A. The warrant of constitution.

Q. What is the warrant of constitution?

A. The sanction of the Grand Master presiding over Masons for the country in which the Lodge is held.

Q. When were you made a Mason?

A. When the sun was at its meridian.[†]

Q. In this country, Masons' Lodges are usually held in the evening; how do you account for this which at first appears a paradox?

A. The sun being a fixed body, the earth constantly revolving round it on its own axis, it necessarily follows that the sun is always at its meridian, and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the sun is always at its meridian with respect to Freemasonry*.

Q. By whom were you made a Mason?

A. By the Worshipful Master, assisted by the Wardens, and in the presence of the brethren assembled.

Q. Where was the Master placed?

A. In the East.

Q. Why so?

A. As the sun rises in the East[†], to open and enliven the day, so is the Worshipful Master placed in the East to open the Lodge and employ and instruct the brethren in Masonry.

Q. Where was the Junior Warden placed?

A. In the South.

Q. Why so?

A. To mark the sun at its meridian, to call the brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result.

Q. Where was the Senior Warden placed?

A. In the West.

Q. Why so?

A. To mark the setting sun, to close the Lodge by the command of the Worshipful Master, after seeing that every one has his just due.

Q. What do they conjointly represent?

* Very true. But where your ups and downs? Where your HEAVEN and HELL? Where dwell your GOD or GODS and DEVIL or DEVILS? The above answer states a fact which pronounces religion to be founded on error, and here Masonry, on its religious pretences, contradicts itself.

R. C.

† We have been just told that the sun is a fixed body, how then can it rise and set?

R. C.

A. The sun in the three stages of its diurnal progress*.

Q. Illustrate this farther.

A. As the sun rises in the East to open the day, and dispenses light, life, and nourishment to the whole creation†, it is well represented by the Worshipful Master, who is placed in the East to open the Lodge, and who imparts light, knowledge, and instruction to all under his direction. When it arrives at its greatest altitude in the South, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the Junior Warden, who is placed in the South to observe its approach to meridian, and at the hour of noon to call the brethren from labour to refreshment. Still pursuing its course to the West, the sun at length closes the day, and lulls all nature to repose; it is then fitly represented by the Senior Warden, who is placed in the West to close the Lodge by command of the Worshipful Master, after having rendered to every one the just reward of his labour, and after enabling them to enjoy that repose which is the genuine fruit of honest industry.

THIRD CLAUSE.

Q. Why were you made a Mason?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where are those secrets kept?

A. In their hearts. (*no longer. R. C.*)

Q. To whom are they revealed? (*to all who will read. R. C.*)

A. To Masons and Masons alone.

Q. How are they revealed?

A. By *signs, tokens*, and particular *words*.

Q. By what means is any farther conversation held?

A. By means of a key equally singular in its construction and in its operation.

Q. Where is this key found?

A. Within an arch of bone.

Q. Where does it lie?

A. It does not lie, it is suspended.

Q. Why so?

A. That it might be always ready to perform its office and never betray its trust through negligence.

Q. What is it suspended by?

A. The thread of life.

Q. Why so nearly connected with the heart?

A. To lock its secrets from the unworthy, and to open its treasures to the deserving.

Q. Of what is this key composed?

* How can a fixed body make a progress, Mr. Senior Warden? R. C.

† R. C. Pray, Mr. Senior Warden, define what you mean by **WHOLE CREATION**?—S. W. (hesitating.)—I find that I cannot.

A. It is not composed of metal (*paper money will do*) nor formed by any mortal art.

Q. Explain this mystery?

A. It is the tongue of good report, ever ready to protect, never to betray.

Q. What are its distinguishing characteristics?

A. To defend the interests of a brother in his absence, to speak favourably of him, if truth will permit, and when that cannot be done with propriety, to adopt the Mason's peculiar virtue *silence*.

MORAL.

We have now Brethren closed the first section of our Lecture, which, though it professes to embrace little more than preliminaries, will serve to teach us that the zeal of masons in the acquisition of knowledge is bounded by no space, since they travel from East to West in its pursuit, and the principles which actuate the pursuit are highly conducive to morality—namely, the attempt to rule and subdue the passions, and lastly, where candour cannot commend, there silence will at least avoid reproach.

Second Section.

FIRST CLAUSE.

Q. What preparation is necessary to be made a Mason?

A. A preparation of a two fold nature, *internal* and *external*.

Q. Where does the first take place?

A. In the heart.

Q. That being *internal*, how is it to be exemplified?

A. By the declaration I was called on to make with respect to the motives which induced me to seek the privileges of Free masonry.

Q. Of how many parts is that declaration composed.

A. Three. (N.B. This declaration is given in full in the first letter, and for that reason, omitted here. R.C.)

Q. What further testimony were you required to give as a proof of the sincerity of your intentions?

A. I was required to sign my name to the substance of the foregoing declaration.

Q. Where did the next or external preparation take place?

A. In a convenient room adjoining the lodge.

Q. How were you prepared?

A. I was deprived of all metal and hoodwinked, my right arm, left breast and left knee made bare, my right heel slipshod, and a cable-tow put round my neck.

Q. Why *deprived of metal*?

A. That I might bring nothing offensive or defensive into the lodge, as the principles of Masonry forbidding the one renders the other unnecessary.

Q. The second reason?

A. To prove to me, that wealth and distinction, however valued in the world, could have no influence in procuring my admission or advancement among masons.

Q. The third reason?

A. To imprint on my memory the peculiarity of a circumstance which occurred at the building of the Temple of Jerusalem, under the auspices of King Solomon, inasmuch as, during the whole time, there was not the sound of axe, hammer or any other tool of brass or iron heard within the precinct of Mount Sion, to disturb the peaceful sanctity of that holy place.

Q. How was this structure completed without the aid of these implements?

A. The stones were hewn in the quarry, there carved, marked and numbered. The timber was felled and prepared in the forest of Lebanon and conveyed by floats from Tyre to Joppa. The metals were fused and cast on the plains of Zeredathah. After which, the whole was conveyed to Jerusalem, and there set up by means of mauls and other implements prepared for that purpose.

Q. Why were the materials prepared so far off?

A. The better to distinguish the excellence of the Craft; for, although the materials were prepared at so great a distance, when they came to be set up at Jerusalem, the whole appeared more like the work of the Great Architect of the Universe, than of mortal hands.

Q. Why were metallic tools prohibited?

A. That the temple of God might not be polluted*.

Q. What is the moral inference which we derive from their prohibition?

A. That our ancient and venerable institution depends not for its support and permanency on any principle of a compulsive or coercive nature, but is best cemented by the perfect union and harmony of its constituent parts.

SECOND CLAUSE.

Q. Why were you hoodwinked?

A. In case of refusal to undergo the accustomed ceremonies in making a Mason, I might be led out of the Lodge without discovering its form.

Q. The second reason?

* And pray, Mr. Senior Warden, why does a metallic tool pollute? You cannot make good work without them. By and by, we shall find you all but deifying the chisel. Besides, your stones and timber must have had metallic tools upon them somewhere, and pray say whether metallic tools pollute less in one place than in another? Bah! it is trash.

R. C.

A. That, as I was received into Masonry in a state of utter darkness, until duly brought to light, so it was considered, that I should keep all the world in ignorance of our institutions until they were lawfully gained.

Q. The third reason?

A. That my heart might be taught to conceive before my eyes were permitted to discover.

Q. Why was your right arm made bare?

A. As a token of confidence, and to show that I was unarmed and unguarded.

Q. Why was your left breast made bare?

A. As a token of sincerity, and to show that I was no impostor.

Q. Why was your left knee made bare?

A. As a token of humility.

Q. Why were you slip-shod?

A. It alludes to a very ancient custom of slipping from off the foot, as a pledge of fidelity to the articles of my solemn compact.

Q. Why was a cable-tow placed round your neck?

A. That if influenced by fear, I should attempt to fall back, all hopes of retreat might be cut off.

Q. Being thus properly prepared, where were you conducted and by whom?

A. To the door of the Lodge by a friend, whom I afterwards found to be a brother.

Q. How did you then appear?

A. I was neither naked nor clothed, barefooted nor shod, but poor and blindfolded, in a humble halting posture.

Q. Why, in that condition?

A. That I might thence learn as a Mason to practise universal beneficence, to be as eyes to the blind and feet to the lame, that, whenever, in my progress through life, I should meet with a worthy man, particularly a Mason, in that state of distress, the appearance of which I then voluntarily assumed, I should stretch forth my right hand of fellowship to comfort, succour and protect him.

THIRD CLAUSE.

Q. Being in a state of darkness, how did you know it to be a door?

A. By meeting with opposition and afterwards gaining admission.

Q. Whom did you meet to oppose your entrance?

A. One whom I afterwards found to be the tiler.

Q. What is his peculiar duty?

A. To be armed with a drawn sword, to keep away all cowards

and listeners from Masonry, and to see the candidate come properly prepared.

Q. How did you gain admission?

A. By three knocks on the door.

Q. To what do they allude?

A. To a venerable exhortation; seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you.

Q. How do you apply that exhortation to your then situation?

A. I sought in my mind, asked of my friend, he knocked and the door of Masonry became opened to me.

Q. Who then came to your assistance?

A. One whom I afterwards found to be the Inner Guard.

Q. What is his peculiar duty?

A. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

Q. What did he demand of the Tiler?

A. Who he had got there.

Q. The Tiler's answer?

A. Mr. Noodle, a poor candidate, in a state of darkness, who has been well and worthily recommended, regularly proposed, and approved in open Lodge, who now comes of his own free will, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

Q. What said the Inner Guard?

A. How does he hope to obtain those privileges?

Q. The Tiler's answer?

A. By the help of God, being free born and of good report.

Q. Were you admitted on this?

A. No. I was desired to halt till duly reported to the Worshipful Master, who, after having observed, that the tongue of good report had already been heard in my favour, was pleased to order my admission.

Q. On what were you admitted?

A. On the point of a sharp instrument presented to my naked left breast.

Q. For what purpose?

A. To distinguish my sex and to show that I was no impostor.

Q. After gaining your admission how were you disposed of?

A. I was conducted by the Junior Deacon, through the exterior avenues, till I arrived at the portal of the Lodge itself: the Inner Guard, all the while holding a sword to my naked left breast, and the Junior Deacon a cable-tow round my neck. On halting there, the Worshipful Master was pleased to observe, that, as no person could be made a Mason unless he was free born and of mature age, he demanded of me, whether I was free by birth and the full age of twenty-one years. To which I agreed that I was.

Q. What was then required of you ?

A. To kneel while the blessing of heaven was invoked on our proceedings.

(The Reader of No. I. will perceive, that I have already gone into repetitions, and the whole of the matter to come, to the third clause of the fourth section, would be mere repetition of what may be found in the initiation of a candidate, describing the prayer, the oath and other ceremonies. I shall, therefore, make a break and state the exceptions, which are, that, formerly, no persons were admitted to be masons, who were defective in body ; but that, modern masonry is more liberal and does not object to bodily defects, if the mind and morals be good (that is, if the money can be had.) In the form of a Scotch Mason's Oath which I have, I perceive, that it was customary to swear to exclude all Jews, Turks and infidels from masonry. But this is not the case in England, and no question whatever is put about religion, if you answer the few nonsensical words about God in the ceremony, and assent to the unmerited titles and eulogiums given to the Bible.

In the description of passing the candidate round the lodge for the view of the members to see that he is properly prepared, I omitted to state, that he was obstructed in the south and in the west, where the ceremony of introduction to the junior and senior Wardens takes place, by the Junior Deacon giving them three knocks on the shoulder, on which they demand *who comes there ?* to which similar answers are given, and further questions asked, as at the door of the lodge.

I now also perceive, that I have not more than four of the seven sections of Dr. Hemming's lecture in the first degree ; but as he has done nothing more than to arrange in methodical order such lectures as were formerly given without arrangement, I shall be able to supply all deficiency from my stock of materials.

The word *cowan* is a flash word, peculiar to masons. It signifies *enemy* ; but formerly it was expressive of Kings, and all those who had the power to persecute and who did persecute the *associated Masons*. There was much of republicanism in the original *Freemasonry* ; but in this, as in every other point, it has been corrupted ; and were it not for the garb of morality, that only real virtue, which has been lately thrown around it, it would be a hideous institution indeed.

I shall now introduce the third clause of the fourth section of Dr. Hemming's book, and afterwards, a Lecture on the Tracing Board, which must conclude this letter.

Fourth Section.

THIRD CLAUSE.

Q. What is Freemasonry?

A. A peculiar system of morality, veiled in allegory, and illustrated by symbols.

Q. What are the three great principles on which Freemasonry is founded?

A. *Brotherly love, relief and truth.*

Q. I will thank you to illustrate *Brotherly love*?

A. *Brotherly love* is the sacred principle which combines and cements our fraternity in the practice of moral virtue and the pursuit of scientific attainment. By this generous sentiment, we are taught to divest ourselves of each selfish consideration and narrow prejudice, reflecting, that we are united by a strict and endearing relation, as creatures of the same God, children of the same first parents, and brethren of the same solid tie.

Q. I will thank you to illustrate *relief*?

A. *Relief* is a duty which every man owes to his fellow man in consideration of the common infirmities of human nature; but stronger is the claim of those to whom we are voluntarily and reciprocally pledged in the bond of brotherly love and affection, and therefore, unquestionable is the right of masons to rely upon each other for succour in the hour of need, by pecuniary, or by procuring, assistance, advice and protection, according to their relative circumstances and conditions in life.

Q. I will thank you to illustrate *truth*?

A. *Truth* is a principle of inimitable and eternal nature, derived from the great father of light, conformable with his holy will and interwoven with the laws of his creation. It is the duty of every true Mason, who seeks to walk according to the light, to make that sacred principle the guide of his words and actions, ever remembering, that truth and wisdom are the same, and to him who makes truth the object of his search, that truth will assuredly prove the reward of his perseverance.

Q. How many principal points are there in Masonry?

A. Four.

Q. To what do they refer?

A. To the ceremony of initiation, are denominated from so many parts of the human body, and are called *Guttural, Pectoral, Mental, and Pedal.*

Q. To what do they further allude?

A. To the four cardinal virtues—*Temperance, Fortitude, Prudence, and Justice.*

Q. To which of those virtues does the *Guttural* allude?

A. *Temperance*, which demands such a cautious habit of restraint, as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.

Q. To which the *Pectoral*?

A. The *Pectoral* more particularly refers to the virtue of fortitude, which is equally necessary to defend our hearts against the powerful influence of allurements to terrors, that might prevail over our weakness, and, by extorting from us the secrets of Masonry, would plant an eternal torment in our conscience.

Q. To which the *Mental*?

A. The *Mental* reminds us of that deliberate and steady prudence which ought to guide our actions, forbidding us to seal with the sacred pledge of our right hand what the heart has not sanctioned with his approbation.

Q. To which the *Pedal*?

A. The *Pedal* is the point on which we receive the first great recommendation of the Master, ever to continue as we then appeared, upright men and Masons. It therefore, denotes the duty of universal justice, which consists in doing to others as we would they should do to us.

Q. I will thank you to illustrate *Temperance*?

A. *Temperance* is more peculiarly the virtue of prosperity, as it guards the soul against those insidious allurements, by which its nobler feelings are too often corrupted. But here influence is not confined to the hour of prosperity alone: she forms the mind to a general habit of restraint over its appetites, its passions and even its virtues, any of which, if allowed to acquire exclusive influence over the soul, would concentrate the faculties in a single point, absorb its feelings and confine its energies, insensibly producing intolerance of sentiment and degenerating into an excess scarcely less pernicious than vice itself. Temperance may, therefore, be styled the crown of all the virtues. Her influence, like the masters of the ancient lyre, can modulate the varied chords of lively sympathy or generous feelings, till each acquires its due tone and vibration, and the whole become blended in one sweet accordant harmony.

Q. I will thank you to illustrate *Fortitude*?

A. *Fortitude* is that virtue which arms the soul against the storms of adversity, enables it to rise superior to distress and danger, and gives it strength to resist the temptations and allurements of vice. But this virtue is equally distant from impetuous rashness on the one hand and from dishonest cowardice on the other. The truly brave neither shrink from the evils which they are distressed to encounter, nor rush on danger without feeling and estimating its full extent. Fortitude, therefore, differs from constitutional hardness, as real benevolence is distinguished from weakness, being actuated not by a principle of blind instinc-

tive daring, but by the nobler motives of virtuous energy. He who with steady aim pursues the course which wisdom recommends and justice consecrates can cheerfully meet the hour of trial, smile at impending danger and condemn every sordid or unworthy motive, which would deter or seduce him from the path of duty; whilst fearing God alone, he knows no other fear, and dares do all that does become a man, ever remembering, that he who dares do more is none.

Q. I will thank you to illustrate *Prudence*?

A. *Prudence* may justly be defined the clear and distinct perception of the several relations between our actions and the purposes to which they are directed. In this view, it deserves to be considered as the first neat principle of human wisdom, and justly has the Roman moralist declared, that where prudence rules the mind, fortune has no influence. The prudent man, before he engages in any enterprize, maturely reflects on the consequences which may probably result from it, balancing with steady deliberations the several probabilities of good and evil, extending his views into futurity and revolving in his mind every circumstance of doubtful event affecting the end which he has in view or the means which he purposes to use. He decides not hastily, and when he has decided, commits nothing to chance; but comparing the three great periods of time with each other, from the reflection of the past regulates the present and provides for the future, by which means, he neither wastes his energies improvidently, nor meets the occurrences in life incautiously.

Q. I will thank you to illustrate *Justice*?

A. As prudence directs us in the selection of the means most proper to attain our ends, so *Justice* teaches us to propose to ourselves such ends only as are consistent with our several relations to society, rendering to all without distinction those dues which they are respectively entitled to claim from us, bending with implicit obedience to the will of our Creator and being scrupulously attentive to the sacred duties of life, zealous in our attachments to our native country, exemplary in our allegiance to the government under which we reside, treating our superiors with reverence, our equals with kindness, and to our inferiors extending the benefit of admonition, instruction and protection.

Q. Is there any symbolical reference to be derived from these points?

A. The speculative mason beholds a symbolical allusion to the four great rivers which flowed out of the garden of Eden.

Q. I will thank you to illustrate them?

A. In *Pison*, our first parents revered the fountain of *Prudence*. In *Gihon* they beheld the sacred stream of *Justice*. The rapid and irresistible torrent of *Hiddekel* denotes *Fortitude*. And the *Phrath* or *Euphrates*, the mild but steady current of *Temperance*. Happy was their state, while these sacred diotates were impressed

upon their minds, and happy may be our future lot, if we, through life, preserve the lessons which they inculcate. Instructed by Prudence, guided by Justice, strengthened by Fortitude, and by Temperance restrained.

MORAL.

Here, brethren, we close the fourth section of our lecture. This section may, with strict propriety, be called didactical or perceptive. The assertion is fully made out, that morality is the great subject with which Freemasonry is conversant. Hence it follows, that the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others.

LECTURE ON THE TRACING BOARD.

THE usages and customs of Masons have ever corresponded with the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied their example. But Masonry, however, is not only the most ancient, but the most moral institution that has ever existed, as every character, figure, and emblem depicted in the Lodge has a moral tendency, and tends to inculcate the practice of virtue.

Let me first call your attention to the form of the Lodge, which is of an oblong square: in the length from east to west, in breadth between north and south, in depth from the surface of the earth to the centre, and even as high as the heavens*. The reason, that a Freemason's Lodge is represented of this vast extent is, to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence. Our Lodge stands on holy ground; because, the first Lodge was consecrated on account of three grand offerings thereon made, which met with divine approbation: first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son *Isaac* as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious

* How high are the Heavens?

R. C.

prayers and ejaculations of king David, which actually appeased the wrath of God and stayed a pestilence, which then raged among his people, owing to his inadvertently having had them numbered: and thirdly, the many thanksgivings, oblations, burnt sacrifices and costly offerings, which Solomon, king of Israel, made at the completion, dedication and consecration of the temple at Jerusalem to God's service. Those three, did then, have since, and, I trust, ever will render the ground-work of Masonry holy. Our Lodge is situated due east and west; because all places of divine worship, as well as masons regular, well-formed and constituted Lodges are, or ought to be, so situated: for which we assign three masonic reasons: first, the sun, the glory of the Lord, rises in the east and sets in the west: second, learning originated in the east, and from thence spreads its benign influence to the west: a third, last and grand reason, which is too long to be entered upon now, is explained in the course of our lectures, which you will have many opportunities of hearing.

Our Lodge is supported by three grand pillars. They are called *wisdom*, *strength*, and *beauty*. Wisdom to contrive, strength to support, and beauty to adorn. Wisdom to conduct us in all our undertakings; strength to support us under all our difficulties; and beauty to adorn the inward man. The universe is the temple of the Deity whom we serve: wisdom, strength and beauty are about his throne, as pillars of his works: for his wisdom is infinite, his strength omnipotent, and beauty shines through the whole of the creation. In symmetry and order, the heavens he has stretched forth as a canopy; the earth he has planted as his footstool; he crowns his temple with stars, as with a diadem, and his hands extend their power and glory. The sun and the moon are messengers of his will and all his law is concord. The three great pillars supporting a Mason's Lodge are emblematical of those divine attributes, and further represent Solomon, king of Israel, Hiram, king of Tyre and Hiram Abiff. Solomon, king of Israel, for his wisdom in building, completing and dedicating the temple at Jerusalem to God's service. Hiram, King of Tyre, for his strength in supporting him with men and materials. And Hiram Abiff, for his curious and masterly workmanship, in beautifying and adorning the same. As there are no noble orders in architecture known by the name of wisdom, strength, and beauty, we refer them to the three most celebrated—the Doric, Ionic, and the Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of

divers colours, even as the heavens. The way by which, we, as masons, hope, to arrive at it is, by the assistance of a ladder, in scripture, called Jacob's Ladder. It is composed of many staves or rounds which point out as many moral virtues. Three are principal ones—*faith, hope, and charity*. Faith in the great architect of the universe; hope in salvation; and to be in charity with all men. It reaches to the heavens and rests on the volume of the sacred law; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of divine providence, which belief strengthens our faith and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which hope enables us to ascend the second step. But the third and last, being charity, comprehends the whole, and the mason who is possessed of that virtue, in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; emblematically depicted here by seven stars, which have an allusion to as many regularly made masons, without which number no lodge is perfect, nor any candidate be legally initiated into the order.

The interior of a Freemason's lodge is composed of ornaments, furniture and jewels. The ornaments of the lodge are the mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of a Freemason's lodge: the blazing star, the glory in the centre; and the indented or tessellated border, the skirt work round the same. The mosaic pavement may justly be deemed the beautiful flooring of the lodge, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star or glory in the centre refers us to that grand luminary the sun, which enlightens the earth, and, by its benign influence, dispenses its blessings to mankind in general. The indented or tessellated border refers us to the planets which, in their various revolutions, form a beautiful border of skirt work round that grand luminary the sun, as the other does round that of a Freemason's lodge.—The furniture of the lodge is the volume of the sacred law, the compasses and square. The sacred writings are to govern our faith. On them we obligate our candidates for Masonry. So are the compasses and square when united to regulate

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our lives and actions. The sacred volume is derived from God to man in general. The compasses belong to the Grand Master in particular, and the square to the whole craft.

The Jewels of the lodge are three moveable, and three immoveable. The moveable Jewels are the square, level, and plumb rule. Among operative Masons, the *square* is to try and adjust all irregular corners of buildings and to assist in bringing rude matter into due form: the *level*, to lay levels and prove horizontals: and the *plumb-rule* to try and adjust all uprights while fixed on their proper bases. Among free and accepted Masons, the *square* teaches morality, the *level* equity, and the *plumb-rule* justness and uprightness of life and actions. They are called moveable jewels; because they are worn by the master and his wardens, and are transferable from them to their successors on nights of installation. The master is distinguished by the square; the senior warden by the level, and the junior warden by the plumb-rule. The immoveable jewels are the *tracing-board*, and the *rough and perfect ashlers*. The tracing-board is for the master to lay lines and draw designs on. The rough ashler for the entered apprentice to work, mark and indent on. And the perfect ashler for the experienced craftsman to try and adjust his jewels on. They are called immoveable, because, they lie open for the brethren to moralize upon. As the *tracing-board* is for the master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the volume of the sacred law may justly be deemed the spiritual tracing-board of the great architect of the universe, in which are laid down such divine laws and moral plans that were we conversant therein and adherent thereto, they would bring us to an ethereal mansion not built by hands, but eternally in the heavens. The *rough ashler* is a stone rough and unhewn, as taken from the quarry, till by the industry and ingenuity of the workmen, it is modelled, wrought into due form, and rendered fit for the intended building. This represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and attention of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated and he is thereby rendered a fit member of civilized society.—The *perfect ashler* is a stone of a true die, square, and fit only to be tried by the square and compasses. This represents the mind of man in the decline of years after a regular and well spent life in acts of piety

and virtue, which can no otherwise be tried and approved, than by the square of God's word and the compasses of his own self-convincing conscience.

In all regular, well formed, constituted lodges, there is a point within a circle round which a mason cannot err. This circle is bounded between north and south by two grand parallel lines; and one represents Moses the other king Solomon. On the upper part of this circle, rests the volume of the sacred law, which supports Jacob's Ladder, the top of which reaches to the heavens; and were we as adherent to the doctrines therein contained, as both those parallels were, it would not deceive us, nor should we suffer deception. In going round this circle, we must necessarily touch on both those parallel lines and on the sacred volume, and while a Mason keeps himself thus circumscribed he cannot err.

The word *Lewis*, denotes strength and is here depicted by certain pieces of metal, which, when dovetailed in a stone, form a cramp and enables the operative mason to raise great weights to certain heights with little incumbrance, and to fix them on their proper bases. *Lewis*, likewise denotes the son of a mason. His duty is to bear the burden and heat of the day from which his parents by reason of their age ought to be exempt, to help them in time of need and thereby render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person, however dignified.

Pendant to the corners of the lodge are four tassels, meant to remind us of the four cardinal virtues, namely—*temperance, fortitude, prudence and justice*; the whole of which tradition informs us, were constantly practised by a great majority of our ancient brethren. The distinguishing characters of a good freemason are virtue, honour, and mercy, and should those be banished from all other societies, may they ever be found in a Mason's breast.

This is what Masons call their work; but unobjectionable as are many of the metaphors, the whole is nothing superior to child's play. The *frivolity* is the grand secret of the association, for where men do what is fit to be seen and known they wish it to be seen and known. I must defer further comment and remain what a brother should be, open to all.

RICHARD CARLILE.

PRESENTATION OF ANOTHER PETITION FROM MR. CARLILE TO THE HOUSE OF COMMONS BY MR. BROUGHAM, ON THURSDAY, THE 30TH OF JUNE.

THE report of the presentation is copied from the Morning Chronicle, and the subjoined very applicable comment is from the same paper.—The Petition is copied from the Morning Herald, a paper that has shewn us more of true liberality, of late, than any other paper in London. The Petition was meant to shew that we mortal blasphemers of Christianity have not been dealt with according to the laws of this Christian Country, and not as a mere repetition of the case of the undersigned, the former presentation by Mr. BROUGHAM having rendered that unnecessary. The subjoined is the best report of Mr. BROUGHAM's observations, but the reporters did not catch the spirit of the Petition, and some of them seem to have reported it as an application on my part for mercy: a notion that has never for a moment entered my head.

R. C.

MR. CARLILE.

MR. BROUGHAM said, that he had now to present to the House a Petition from a person who would be considered as worthy of commiseration by every man in whom prejudice had not entirely obliterated the feelings of humanity. The unfortunate individual for whom he now presented the Petition, had been assailed for the vehemence of his sentiments, but, for his part, he viewed that vehemence, considering all its features, as a proof of the sincerity of the sentiments by which the Petitioner had been actuated. He would acknowledge that the Petitioner's vehemence had exceeded his prudence; the fact was, that the Petitioner had not acquired the orthodox prudence of making all sentiment and opinion bear upon certain worldly points. The Petitioner had been suffering an imprisonment of three years, with a fine of £1,500. The three years would expire upon the 16th of November next; he did hope that when that day arrived, his Majesty's Ministers would be induced to liberate this unhappy victim from his long and dreadful incarceration. He (Mr. Brougham) would take upon himself to say, that our laws, with all the opprobrium that had been cast upon them for merciless rigour, had never witnessed a case of such harsh and protracted confinement for any libel, however atrocious. If the Government would continue to insist upon this unhappy man's remaining in jail until he paid this enormous fine of £1,500, he had not the slightest hesitation in saying that the unfortunate prisoner would remain in his dungeon to the end of his life, were that life to extend to thrice the usual period of human existence, for a fine so utterly disproportioned to the means and circumstances of the offender no man existing had ever heard of.—The very nature of a fine implied a ratio to the culprit's means of paying it, otherwise the word fine would be only a guilty means of accomplishing the most abominable objects of tyranny. In the present case, it was quite pre-

posterior to consider for an instant the amount of fine in any possible relation to the prisoner's means of paying it. He did not at all concern himself with the opinions of the Petitioner. Whatever those opinions were, the unhappy man had a right to the observances of humanity and justice, and before being under the pretence of a fine, sentenced to perpetual imprisonment, he had at least the right of being heard before the House. Mr. Carlile's Petition stated, that he had been entrapped into an offence which, from the obscure and equivocal nature of the laws, it was impossible for him to know was an offence. The Act of the 1st3 protected that numerous class of persons that impugned the doctrines of the Trinity. Now Mr. Carlile, with thousands of others, imagined that the very essence of Christianity was the Trinity, and if the law allowed a man to impugn the one, he was of consequence permitted to deny the other. This construction had been put upon the Act of the fifty-third of the late King by thousands of the most zealous Christians, and by many persons of the profession of the law. Mr. Carlile had acted upon this generally received notion; yet his mistake of a law so equivocal, or at least so generally misunderstood, had exposed him to an imprisonment which was unexampled in this, and perhaps in any country of civilized Europe. Mr. Carlile had urged these arguments to the Court of Law from which he had received his extraordinary sentence. He begged the House not to confound Mr. Carlile's opinions with the question now at issue. If Mr. Carlile's offence were enormous, in proportion to its enormity ought to be the precision of the law by which he was condemned, and in the same proportion ought to be the direct nature of the sentence. To impose a fine so enormous, that it was utterly impossible for the culprit to pay it, and to effect by such means the endless imprisonment of an individual, was to outrage the very name of justice. The Petitioner went on to state, that the King's Bench had told him the offence of blasphemy was punishable at common law; he found the authority of Sir M. Hale to be in support of that opinion, whereas, on looking back to my Lord Coke, a more ancient, as well as a higher, law authority, he found his Lordship to lay it down that blasphemy, heresy, and schism, were punishable by the ecclesiastical law, because such offences could not be taken cognizance of by the common law. The Petitioner said he had been misled by variance of opinion with respect to the law, and also by the 53d of the King; he added, that supposing himself to have been wrong, he had already been severely punished, both by a long imprisonment and by having the whole of his property taken from him; in addition to which he was likely to be imprisoned for three years longer unless he paid the fine imposed upon him—a thing he was totally unable to do. He prayed the interference of the House. The Honourable and Learned Member wished to guard himself against the impression, that from what had fallen from him he had in the slightest degree expressed his approval of the principles of Mr. Carlile, or the manner in which those opinions had been promulgated. He thought it was the duty of every Member to present any Petition respectfully worded, without being deterred by a fear of being mixed up with the case or conduct of the Petitioner (hear!). It was no offence against the Law to entertain any set of opinions, either upon religious or political subjects; neither was it any to discuss them, provided they were discussed with decency and propriety. If a man was an Atheist or an Infidel, it was his misfortune, not his fault; but if he indecently and improperly published those opinions, then he was amenable to the laws of his country. He should look upon an Atheist or an Infidel, if there were any such, with pity, not with blame; and he should consider him to be a rash man who would undertake to punish the free discussion of such subjects, provided that dis-

cussion was conducted with decency, as he considered that such discussions, instead of being injurious, would be beneficial to religion.—The Petition was read, and ordered to be printed.

Mr. Brougham did himself great honour, by the eloquent and manly manner in which, on presenting a Petition from Richard Carlile, he rebuked the sentence under which that individual had so long suffered. His arguments were a very apposite commentary on the beautiful passage in his inaugural discourse, at Glasgow, printed at the request of the Principal, Professors, and Students, of that University, and therefore adopted by that learned and highly respectable body:—"The great truth has finally gone forth to all the ends of the earth, THAT MAN SHALL NO MORE RENDER ACCOUNT TO MAN FOR HIS BELIEF, OVER WHICH HE HAS HIMSELF NO CONTROL. Henceforward, nothing shall prevail upon us to praise or to blame any one for that which he can no more change than he can the hue of his skin, or the height of his stature." It is the more morituous in Mr. Brougham, and the University of Glasgow, to adopt so liberal a principle, that the nation in general, is, we believe, far from being ripe for it. We are reproached even by the *QUARTERLY REVIEW*, in the last number, with being one of the most intolerant nations in Europe; a singular circumstance, when it is considered that the philosophy of Europe received its strongest impulse from the philosophers of England. The punishment awarded to Carlile is, no doubt, worse than death, and therefore we do not give the Judges who sentenced him credit for mercy, in not sentencing him to the stake. They might have done so with safety, for we firmly believe, that if Carlile had been sentenced to the flames they would have pleased a very great part of the population of England. Let us hope that kinder views will at length prevail,—that whatever men may think of any opinions, they will not wish to sentence those who entertain them to punishments as severe as any which can be inflicted by the Inquisition.

To shew the difference between punishment when awarded by dispassionate Legislation, and punishment awarded as in the case in question, we shall quote the enactments on the subject in the Prussian Code, drawn up during the reign of the present religious Monarch.

"§ 214. Whoever insults the religious bodies adopted by the State, by abuse in public discourses or writings, or by offensive acts and gestures, shall be subject to an imprisonment of from four weeks to six months in a Prison or House of Correction.

"§ 217. Whoever by coarse invectives against God (blasphemy), pronounced publicly, gives occasion to general offence, shall be imprisoned for from two to six months, and then be instructed respecting his duties and the magnitude of his offence."

That the sentence was contrary to law, we do not for a moment doubt. Mr. BROUGHAM quotes Sir EDWARD COKE to shew that blasphemy was not an offence at Common Law. In the Ecclesiastical Code of every country of Europe, it ranks below heresy, and the law of England has left heresy, the heavier offence, entirely to the Ecclesiastical Courts. Our forefathers, rude as they were, punished heresy only with fire when the offender would not recant his errors.

In every age there is some offence against the punishment of which few men will dare to raise their voice. Woe to the unhappy victim if he falls into certain hands, for where public opinion affords no check mercy will seldom be known. But still, though the Judges who pronounced this awful punishment have nothing to dread from public opinion, while those who challenge them have, it is lamentable to think that men should be such

wild beasts to each other—that while the ass, whose will comes in contact with that of its owner, should be protected by a MARTIN and thousands of followers, there are none to raise their voice against the horrid punishment of an imprisonment for life for an unfortunate human being.

RICHARD CARLILE.

The following is a copy of the Petition presented last night by Mr. Brougham to the House of Commons :

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The Petition of Richard Carlile, a prisoner in Dorchester Gaol, sheweth,

That, since the year 1818, your petitioner and about twenty other persons have been prosecuted, at what has been called common law, for blasphemy towards the Christian Religion.

That, on the 16th day of November, 1819, your petitioner was sentenced by the Court of King's Bench to three years imprisonment in Dorchester Gaol, and to fines of fifteen hundred pounds, as the consequence of this prosecution.

That, your petitioner has never been able to see, that he has been dealt with according to law, and is possessed of very strong arguments to show, that such has not been the case; but that having been deprived of all his property, by seizures for his fines, in addition to his continued imprisonment for near six years, he has never since possessed the means to proceed for justice by writ of error.

That there exists a Statute made in the year 1813, entitled "An act to relieve those persons who impugn the doctrine of the Holy Trinity."

That, this Statute plainly and expressly relieves those, who impugn the Trinity, from all pains and penalties.

That, the doctrine of the Trinity being the foundation of the Christian Religion, as it has ever previously been recognised by the law of England, to impugn that doctrine, is, according to your petitioner's judgment, to blaspheme the Christian Religion as previously established by law, and that this statute was, as plain as words could make it, a repeal of all former power of the law to interfere with the religion of the country.

That your petitioner pleaded this law in the Court of King's Bench, as his justification, but was answered that the common law was paramount to it.

That your petitioner cannot understand, how two laws can justly exist, in the same country, the one hostile to the other, and finds himself unwarily entrapped into an alleged law, of the existence of which he had no knowledge, under the conclusion, that the latest made law repealed all prior opposition.

That it appears, by reports of public proceedings, that the highest law officer in the country has alarmed a large body of the people, who thought themselves secure in the statute law, by the assertion that they are criminals in the eye of this alleged Common Law.

That the allegation, that Christianity was or is a part or parcel of the law of the land, and that to impugn it was or is an offence at Common Law, was first asserted by Sir Matthew Hale, without reference to any precedent or prior authority.

That but a few years before this unfair addition to the Common Law, Lord Chief Justice Coke, always considered as good an authority as Sir Matthew Hale, distinctly laid it down as law, in mentioning the case of

Caubrey, "that so in causes ecclesiastical and spiritual, as blasphemy, apostacy from Christianity, heresies, schisms, &c., the consueance whereof belongeth not to the Common Law of England, the same are to be determined and decided by ecclesiastical judges, according to the King's Ecclesiastical Laws of this Realm;" and he gives, as a reason, that, "for as before it appeareth, the deciding of matters so many and of so great importance, are not within the consueance of the Common Laws."

That before the abolition of the Star Chamber, and the decay of the Ecclesiastical Courts, no cases of blasphemy towards the Christian Religion were known to the Common Law Courts.

That no Statute can be found, which has conferred authority on the Common Law Courts, to take consueance of a charge of blasphemy towards the Christian Religion, as assumed by Sir Matthew Hale.

That it therefore clearly appears, that that and the subsequent consueance of such cases by the Common Law Courts, has been an unjust usurpation of power, and an unlawful creation of law, contrary to the Common and Statute Laws of this Realm.

That later than the middle of the eighteenth century, Lord Mansfield decided, that the Common Law did not take consueance of matters of opinion. Whence it appears, by this and by the authority of Lord Coke, the immediate predecessor of Sir Matthew Hale, that the Judges are not unanimous upon this subject, and that Sir Matthew Hale evidently warped the Common Law to punish an individual, who had not committed a real infringement of that or of any other law, and that such has been the conduct of the Judges in the case of your petitioner and others.

That as the Roman Catholic Sect of the Christian Religion was alone known to the Common Law, that, as no addition can have been justly made to the Common Law since the reformation from that Religion, that since the existing Statute Laws pronounce the religion of the Common Law to have been, and to be "idolatrous and damnable," and since the passing of the act of 1813, which allows the doctrine of the Trinity to be impugned, to impugn, meaning the assertion of its falsehood, to speak evil of or to blaspheme, or to try to overthrow; it is clear, that the existing Religion of the Statute Law is not recognized nor recognizable by the Common Law of the country.

That upon these grounds and arguments, your petitioner feels, that he has not been dealt with according to law, and that he has been grievously fined and imprisoned contrary to law, and he therefore prayeth that your Honourable House will give him relief by the investigation of his case, or by restoring to him the property of which he has been deprived on the pretence of seizing for his fines, to enable him to proceed by writ of error.

Dorchester Gaol, June 24.

RICHARD CARLILE.

NOTE.—It appears, that the Crown Lawyers were silent on the receipt of this petition by the House: neither of them said any thing because neither of them could find an argument to advance against it. Had I not been so scandalously robbed by the ministers, I should have certainly carried the question to the House of Lords.

R. C.

TO MR. R. CARLILE.

SIR,

London, 28th June, 1825.

It has long been my intention to address a letter to you on the subject of your present publication—namely, the “Republican;” as to whether or not that work might be more advantageously employed than it is at present, in ever treating on the gloomy subject of Religious Idolatry, which, however interesting at first, becomes in time insipid, ridiculous, and contemptible. While saying this, I am ready to apologize for attempting to dictate to you any kind of arrangements respecting your own private property; nevertheless, I assure you that I do not stand alone on this question. Many of your readers are very desirous of a change. Not that they wish to relinquish the subject altogether, but because they think that other subjects might be canvassed to the advantage of the reader, and which might be made, at the same time, to bear equally as hard upon the monster, superstition, as on the matter under debate.

The first thing, then, which I advise you to do, is to change the title of the work, from that of “Republican,” to that of *Fatalist*. My reasons for this advice are these. First, because, recommending the people to quit Monarchical principles, and to become Republicans, is as useless as it would be for an Oculist to recommend his patients to become Doctors and Oculists themselves, before he has cured them of their present blindness. To this, no doubt, you will reply, that, while you are recommending them to adopt those principles, you are endeavouring to restore to them the proper use of their senses. Granted; you are, but the political sky is still enveloped with clouds—the sun of righteousness has not shone forth with sufficient splendour—the people are still unable to perceive their way any further—many lights are put into their hands, some of which are exceeding faint, among the number you have offered your torch, but the opinion is gone abroad, that the materials of which it is composed, are of so combustible a nature, that should they venture to handle it, it would involve them in an eternal blaze. For this reason, it has been almost relinquished; it is left behind to waste its rays upon the desert air. In short, the Title of the work, and the general character of its contents, are a complete bar to its circulation.

My next reason, for giving it the title of *Fatalist* in preference

to that of "Republican," is, because the doctrine of Fatalism is not sufficiently understood; make the people fully acquainted with this doctrine, and the necessity for all religious discussion would be superseded. The name is no way alarming, the doctrines would be a complete novelty; discussion would follow, and conviction would be the consequence: and besides, while in the act of debating unimportant matters, superstition would be undermined, and imperceptibly laid prostrate on the earth. As a proof of what I assert, I will cite one instance. Has not Mirabaud done more towards destroying religious bigotry than any other man on the earth, without saying, at the same time, scarcely a word about it? Convince a man, however ignorant he may be, that all his actions are the result of compulsion, and he will immediately discover the absurdity of the doctrine of future rewards and punishments. This I know to be a fact; for, through my acquaintance with the world, I find, that people will converse freely on this subject, without any apparent suspicion that it is at all connected with their idolatry. After I had convinced them that they were compelled to think and act as they have done, I have then asked them what they thought they were deserving of in the way of reward or punishment hereafter. Here they have stood and looked with astonishment for a time, not considering, that by admitting the truth of this doctrine, they were reasoned out of their hobby superstition. Endeavour to provoke discussion then; make this your principal theme, and you will never want opponents to argue in favor of Free-agency, in which almost all people more or less believe. Indeed, I am surprised to find that even you, yourself, treat on the conduct of all mankind precisely as if they were free agents; a circumstance which proves that you lay aside the most powerful weapon requisite for your defence. Adhere to this doctrine then, I advise you again; say but little about Christianity, you will nevertheless do equally as much towards its downfall; in the mean time your persecutors will have no just pretence for keeping you in prison. Let any man come forward now who thinks that he is a free agent, and state those actions wherein he thinks that he is free, and he will soon receive a satisfactory reply, which will convince him of truths he has never known before.

The next thing I advise you to do, is, though I own it will be attended with some difficulties, nevertheless I advise you to devote some portion of the work to the discussion of Moral, Political, and Philosophical Questions. As you are in the habit of in-

setting correspondences from many of your readers, suppose the title of a subject to be discussed were printed at the conclusion of a number, with an intimation that such people as were desirous of giving their opinions would communicate the same to the publishers (not exceeding a given number of pages), in a certain time; when four, six, or eight of the best written pieces, agreeable to your own judgment, might be inserted in another number, three weeks after the date of the notice. Twenty pages taken up in this way every second or third week (which is about the number of pages devoted to correspondences every week), would be very amusing, and of infinite service; and would at the same time leave you twelve pages for other matter. A written placard, independent of the regular notice, hanged in front of the shop, intimating the subject, and the day on which the discussion would appear, would attract considerable attention. There is no end to the number of problems which require to be solved; and among the number I will here point out one—an all-important one—one which affects the whole world, and which is shortly to be discussed in a certain great assembly, the members of which are filled with prejudice—namely, *Which is the wisest political act for the benefit of a nation and the world at large, to suppress all combination among the people for an advance of wages, and thereby to pay the working part of the community the smallest sum for their labour, for which they can be obtained—or to encourage peaceable combinations, and by so doing advance the price of labour to its greatest possible elevation?* This is a subject which, as it affects all, is worthy the consideration of all. No one in existence, be he rich or poor, be he master or journeyman, let him work or play, can escape the consequences arising from either a free or a restricted sale of manual labour; for, to throw any impediment in the way of a free disposal of labour, is a restriction which affects, in a powerful degree, the whole country; and to leave it without an impediment, has an effect equally as great, though of a contrary description. The only thing, then, that we want to know, as it must be either restricted or free, which of the two is to be preferred. Many violent arguments have, on this subject, lately issued from the press, being the effusions of men who are all on one side of the question. Having in some way acquired property, they think that they have an interest in getting their work done for nothing. Like the labourers, who having the use of their hands, think that they have an interest in

destroying all kinds of machinery; so that first by the masters, and then the men, if both had their wills, we should be compelled to appear as naked and as moneyless as savages. This circumstance shews, that both masters and men are equally intemperate, and equally as unacquainted with the subject on which they attempt to decide. This is, however, neither the time nor the place for giving an opinion on either side of the question, though I have thought proper to digress thus far from the direct object of this letter, for the purpose of pointing out the necessity there is for a clear comprehension of this most important measure; therefore I shall conclude these remarks with this observation, that the *equal* wants of mankind are the secret springs to national prosperity; for if those wants be allayed on one part of the community, they will necessarily be multiplied on the other part, whereby the one will become tyrants and the other slaves; at the same time the energies of both will be destroyed. It is needless that one man wants employ, if another does not equally want his assistance. The only thing then that requires to be done, is, to point out the method whereby we may balance the wants of the two; the masters and the men.

Whether any of the suggestions, above stated, are worthy of being adopted, of course you will decide; though I think, that that part which alludes to the doctrine of Fatalism, at least is deserving of notice. And if you think the nature of this subject will admit of publication, you are at liberty to print it, with an answer if you think it entitled to one; or, otherwise, you may give a public answer to a private perusal, or no answer at all, just as you may think proper, without offending,

Sir, your's respectfully,

CANDID.

Note by R. Carlile.—Admitting the doctrine of fatalism *here* as far as Candid wishes to carry it, I must be candid enough to say that he has shaken his own argument, by calling upon me to do that, as a matter of course, at his request, the contrary of which I feel compelled or fated to do. I must also be candid enough to say, that if I were to change, to meet the suggestions of correspondents, I should change the title and character of this publication every week. I persevere in the same title, because I think it the most useful title that can at this time be adopted. I persevere in the same line of advocating the principles of the

work ; because I think them best, and I must have more powerful arguments, than *Candid* has given to me, before I can be compelled or *futed* to change. I hope, at least, that he will admit this conclusion to be substantive of his doctrine of *fatalism*. *Fatalism* and *Necessity* ; I look upon as idle and mischievous words, and even mischievously used, in a moral sense ; for they go to justify vice as well as virtue. Nor can I see them to be applicable to moral sensations, or those sensations which we call our reasoning powers. Applicable to physical sensations, they may in general be ; but these physical sensations form a principle in the human body which we call a mind, and that principle is rather independent of, than dependant on fatalism, in the ratio of its increase in the individual body. All the arguments which I have seen upon the doctrine of Liberty and Necessity, I now perceive to have been a useless and inapplicable collection of words. They teach us nothing ; they conduce not to our aggregate happiness ; they even throw down that little of self importance which I, an Atheist, wish to see sustained by mankind.

With more particular reference to the subjects discussed in the *Republican* I am of opinion, that if *Candid* had been a constant reader, he would have known that it has embraced all subjects, and more particularly the very subjects, which he recommends. Its title being expressive of public good, it is open to every useful subject ; and I flatter myself, that no publication ever preserved more constant readers. One thing, I perceive, its sale increases.

TO MR. RICHARD CARLILE, DORCHESTER GAOL.

ESTEEMED FRIEND,

London, June 24, 1825.

AFTER having heard so much of thine opinions, which are so rapidly propagated in the metropolis and various parts of the country, I could no longer forbear writing to thee, in order, that no stone should be left unturned, which might tend to lead thee to the path of righteousness and reclaim a hardened sinner. Thy writings and publications have been pronounced, by the powers that be, to be very wicked and to the high displeasure of almighty God ; therefore, if they are so bad as they are pronounced to be, from their rapid propagation, their evil tendencies must be tremendous ; and rest assured that thou art in the wrong path.

Thou seest that thou hast brought down the vengeance of the representatives of the lowly Jesus upon thy editorial pate for disseminating thy principles. Englishmen, snail like, recoil at the sacerdotal touch, and, henceforth, will never obtrude a horn, until the celestial dew of Christianity shall fall upon your shells.

As to the progress of infidelity and scepticism, I have witnessed, in some degree, its rapid strides. I can scarcely enter a coffee house or tavern, but, before I have sitten half an hour, my ears are assailed with the most awful discussions, calling in question the validity of that divine book the Bible. Some (and those not a few) are hardy enough to doubt the divinity of our blessed Saviour, and many unblushingly assert, that such a person never existed! Woe unto thee! for it is from the principles which you and your dark agents have disseminated, that these alarming inferences are drawn; and the dissenting multitude, not having looked with becoming pertinacity into the abstruse and complicated paths of the Christian Theology, are unable to refute thy hardened followers, although they negative (with that priestlike gravity, malice, hatred and contempt, so highly characteristic of all good followers and righteous supporters of our holy church, as by fire, sword, imprisonment, fines, &c. established), all that the infidels advance.

This, my friend, is a frightful epoch. Spiritualism and materialism are forming opposite factions, and scarcely an hour passes without an impression being made in some lethargic god-fearing breast, which calls all nature into action and stimulates inquiries little short of enthusiasm. I have frequent opportunities of witnessing these direful innovations at a friendly society which I am in the habit of attending every Tuesday evening. In the discussions held there, I merely act the part of a spectator, and mark the hitherto unshaken and uniformed on the theological topics, to see with what avidity they respire these dangerous conversations. I, though *soundly orthodox*, as if under satanic influence at the moment, have not either address or presence of mind to caution them against the impending danger. On the succeeding Tuesday evening, these hitherto children of grace have become travellers in the alluring but uncertain paths of Deism. This is generally their first step; but no sooner have they erected Temples for their Deity, dressed him up after something in nature and given him "a local habitation and a name," than he vanishes, "and, like the baseless fabric of a vision, leaves not a wreck behind." Few of them stand the Artillery of thy Republican above another week! Not even an identity of God or his holy word remains on their minds! Then do I mentally exclaim—O! Carlile! there stands another of thy proselytes; but do not thou nor they think to escape me thus and cry victory, as ye triumphantly sweep down the tide of public opinion: a case now

hangs upon the point of my pen, which shall set aside all thou hast written, and all they have said about the non-existence of a God. Yes, Richard (excuse my familiarity, for I mean to be serious), I will prove, and that on the oath of twelve honest men, that our God was in a house of ill fame, in London, not a fortnight ago*. Thou mayst smile at his being in such company; but when he hath made sinners which he cannot reclaim, he sees it expedient to cut them off. The old procuress or duenna having suffocated herself with intoxicating liquors, a Jury was chosen to sit upon the body, and they unanimously decided that she had died *by the visitation of God*. Thou wilt not, surely, after this, have the hardihood to deny his existence, lest he visit thee in thy prison house; nor thy followers the temerity to question the correctness of the decision of these Jurors.

By way of illustration, I will recite to thee another case, to prove how far party spirit is engaged in this spiritual warfare. A female of my acquaintance, who is a dress-maker, happening to be at work at a respectable house, a few weeks ago, the subject of Religion was started, when she thoughtlessly (though honestly) avowed her principles, not the most favourable to our holy religion. The consequence of which was, that an immediate coolness took place on the part of some of her employers, and had the dresses not been already cut, they, of course, would not have had them polluted by the hands of an unbeliever. A gloom o'ercast the scene during a whole week, when the suppressed storm burst with reiterated violence. One of the young ladies would not sit at table with my friend, and all but one manifested their abhorrence at her principles. At length, an explanation took place, and this hitherto unaccountable behaviour was accounted for. It was the avowal of principles not consonant with true orthodoxy, that called down the vengeance of a family of sound believers upon her head. The old lady was more liberal than some of her daughters, and confessed that she had read "*Tom Paine* and found nothing immoral in him," and must confess, that she "agreed with him in every thing but the principle of equality†. Two of the young ladies remained quite orthodox; but the third was wicked enough to declare herself privately to be entirely of thy opinion, and acknowledged, that the unfortunate wight, who first shook her faith, *a son of St. Crispin*, experienced the same treatment, that she the dress-maker had done, and by honestly declaring his principles, lost the custom of the house. The young lady who became a convert to the persuasion of honest Crispin, declared, that she was much shocked at his first atheistical declaration; but now, that she had removed the veil of prejudice, by reading and reflection, she had no hesitation in saying,

* See the Weekly Dispatch of Sunday, 12th June.

† In this, the old Lady had misunderstood him; for Mr. Paine advocates no other equality but that of knowledge, law, and justice. R. C.

that this prior monster of a shoemaker had regularly dwindled away into a mere man, and she believed, she durst now venture him to measure her even for a pair of boots. This, my first communication, which I am afraid is already too long, thou mayest insert in thy Republican, if thou thinkest it expedient. It may be interesting to some, inasmuch as it conveys some ideas regarding public feeling on religion, and also proves, on the veracity of twelve honest men, the exact number of the apostles, without the shadow of a Judas, and the ipse dixit of a coroner, the existence of a God.

EPHRAIM SMOOTH.

COPY OF A LETTER SENT TO THE KING, CARLTON
PALACE.

SIR,

Dorchester Gaol, July 4, 1825.

This being the anniversary of the establishment of the first step towards real Republicanism, in the declaration of the independence of the United States of America towards this country, or rather, its monarchical government, I was glad to see you making it a holiday for the rising generation of Lords and Ladies. It is a specimen of that wisdom, or cunning rather, which should always follow the circumstances it cannot controul.

The Republic of the United States of America, was but a shabby imitation of the form of government in this country, with an elective instead of a hereditary executive, and with smaller payments to public officers for more efficient duties; but it has the germ of improvement in its independence of hereditary rule, and all other forms of government of the hereditary kind will fall before it. Though we may not have so much of individual splendour as the monarchical form of government produces, there will not be one happy man or woman the less, but a great increase of happiness among the mass. Under this view of the change, a monarch or his family may well rejoice at it and mark its progress by a festival.

I am, Sir, your Prisoner, for no offence and to no good purpose,

RICHARD CARLILE.

Printed and Published by R. CARLILE, 136, Fleet Street.—All Correspondences for the "Republican" to be left at the place of publication,

The Republican.

No. 3, Vol. 12.] LONDON, Friday, July 22, 1825. [PRICE 6d.

TO WILLIAM WILLIAMS, ESQ., M. P., PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE-
MASONS FOR THE COUNTY OF DORSET.

LETTER III.

Dorchester Gaol, July 14, Anno Tenebræ
1825, Anno Lucis (to masons) 1.

SIR,

THERE will of necessity be much of apparent repetition in my description of the three degrees of Masonry; but I cannot make that description complete without that repetition. The same frivolity is seen through every degree, and, with the exception of the oaths and the moral Lectures, we find nothing serious, nothing that arrests respect.

In the first degree, I have given quite enough of what is called *the working part*, to shew the spirit of it. Nothing has been omitted of which any mason can complain as an unfair withholding. In the second degree, we shall find a smattering about science, which captivated me as I began to read; but I soon found, that it was all hollow, and that though it recommended the study of the old known sciences, it taught nothing relating to them. This is the ground of my complaint against Freemasonry; that its good is but theoretical, and that its evils or mischiefs are practical: that amidst a mass of evil in practice, it covers its designs with moral recommendations. This is the common characteristic of vice in all its grades. In proportion to its odiousness, it professes a regard for that which is good: it professes virtue as a cloak for the practice of vice. It is thus, that the most unprincipled characters among mankind are ever to be found among the most religious; religion passing with them as the chief nominal good. Masonry is at all points decked in this religious, I may add, meretricious garb, and alternately charms and poisons, poisons and charms: allures with its tinsel, and cements by its common powers to prostrate reason and to degrade its members.

Printed and Published by R. Carlile, 135. Fleet-street.

I proceed to develop the whole ceremony of a Fellow Craft's Lodge. The officers are nominally the same in the three degrees, for though an Entered Apprentice cannot remain in a Fellow Craft's or Master's Lodge, nor a Fellow Craft in a Master's Lodge; the Fellow Craft, as has been noticed, is properly a member of a Lodge for Entered Apprentices, and the Master for that of both.

OPENING OF A FELLOW CRAFT'S LODGE, OR THAT OF THE SECOND DEGREE IN MASONRY.

(The Master knocks and is answered by the two wardens as a call to order.)

W. M. Brethren, assist me to open the lodge in the second degree.—Brother Junior Warden, the first care of every Fellow Craft Mason?

J. W. To see the lodge properly tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will see the lodge properly tiled. (The Inner Guard gives three knocks on the inside of the door and the Tiler answers in the same manner on the outside, to announce that the lodge is close tiled. There is a distinction in these three knocks, in the three degrees, and as they are often repeated by the various officers, it may be well to explain them. The three knocks of an Entered Apprentice are three loud regular knocks, equi-distant as to time. The three knocks of the Fellow Craft are not equi-distant as to time, a pause being made after the first, and then the two last given quickly. The Master's three knocks have the pause before the last, and the two first given quickly. These changes make a clear distinction in the mode of knocking in the three degrees.)

I. G. Brother Junior Warden, (making the sign) the lodge is properly tiled.

J. W. (Giving the three knocks and making the sign) Worshipful Master, the lodge is properly tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the brethren appear to order as ~~Fellow Craft~~ Masons.

W. M. Brethren, to order as Masons in the second degree.—

✓ Brother Junior Warden, are you a Fellow Craft Freemason?

J. W. I am, try me, prove me.

W. M. By what instrument in architecture will you be proved?

J. W. By the square.

W. M. What is a square?

J. W. An angle of ninety degrees ~~forming~~ the fourth part of a circle.

W. M. Since you are so well informed ~~yourself~~, you will prove the brethren ~~present to be~~ Fellow Craft Freemasons, by three—

fold signs, and demonstrate that proof to me by copying their example.

J. W. Brethren, by command of the Worshipful Master, you are desired to prove yourselves Fellow Craft Freemasons by three-fold signs: and to prevent confusion, observe the Senior Warden - (The persons present then make the three signs, which will be hereafter explained, and the Junior Warden reports.) Worshipful Master, the brethren ~~present having proved themselves Fellow Craft Freemasons, by three-fold signs,~~ I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs.—Brethren, our lodge being thus duly formed, before I proceed to declare it open, let us invoke a blessing from the Grand Geometrician of the universe*, that the rays of heaven† may shed their benign influence ~~over us,~~ to enlighten us in the paths of nature and science.

P. M. So mote it be.

W. M. In the name of the Grand Geometrician of the universe‡, I declare this lodge open on the square, for the instruction and improvement of Fellow Craft Freemasons.

(The Master gives the three knocks, which are echoed by the Wardens and the Guards. The Bible is opened at certain parts, &c.)

CEREMONY OF PASSING IN THE SECOND DEGREE

W. M. Brethren, Brother Noodle is this evening a candidate to be passed to the second degree; but it is first requisite that he should give proofs of proficiency in the former; I shall, therefore, proceed to put the necessary questions. *(The master questions him as to what he knows of the first degree and asks if any brother has any other question to put. He is then reported as qualified.)*

W. M. Brother Noodle, you will come this way. Do you pledge your honour as a man and your fidelity as a Mason, that you will steadily persevere through the ceremony of being passed to the second degree?

Noodle. I do.

W. M. Do you likewise pledge yourself, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in masonry?

N. I will.

W. M. Then I will entrust you with a test of merit which is a passing grip and a passing word leading to the door of the lodge

* Who, where, what is he?

† What are the rays of heaven?

‡ Very fine words, but what do they mean? To whom or to what do they allude?

into which you seek to be admitted. The passing grip is given by a distinct pressure of the thumb of your right hand between the joints of the first and middle fingers of the right hand of a brother. This demands a passing word, which is *SHIBBOLETH*. The word *Shibboleth* denotes *plenty*, and is usually depicted in our lodges by an ear of corn near a fall of water. You will be particularly careful to remember this word, as, without it, you cannot gain admission to a lodge in a superior degree. (Noodle withdraws and lodge opens in the second degree. During his examination, and instruction, it was considered to be open in the first degree. The knocking takes place at the door, after the examination of the candidate by the Tiler, as to the passing grip and word, and the Inner Guard, demanding who is there, reports.)

I. G. Worshipful Master, at the door of your lodge stands Brother Noodle, who has been regularly initiated into masonry and has made such progress as he hopes will recommend him to be passed to the degree of a Fellow Craft; for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the priveleges of the second degree?

I. G. By the help of God, assistance of the square and the benefit of a passing word.

W. M. We acknowledge the propriety of the aid by which he seeks it, do you, Brother Inner Guard, vouch, that he is in possession of that passing word.

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form. (The candidate is not now hoodwinked; but his left arm, right breast and right knee are made bare and the left heel slipshod.) Brother Deacon, let the candidate kneel while the blessing of heaven is invoked on what we are about to do. (Master prays) We supplicate the continuation of thy aid, O merciful Lord, on the behalf of ourselves and of him who kneels before thee, May the work begun in thy name be continued to thy glory and evermore established in us by obedience to thy precepts. So mote it be. (The candidate is then raised and led round the lodge that all may see he is properly prepared. As he comes to the wardens, a ceremony passes, on giving them the passing grip and word, as at the door, and he is finally brought to the master for the same purpose.)

S. W. Worshipful Master, I present to you, Brother Noodle, a candidate properly prepared to be passed to the second degree.

W. M. Brother Senior Warden, you will direct the Senior Deacon to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Senior Deacon, it is the Worshipful Master's command, that you instruct the candidate to advance to the east in due form.

W. M. Brother Noodle, as in every case the degrees of Free-

masonry are to be kept separate and distinct, another obligation will now be required of you in many respects similar to the former, are you willing to take it?

Noodle. I am.

W. M. Then you will kneel on your right knee, your left foot in the form of a square, your body erect, place your right hand on the sacred volume of the law, supporting your left arm with the compasses, the whole forming a square, and say after me—

I, Doodle Noodle, in the presence of the Grand Geometrician of the Universe, and in this worshipful and warranted Lodge of Fellow Craft Masons, duly constituted, regularly assembled and properly dedicated; of my own free will and accord, do hereby and hereon most solemnly promise and swear, that I will always hallow, conceal and never reveal any or either of the secrets or mysteries of or belonging to the second degree of Freemasonry, known by the name of the Fellow Craft, to him who is but an Entered Apprentice no more than I would either of them to the uninitiated, or the popular world who are not Masons.

I further solemnly pledge myself to act as a true and faithful craftsman, obey signs, and maintain the principles inculcated in the first degree. All these points I most solemnly swear to obey without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, in addition to my former obligation, than to have my left breast cut open, my heart torn therefrom and given to the ravenous birds of the air, or the devouring beasts of the field, as a prey, so help me Almighty God and keep me steadfast in this my great and solemn obligation of a Fellow Craft Mason.

This is about the form or the oath under the new regulations of the Grand United Lodge. The old oaths had more points mentioned, such as a promise to *attend all summonses when within a cable tow's length of the Lodge*, which signified *three miles*; a promise to *obey the Master Mason*, to observe a particular conduct towards Masons in general, and a description of the Lodge, as *dedicated to St. John*, and generally, as *opened on the square for the instruction and improvement of Fellow Craft Masons*. Saint John appears to have been the Mason's Saint: and their fables have made him the institutor of a Lodge of Masons. Jesus Christ and his disciples they also find to have been a Lodge of Masons, though no fair searching historian can prove their existence. In short, every name and character found in the Bible, they have associated with Masonry, and their idol God has been made the grand Architect of all! Let them see, as they will see,

if they search, that there is no God, no intelligent being superior to man, and what then becomes of their divine Masonry?

This oath, it will be seen, is still more foul than the former, and we shall find, that *that* of the Master Mason is still worse. What is all the boasted "morality veiled in allegory" of Masonry worth, when put by the side of so foul and vicious and barbarous an oath? Here, in addition to licensed throat-cutting, and a tearing out of the tongue by the roots, we have a cutting up of the breast, a tearing out of the heart, and a gnawing of that heart by birds or beasts of prey. Delightful brotherhood, that can harbour such ideas as these, upon any conditions! But when we recollect, that Masonry originated with such oaths as these, without any of that pretended morality or benevolence which has been subsequently added to it; have we not the fullest proof that it is fundamentally vicious? Without its modern moral garb, it would not have been tolerated in this day. It is now a system of trick, deceit and vice, from the beginning to the end, decked in finery that dazzles the eye, but that is contaminating to the touch, and that pollutes every mind that partakes of it. The ceremony then thus proceeds.

W. M. As a pledge of your fidelity, and to render this a solemn obligation, which would otherwise be but a serious promise, I will thank you to seal it with your lips twice on the volume of the sacred law.

Your progress in Masonry is marked by the positions of the square and compasses. When you were made an Entered Apprentice, both points were hidden. In this degree, one is disclosed, implying, that you are now in the middle of Freemasonry; superior to an Entered Apprentice, but inferior to what I trust will hereafter be communicated to you. Rise newly obligated Fellow Craft Freemason.

You, having taken the solemn obligation of a Fellow Craft Freemason, I shall proceed to entrust you with the secrets of the degree. You will advance towards me, as at your initiation. Now, take another pace with your left foot, bringing the right heel into its hollow, as before. That is the second regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist, as in the former instance, of a *sign*, *token*, and *word*: with this difference, that the sign is of a three-fold nature. The first part of the three-fold sign is called the sign of fidelity, emblematically to shield the repository of your secrets from the attacks of the cowan. (The sign is

made by pressing the right hand on the left breast, extending the thumb perpendicularly to form a square.)—The second part is called the hailing sign, and is given by throwing the left hand up in this manner (horizontal from the shoulder to the elbow and perpendicular from the elbow to the ends of the fingers). It took its rise at the time when Joshua fought the battles of the Lord in the valley of Rephidim: and from the memorable event of Moses having his hands supported by his brother Aaron, whilst Joshua was fighting the Amalekites. It was also the position of Joshua, when he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemy. And Moses also, when he came down from the mount, hailed his brethren with this double sign (the first and second part) in order to arrest their attention, as a signal for them to attend to what he was about to deliver, and as a pledge of his sincerity and truth, and also of the importance of what he was about to declare.—This was the origin of the sign, and on the morning, that the foundation-stone of the Temple was laid, King Solomon adopted the same double sign: the right hand as a token of the sincerity of his holiness and piety towards God, and the left hand as a token of an upright hand and heart, in earnest prayer, imploring the blessing of the most high on their pious undertaking, in erecting the Temple of Jerusalem to his holy service. The third part is called the penal sign, and is given by drawing the hand across the breasts and dropping it to the side. This is in allusion to the penalty of your obligation, implying, that, as a man of honour and a Fellow Craft, you would rather have your heart torn from your breast, than to improperly divulge the secrets of this degree. The grip or token is given by a distinct pressure of the thumb on the second joint of the hand, or that of the middle finger. This demands a word; a word to be given and received with the same strict caution as the one in the former degree, either by letters or syllables. The word is JACHIN. As in the course of the evening, you will be called on for this word, the Senior Deacon will now dictate the answers you have to give.

S. D. What is this?

Noodle. The grip or token of a Fellow Craft Freemason.

S. D. What does it demand?

Noodle. A word.

S. D. Will you give me that word?

Noodle. I was taught to be cautious in this degree, as well as in the former: I will letter or halve it with you.

S. D. Which you please and begin.

Noodle. Ja.

S. D. Chin.

Noodle. JACHIN.

W. M. This word is derived from the right-hand pillar of the porch or entrance to King Solomon's Temple. The import of the word is to *establish*, and, when joined with the one in the former degree, signifies *stability*. (To the Senior Deacon) Pass Brother Noodle to the Junior Warden.

S. D. Brother Junior Warden, I present to you, Brother Noodle, on being passed to the second degree.

J. W. I will thank Brother Noodle to advance towards me as a Fellow Craft. (Noodle makes the step and gives the sign.) What is that?

Noodle. The hailing sign or sign of prayer.

J. W. Have you any thing else to communicate? (Noodle gives him the grip or token.) What is this?

Noodle. The grip or token of a Fellow Craft Freemason.

J. W. What does it demand?

Noodle. A word.

J. W. Will you give me that word?

Noodle. I was taught to be cautious in this degree, as well as in the former; I will letter or halve it with you.

J. W. Which you please and begin.

Noodle. Ja.

J. W. Chin.

Noodle. JACHIN. (He is then passed to the Senior Warden.)

S. D. Brother Senior Warden, I present to you, Brother Noodle, on being passed to the second degree*.

S. W. I will thank Brother Noodle to advance to me as a Fellow Craft. (He advances with the step of the second degree.)

S. W. What is that?

Noodle. The second regular step in Freemasonry.

S. W. Do you bring any thing else with you?

Noodle. (Gives the sign of fidelity.)

S. W. What is that?

Noodle. The sign of fidelity emblematic of shielding the repository of my secrets from the attacks of the cowan.

S. W. Do you bring any thing else with you?

Noodle. I do. (Gives the hailing sign.)

S. W. What is that?

Noodle. The hailing sign, or sign of prayer.

S. W. Whence did it arise?

Noodle. At the time when Joshua, &c. (See former account.)

S. W. Do you bring any thing else with you?

Noodle. I do. (Gives the penal sign.)

* These passings and presentings are always done by the Senior Deacon's accosting the officer with three knocks. In fact, these knockings are introduced as often as possible.

S. W. What is that ?

Noodle. The penal sign of a Fellow Craft Freemason.

S. W. To what does it allude ?

Noodle. To the penalty of my obligation, implying, that as a man of honour and a Fellow Craft Mason, I would rather have my heart torn from my breast, than to improperly divulge the secrets of this degree.

S. W. Have you any thing else to communicate ?

Noodle. I have. (*Gives the grip or token.*)

S. W. What is this ?

Noodle. The grip or token of a Fellow Craft.

S. W. What does it demand ?

Noodle. A word.

S. W. Will you give me that word.

Noodle. I was taught to be cautious in this degree as well as in the former ; I will letter or halve it with you.

S. W. Which you please and begin.

Noodle. Ja.

S. W. Chin.

Noodle. JACHIN.

S. W. From whence is this word derived ?

Noodle. From the right-hand pillar of the porch or entrance to King Solomon's Temple.

S. W. The import of the word ?

Noodle. To establish.

S. W. And what then conjoined with the one in the former degree ?

Noodle. Stability. (*He is then passed back to the Master.*)

S. W. Worshipful Master, I present to you, Brother Noodle, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Fellow Craft Mason*.

S. W. Brother Noodle, by the Worshipful Master's command, I invest you with the distinguishing badge of a Fellow Craft, to mark the progress you have made in the science.

W. M. Let me add to what has been stated by the Senior Warden, that the badge, with which you have just been invested, points out to you, that, as a craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discover your duty as a Mason and estimate the wonderful works of the Almighty. Brother Senior Deacon, you will place our Brother Noodle at the south-east part of the lodge. (*Being so placcd, he is thus addressed by the Master.*)

Brother Noodle, Masonry being a progressive science, when you were made an Entered Apprentice, you were placed at the

* I should have explained in describing the first degree, that this badge is a white leather apron, variously ornamented for the different degrees.

North East part of the Lodge, to show, that you were newly admitted. You are now placed at the South East part, to mark the progress you have made in the science. You now stand to all external appearance, a just and upright Fellow Craft Mason, I give it to you in strong terms of recommendation, to continue and act as such, and as I trust the import of the former charge neither is nor ever will be effaced from your memory, I shall content myself with observing, that, as in the former degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden mysteries of nature and science.—I now present you with the working tools of a Fellow Craft Mason, which are the square, level, and plumb-rule. The square, is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form. The level, to lay levels and to prove horizontals : and the plumb rule, to try and adjust all uprights, while fixing on their proper bases. As we are not all operative masons, but rather free and accepted, or speculative, we apply those tools to our morals. In this sense, the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and action. Thus, by square conduct, level steps and upright intentions, we hope to ascend to those immortal mansions, from whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the lodge, I shall call your attention to an explanation of the Tracing Board, if time will permit. *(On his return, he is placed in the West and returns thanks in the following words.)*

Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons and Brethren of this lodge, I return you my most hearty and sincere thanks, for the honour you have done me this evening, in passing me to the honourable degree of a Fellow Craft Mason.

LECTURE ON THE TRACING BOARD IN THE SECOND DEGREE.

At the building of King Solomon's Temple, an immense number of Masons were employed. They consisted of Entered Apprentices and Fellow Crafts. The Entered Apprentices received a weekly allowance of corn, wine and oil. The Fellow Crafts were paid their wages in specie, which they went to receive in the middle chamber of the temple. They got there by way of a porch, at the entrance of which, their attention was particularly struck by

two great pillars: that, on the left, was called *Boaz*, which denotes *strength*; that, on the right, *Jachin*, which denotes to *establish*; and when conjoined, *stability*; for God said, in strength will I establish this mine-house to stand firm for ever*. The height of those pillars was thirty-five cubits, the circumference twelve, the diameter three. They were formed hollow, the better to serve as archieives to masonry; for therein were deposited the constitutional rolls. Being formed hollow, the outer rim or shell was four inches, or a hand's breadth in thickness. They were made of molten brass and were cast on the plains of the Jordan, in the clay grounds between Succoth and Zeredatha. The superintendant of the casting was Hiram Abiff. Those pillars were adorned with two chapiters, each five cubits high. Those chapiters were enriched with net work, lily work, and pomegranates. Net work, from the connection of its meshes, denotes unity. Lily work, from its whiteness, denotes peace. And pomegranates, from the exuberance of their seed, denote plenty. Those pillars were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes. They were considered finished, when the net work or canopy was thrown over them. They were placed at the east of the temple, as a memorial to the children of Israel of the miraculous pillars of fire and cloud, which had two wonderful effects, the fire to give light to the Israelites during their escape from their Egyptian bondage; the cloud proved darkness to Pharaoh and his followers, when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous situation for the children of Israel, to have the happy deliverance of their forefathers continually before their eyes, at going to and returning from divine worship. After our ancient brethren had passed those two great pillars, their ascent was opposed by the Junior Warden, who demanded of them the pass-grip and pass-word, leading from the first to the second degree. The pass-word, I dare say you recollect, is *Shibboleth*, and is here depicted by an ear of corn near a fall of water. The word *Shibboleth* dates its origin from the time, that an army of Ephraimites crossed the river Jordan, in a hostile manner, against Jephtha, the renowned Gileaditish General. The reason assigned for this unfriendly visit was, that they had not been called out to

* It is down, it seems, like all other masonry!

partake of the honours of the Ammonitish war; but their true aim was, to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites were always a clamorous turbulent people; but then broke out in open violence, and after many severe taunts to the Gileadites in general, threatened, in particular, to destroy their victorious commander and his house with fire. Jephtha, on his part, tried all lenient means to appease them, but, finding those ineffectual, had recourse to rigorous ones. He therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight, and, to render his victory decisive and secure himself from the like molestations in future, he sent detachments of the army to secure the passage of the river Jordan, over which he knew the insurgents must of necessity attempt to go, in order to regain their own country, giving strict orders to his guards, that, if a fugitive came that way, owning himself an Ephraimite, he should immediately be slain. But if he said nay or prevaricated, a test word was to be put to him, which was, to pronounce the word SHIBBOLETH. The Ephraimites, through a defect in aspiration peculiar to their dialect, could not pronounce it properly; but called it *Sibboleth*, which discovered their country and cost them their lives. And Scripture informs us that there fell on that day, in the field of battle and on the banks of the Jordan, forty-two thousand Ephraimites, and as *Shibboleth* was then a test-word to distinguish friend from foe, King Solomon, afterwards, caused it to be adopted as a pass-word in a Fellow Craft's Lodge, to prevent any unqualified person from ascending the winding staircase, which led to the middle chamber of the Temple.

After our ancient brethren had given those convincing proofs to the Junior Warden, he said, pass SHIBBOLETH or Brother. They then passed up a winding stair-case, consisting of three, five, seven or more. Three rule a Lodge: five hold a Lodge: seven or more make it perfect. The three that rule a Lodge are the Worshipful Master and his two wardens. The five who hold a Lodge, are the Master, two Wardens, and two Fellow Crafts. The seven, who make it perfect, are two Entered Apprentices, added to the former five. Three rule a Lodge; because there were but three Grand Masters, who bore sway at the building of the first temple at Jerusalem: viz. Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff. Five hold a Lodge, in allusion to the five noble orders in architecture: viz. the Tuscan, Doric, Ionic,

Corinthian and Composite. Seven or more, that make it perfect; because, King Solomon was seven years and upwards in building, completing and dedicating the Temple at Jerusalem to God's service. They have likewise an allusion to the seven liberal arts and sciences: viz. *Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.*

After our ancient brethren had gained the summit of the winding staircase, they arrived at the door of the middle chamber of the temple, which they found open; but properly tiled by the Senior Warden, against all under the degree of a Fellow Craft. After our ancient brethren had given him those convincing proofs, he said, pass SHIBBOLETH or Brother. They then passed into the middle chamber of the Temple. They went there to receive their wages, which they took without scruple or diffidence. Without scruple, knowing they had justly earned it. Without diffidence, from the unbounded confidence they placed in the integrity of their employers in those days.

When our ancient brethren were in the middle chamber of the temple, their attention was particularly drawn to certain Hebrew characters, which are now depicted in a Fellow Craft's Lodge by the letter G, denoting God the Grand Geometrician of the Universe, to whom we must all submit and ought humbly to adore.

MASTER'S CHARGE AT AN INITIATION INTO THE SECOND DEGREE.

Brother Noodle, being advanced to the second degree of the order, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse. It is unnecessary to recapitulate the duties, which, as a Mason, you are now bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected, that you will not only conform to the principles of the order, but steadily persevere in the practice of every commendable virtue. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, or Masonry, originally synonymous terms, is of a divine and moral nature, and

enriches with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

As the solemnity of our ceremonies requires serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies. You are to preserve our ancient usages and customs sacred and inviolable: and to induce others, by your example, to hold them in due veneration.

The laws and regulations of the order, you are strenuously to support and maintain. You are not to palliate, or aggravate, the offences of your brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy.

As a craftsman in our private assemblies, you may offer your sentiments and opinions on such subjects, as are regularly introduced in the Lecture, under the superintendence of an experienced master, who will guard the landmarks against encroachment. By this privilege, you may improve your intellectual powers; qualify yourself to become an useful member of society; and like a skilful brother, strive to excel in what is good and great.

All regular signs and summonses, given and received, you are duly to honour, and punctually to obey; inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows, to the utmost of your power and ability; and on no account to wrong them, or see them wronged; but to apprise them of approaching danger, and to view their interest as inseparable from your own.

Such is the nature of your engagements as a Craftsman, and these duties you are now bound to observe by the most sacred ties.

Such is the making of a Fellow Craft Freemason. The distinction between this and the Entered Apprentice's degree consists of a smattering about the liberal arts in the former, and I dare say, that some ignorant men fancy that they are about to be led on to something very grand. But great is their mistake. The Fellow Craft's degree is really superior to all the other degrees, and has less of frivolity and nonsense in it. But even here, there is nothing important taught, nothing but what every child ought to be taught before it be ten years of age, with much that would be more useful. But as this degree forms the most pleasing and the most instructive degree in Freemasonry, I shall be minute in detailing

the whole of the *working part* that will not form a repetition of what has been stated in the making. It consists of a minute description of the orders in architecture and of what were called the sciences, when science was confined to Christian universities. This will be a sort of relief from the disgusting frivolities and falsehoods that we shall have to go through in the subsequent orders: so I proceed to a minute detail of the work of a Fellow Craft's Lodge.

SECOND DEGREE.

Section 1.—Clause 1.

Q. Brother, are you a Fellow Craft?

A. I am so taken and accepted among brethren and fellows of the Craft.

Q. How shall I know you to be a Fellow Craft?

A. By signs, tokens, and words.

Q. How did you attain them?

A. By duly passing from an Entered Apprentice to a Fellow Craft, in a regular and well constituted Lodge of Fellow Crafts, there met and assembled.

Q. Of how many did the Lodge consist?

A. Of five in number: the Worshipful Master, the two Wardens, and two fellows of the Working class.

Q. At what time did this take place?

A. At evening, after the sun was set.

Q. By whom were you passed to a Fellow Craft?

A. By the Worshipful Master, the Senior and Junior Wardens and the brethren assembled.

Q. Where stood the Worshipful Master?

A. In the East.

Q. Why so?

A. To mark the point where the sun was rising.

Q. Where stood the Senior Warden?

A. In the West.

Q. Why so?

A. To mark the point of the sun's setting.

Q. Where was the situation of the Junior Warden?

A. In the South.

Q. Why so?

A. To mark the place of the sun below the horizon.

Q. Why were you passed to a Fellow Craft, when the sun was below the horizon?

A. To intimate to me that the labours of a Fellow Craft are directed by the firmament and the steady light of truth and science.

CLAUSE TWO.

Q. How did you gain admission into a Lodge of Fellow Crafts?

A. Having duly and truly served my time as an Entered Apprentice, I was, by consent of the brethren, prepared, admitted, and obligated in due form.

Q. In what manner were you presented?

A. In a state of due preparation—My left arm, left breast, and right knee made bare, left heel slipshod, and formed upon the square.

Q. Why so made bare and placed in due guard and sign of an Entered Apprentice?

A. In token of my sincere conformity with my obligation as an Entered Apprentice.

Q. Where were you then led and by whom?

A. To the door of the lodge by a brother and Fellow Craft.

Q. How did you gain admission?

A. By knocks one and two.

Q. Who came to your assistance?

A. The Inner Guard, who demanded my name and the purpose for which I came there.

Q. What answer was returned?

A. Brother Noodle, who having been regularly initiated in the first degree, and having made such progress in Masonry, as he hopes will entitle him to be passed to the degree of a Fellow Craft, and for which purpose, he comes properly prepared.

Q. What further did he demand of you?

A. The pass-grip and word, which I readily gave him.

Q. What did he then do?

A. He reported me to the Worshipful Master, who ordered him to admit me.

Q. In what form were you admitted?

A. Upon the square—to intimate to me, that I was admitted upon the square, in order that I might make further progress in the art of Masonry, and no longer be received as a stranger in a hostile manner; but as one entitled to the privileges of a true and lawful brother.

CLAUSE THREE.

Q. How were you then disposed of?

A. I was led to the left of the Senior Warden and commanded to kneel whilst the favour and protection of heaven were invoked.

Q. How next?

A. I was led twice round the lodge, that the Masters and Fellow Craft might see that I was properly prepared and no impostor.

Q. What occurred in the course of your progress?

A. The Worshipful Master demanded of me the sign, token and word of an Entered Apprentice, which I accordingly gave.

Q. What was done afterwards?

A. I was duly presented to the Worshipful Master by the Senior Warden.

Q. What said the Worshipful Master?

A. I will attend to your presentation, Brother Senior Warden. You will direct the Senior Deacon to instruct the candidate to advance towards the East with his proper steps. That being done, the Worshipful Master said, as the secrets of the different degrees of Freemasonry are at all times to be kept separate and distinct from each other, an obligation will be required of you to preserve inviolate the secrets of this degree from an Entered Apprentice, as from the rest of the world: are you ready and willing to take an obligation of this kind? Answering to these questions in a satisfactory manner, I was instructed to advance in due form.

Q. In what does the form consist?

A. Of certain steps, which I am ready more fully to explain when duly called upon.

Q. How many steps?

A. Five winding.

Q. What was then done?

A. The Master received me and placed me in the due form of a Fellow Craft.

Q. What is the nature of that form?

A. Kneeling on the right knee, with right hand on the sacred volume of God, and a square placed in the left elbow supported by the compasses.

Q. What does that denote?

A. My respective duties to God and the Craft in conformity to my obligation.

Q. Which obligation you will be pleased to repeat?

The conclusion of the first section is a mere detail of what I have given in the making, and would be tediously repeated here. I might have stated, that at the admission for making, the Inner Guard addresses the candidate in a very pompous manner, as follows: "In the name of the Grand Geometrician of the Universe, enter in due form a lodge of fellow Craft Masons upon the square, an instrument which brings rude matter into due form, and as Brethren of this degree are obligated on it, so are they bound by every law moral and divine to act upon it with all mankind, more especially a Brother Mason." I proceed to the

SECOND SECTION.

Clause 1.

Q. What was the first instruction you received as a Fellow Craft Mason?

A. I was first instructed in the history of our ancient fraternity, from the time that it received its present institution.

Q. At what period was that?

A. About the year of the world 3000, at the building of the Temple at Jerusalem by King Solomon.

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Q. From whence did our present forms arise?

A. From the order observed in classing and distinguishing the multitude of workmen there employed, as well for paying them their respective wages, as for preserving good government among them*.

Q. How many masons were there in all?

A. Three thousand, six hundred, who presided over the ordinary workmen.

Q. How were they distinguished?

A. As Fellow Crafts and Entered Apprentices.

Q. How were they divided?

A. Into lodges or companies of seven Entered Apprentices or five Fellow Crafts.

Q. How many Entered Apprentices?

A. Two thousand one hundred, making three hundred lodges or companies.

Q. How many Fellow Crafts?

A. Fifteen hundred, of whom three hundred were stiled Gibeonites, on account of their excellent skill as workmen, and of these three hundred, each presided over a lodge or company of Fellow Crafts and Entered Apprentices.

Q. What wages were given to them?

A. A certain allowance of corn, wine, and oil, to each lodge or company; besides wages in money to the master of the lodge.

Q. Where were those wages received?

A. In the middle chamber† of King Solomon's Temple, to which none but Fellow Crafts were admitted.

Q. How were Fellow Crafts alone admitted?

A. By means of a pass-word and grip, still preserved among Fellow Craft Masons.

Q. How many Master Masons were there?

A. Three only, to whom the true secrets of a Master were known, namely, Solomon, Hiram, and Hiram Abiff.

Q. Who was Hiram?

A. The King of Tyre and the ancient friend of King David.

Q. What part had he in the building of the temple at Jerusalem?

A. He furnished the timbers from the forest of Lebanon, in exchange for stipulated proportions of corn, wine, and oil. He also sent his fleet to Ophir to fetch gold and precious stones for King

* I should like a brother to find me an authority for this origin of Freemasonry. I can see none. There is no better authority than romance for the existence of Solomon's Temple.

R. C.

† This forms an anomaly; for they could not be paid there before the chamber was built; and after it was built, we may suppose their work nearly at an end. It is thus romance finds exposure.

R. C.

Solomon ; with whom he entered into a strict correspondence and a reciprocal friendship.

Q. Is the correspondence between those princes preserved ?

A. It is, in the five chapters of the first book of Kings and the second chapter of the second book of Chronicles.

Q. What further assistance did Hiram give ?

A. At the request of King Solomon, he sent a man of consummate knowledge and skill, who thoroughly understood the principles of every art and science, to preside over the workmen and direct their labours.

Q. What was this extraordinary man ?

A. His name was Hiram Abiff. He was a son of a widow of the tribe of Naphtali * and his father was a man of Tyre. Under his direction was the glorious temple completed in little more than seven years.

Q. Where and how were the materials procured ?

A. The timbers were felled in the forest of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand ; and the stones were cut and wrought in the quarries of the mountains of Judea, by eighty thousand men, assisted by seventy thousand, who bare burthens.

Q. By what model was this building finished ?

A. It was according in all things with the model presented by God himself to king David the father of Solomon, who nevertheless was not permitted to build this sacred temple as his hands had been stained with blood †.

Q. When was it begun and finished ?

A. It was begun in the month of Zif, in the fourth year of King Solomon's reign. A. L. 2992, and finished in the month of Bul, or eighth month, in the eleventh year of his reign ; A. L. 3000.

Q. How was it dedicated ?

A. King Solomon celebrated the feast of dedication with prayer and sacrifice, in the presence of all the people of Israel and the feast lasted fourteen days.

Q. Is the prayer of dedication still preserved.

A. It is in the 8th chapter of the first book of Kings and the 6th chapter of the second book of Chronicles.

Q. Was it consecrated with any particular marks of divine favour ?

A. The divine Shekinah or brightness, which was a visible

* The book of Kings says, that his mother was of the tribe of Naphtali, and the book of Chronicles, that she was of the daughters of Dan, which are we to believe, either or neither ? This Bible proclaims itself a romance in the most trivial as well as in the most serious matters.

R. C.

† According to your own romance, were not the hands of Solomon stained with the blood of Joab, Shimei, and his brother Adonijah ?

R. C.

token of God's presence entering the temple from the eastward, settled over the mercy seat, whereon was placed the ark of the covenant.

CLAUSE TWO.

Q. By what means was the system of Masonry extended ?

A. Our Grand master Solomon, observed the effects produced by strict order adopted among the Masons employed in his work, conceived the great idea of uniting the wise and good in every nation, in the bond of brotherly love and in the pursuit of scientific acquirements.

Q. How was he enabled to effect this glorious design ?

A. He admitted to the participation of this system those illustrious sages, who resorted to Jerusalem, even from the uttermost parts of the east, to be instructed in his wisdom ; and they, returning to their respective homes, diffused the system of Freemasonry over the whole face of the Eastern Continent.

Q. Where did our institution more especially flourish ?

A. In Tyre and Sidon, and the whole coast of Phenicia, under the patronage of Hiram, King of Tyre, and his successors.

Q. Who brought the knowledge of it westward ?

A. The Phenicians, in their commerce with this part of the world, spread an imperfect knowledge thereof over the northern coast of Africa and the whole of Europe.

Q. Who was the most especial founder thereof in the West.

A. Pythagoras, a Grecian Philosopher, born at Samos, about 450 years after the building of King Solomon's Temple at Jerusalem*.

Q. What is recorded of him ?

A. That he travelled into Egypt for instruction in the sacred mysteries of the priests of Memphis, and returning by Phenicia, was there initiated into our purer rights. After which he retired to Italy and founded the Italian School of philosophy at Crotona.

Q. What Masonic observations do we find in his Institutions ?

A. He enjoined his disciples a long probation of silence and an inviolate secrecy : a strict love for, and fidelity towards, each other. He distinguished them by secret signs and divided them into classes, according to their abilities and knowledge ; but chiefly distinguished them as exoterics and esoterics.

Q. What does the first of these appellations denote ?

* But how has it happened, that Pythagoras has left no mention of Solomon's Temple, of Jerusalem, of Israelites or of Jews, though he evidently travelled within a few miles of the spot which is now called Jerusalem ? He sought knowledge among the Phenicians, the Egyptians, and the inhabitants of Babylon ; but he knew nothing or has said nothing about Israelites or Jews. This is a fact which cracks your theory of the origin of Masonry.

R. C.

A. *Outward heavens*, they being admitted to know only a portion of the mysteries, and separated from the higher classes by a veil.

Q. What is meant by the latter ?

A. Those within the veil, who were permitted to see and hear all things.

Q. By what medium were his doctrines illustrated ?

A. By the direct and relative qualities and powers of numbers, under which are concealed truths of the greatest importance.

Q. What discoveries are particularly attributed to him ?

A. The true system of the universe: the foundation of all proportional geometry in the 47th problem of the second book of Euclid: and other points of science which will be illustrated in their proper places.

Q. By whom were the doctrines of Pythagoras received and particularly conveyed ?

A. By Plato*, an Athenian philosopher, who lived about 150 years after Pythagoras, and derived his knowledge from the same sources.

Q. In what manner were his doctrines conveyed ?

A. By means of Geometrical symbols, which have a correlative power with the numbers of Pythagoras.

THIRD SECTION.

Clause 1.

Q. Of how many branches does masonry consist ?

A. Of two, the operative and speculative.

Q. What does operative masonry comprise ?

A. All natural, mathematical and mechanical knowledge, as far as the same is subjected to the external senses †.

* Though Plato set up that idol, the Logos, the personification and deification of the principle of reason, which the Christians now worship under the name of Jesus Christ, or the second person of their trinity, he has not left us one word about Jehovah, or Israelites, or Jews, or Solomon's Temple, or Jerusalem. I understood, that Plutarch was the first Grecian writer who took notice of the Jews, and that, after their dispersion by Titus. He speaks of them with contempt.

R. C.

† But what occasion is there to teach either of these descriptions of masonry in secret ? particularly, at this time, in this country ? Would it not to be better to have all teachings open to all persons and subject to the correction of free discussion ? The fact is, as to masonry, that its essence is not now instruction, but sectarianism. With regard to science, the public teachings have left it far behind ; and it has dwindled into a contemptible association of dotards and drunkards : a mere trap for simpletons who have a little money to spend in revelling. The Republican displays more of the knowledge of the "hidden order of the universe" than the Bible, or all the divine and masonic revelations put together.

R. C.

Q. What the speculative?

A. The knowledge of the hidden order of the universe and the secret things both of heaven and earth, more particularly those of a spiritual and intellectual nature.

Q. Whence is the knowledge of operative masonry derived?

A. From three sources—observation and experience, which are common to all mankind: judgment and reflection, which God has indulged to his several creatures in such various degrees as it hath pleased him: and the traditions of the masters of wisdom and science in every age either written or unwritten.

Q. Who are considered the principal founders?

A. Solomon, King of Israel; Hiram king of Tyre; and Hiram Abiff.

Q. What memorial is noted of them in our lodges?

A. They are represented by the three great lights, which are also severally emblematic of three respective characters—*wisdom, strength and beauty.*

Q. How are those characteristics appropriated?

A. Wisdom exceeding the wisdom of the sons of men, was the peculiar gift of God to King Solomon. Power and strength were the attributes of Hiram king of Tyre. And beauty, order and proportion were admirably exemplified in the works of Hiram Abiff.

Q. Where are those lights situated in a Fellow Craft's Lodge?

A. The former in the east, and the two latter in the south and west.

Q. Why the former in the east?

A. To denote that wisdom was before all things, and is over all the works of the creation.

Q. Why the two latter in the south and west?

A. To show, that the light of wisdom is aptly reflected by the perfect union of strength and beauty.

Q. Whereon do those lights rest?

A. On the three principal orders of architecture—the Doric, Ionic and Corinthian.

Q. Whence are those orders derived?

A. From the immutable relation of geometrical proportion, not on account of their Grecian origin; but because it is thought that through the medium of the ancient Greeks, the moderns have received the true notion of Architectural beauty and magnificence.

CLAUSE TWO.

Q. What is the history of architecture?

A. Although the several relations of architectural proportions are undoubtedly comprehended in that universal body of science, the principles of which mankind have derived from the great fountain of light and truth, many ages appear to have elapsed

before they were practically developed. In the earlier period of the world, the human race, yet few in number and wandering from place to place, as pleasure and convenience directed their course, undoubtedly contented themselves with such temporary shelter, as they were enabled to derive from the materials afforded by the spot on which they fixed their transient abode. It was in a state of society considerably more advanced towards civilization, that men first began to erect more solid and permanent structures. And if we suppose, that they first availed themselves of such materials as the forests which covered the whole face of the earth, were competent to supply, the practical origin of our venerable art, will be fully accounted for, and it will be readily seen, that at a very early period after its first cultivation, the idea of the column and entablature arose, as if from the combination of timbers necessary to form any structure of a permanent description.

The trunk of the oak or cedar placed in an upright situation suggested the first notion of a column; the lateral beams formed the architrave; the cross rafters placed at equal distances and rudely notched at their projecting ends would readily suggest the Triglyph, and the insertion of them into the supporting beams would bear a near resemblance to the Gutte of the Doric Order. The small joists which sustained the outer covering, naturally formed the species of ornaments denominated *Dentils*. Or if a greater weight or more prominent projection were to be supported, the larger rafters became *Modellions*.

What chance or necessity had rudely begun was afterwards perfected by genius and taste. The inventive faculties of man were called forth to vary the combinations, proportions, and ornaments of each structure, as might best suit its intended uses. The treasury of nature was explored, the rich varieties of marble dug from the quarry, and the rude mass taught to yield to the efforts of well directed industry. The whole was arranged and combined in due order, and completed in the union of wisdom, strength and beauty, and rising through successive gradations of refined and delicate proportion, architecture attained its highest perfection, producing as its most finished work, the polished shaft and sculptured capital of the Corinthian Order.

CLAUSE THREE.

Q. How many orders are there?

A. There are five regular orders, at present acknowledged as such, the *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*.

Q. How are they classed?

A. They are divided into two classes, as they are either Grecian and original, or Italian and derivative.

Q. What is an order?

A. A regular system of geometrical proportions applied to architectural purposes.

Q. Of how many parts does an order consist?

A. Of two essential parts—the column and entablature.

Q. Why is not the pedestal also reckoned an essential part?

A. Because, in all genuine specimens of ancient architecture, at present remaining, the columns have no pedestal, resting either on the floor of the building or at most resting by a single plinth of marble.

Q. Of how many divisions does each essential part consist?

A. Each comprises three principal members. The column consists of base, shaft, and capital. The entablature of architrave, frieze, and cornice.

Q. By what means are their relations determined?

A. By the module or semi-diameter of the column, which is again subdivided into twelve equal parts called minuetts.

Q. What are the ancient and original orders?

A. The *Doric*, *Ionic*, and *Corinthian*.

Q. Whence the name of the Doric?

A. It is said to be derived from Dorus, a King of Acahia, who founded a temple dedicated to Juno, according to the strict and primitive rules of this order.

Q. What is its peculiar character?

A. Strength and solidity; all its parts being founded on the natural position of solid bodies.

Q. What is the proportion of the column and entablature together?

A. The height of the whole varies from 16 to 20 modules or semi-diameters of the column.

Q. What is the height of the column alone?

A. The column separately considered will be found to vary from the ancient proportion of twelve modules; but the former must be considered as the true proportion.

Q. What proportion is allotted to the base?

A. In the most ancient remains of Doric architecture, the columns have no base; but, in latter times, due modules have been assigned to the base, which consists of a small Torus or levelling.

Q. How are the shafts formed?

A. The shafts among the ancients are invariably fluted.

Q. How is the capital adorned?

A. The capital of one module is generally unadorned, except with a plain astragal or fellet, and is joined to the architrave by an ovolo. Between the astragal and the ovolo, the moderns have left a space called a gorgerin, usually charged with roses.

Q. What is the proportion of the entablature?

A. Four modules or two diameters of the column.

Q. How much is allotted to the architrave?

A. One module, in which, however, is included, a cymatium or

broad fillet, which separates the architrave from the frieze. Beneath the cymatium are ornaments called gutte or drops, in groups of seven corresponding with the triglyphs in the frieze above.

Q. Describe the frieze?

A. The frieze, in height one module and a half, is divided into triglyphs and metopes, the former extending longitudinally from the upper to the lower end of the frieze; and, in breadth, about two thirds of its length. The triglyphs are so called, because they are cut so as to form three channels on each of the external edges. The spaces between the triglyphs are called metopes, each, in breadth, equal to a triglyph and a half, and are usually charged with some device corresponding with the nature and use of the edifice.

Q. What is the character of the cornice?

A. It consists of a few plain members conveying the idea of perfect solidity.

Q. What peculiar members are observable therein?

A. The dentils supporting the corona or main lateral beam, which also is channelled beneath its projection and charged with gutte, corresponding with the triglyphs below.

CLAUSE THREE.

Q. Whence is the name of the Ionic order derived?

A. From Ionia, a colony of Greece, where it was particularly used.

Q. What is its peculiar character?

A. Lightness, elegance and symmetry.

Q. In what memorable structure was it used?

A. In the temple of Diana at Ephesus.

Q. What is the proportion of the column and entablature together.

A. From the original height of 18 modules, it varies to 20 modules 10 minuetts, or even to 28 modules 10 minuetts.

Q. What is the height of the column alone?

A. The column varies from 14 to 18 modules; but is generally found in the proportion of 10 modules.

Q. What are the proportions and form of the base?

A. One module; it consists of a plinth and two scotia, or hollows divided by a group of fillets and surmounted by a Torus.

Q. By what is the shaft distinguished from the Doric?

A. By its proportion alone, being in height two modules or one diameter more than that order.

Q. What is the proportion of the capital?

A. Two modules, including a ringlet and talon, by which it is united to the architrave.

Q. What is its distinguishing ornament?

A. The volute or scroll, formed at the four corners, by the return of an abacus or narrow plinth, which runs above the column, either in a straight direction or descending in a gentle curve.

Q. What is the modern ordonnance of the volutes?

A. The ancient Ionic presented a different profile accordingly as it was viewed from the front to the side. The moderns have formed the volutes at the extremity of the diagonal line of the abacus: thus presenting a similar appearance in all directions.

Q. What is the height of the Ionic entablature?

A. Four modules and 10 minuets.

Q. What are the proportions, form, and character of the architrave?

A. The architrave in height, one module and three minuets, is distributed into three several fascials or divisions, wholly unornamented, and each projecting above that immediately below it; the uppermost being joined with a talon to the frieze.

Q. What is the height of the frieze?

A. The frieze is in height about one module, six minuets, and is either bolstered and swelling, a circumstance peculiar to this degree, or charged with foliage and other light ornaments, in alternate succession.

Q. Describe the Cornice?

A. It is, in height, one module, two minuets, composed of a greater variety of members, and each more ornamented than those of the Doric.

Q. What are its most remarkable members?

A. In common with the Doric, it has dentils. The corona is also channelled and charged beneath with an ornament called fret, and the whole impost is furnished with a talon to give it an air of lightness.

CLAUSE FOUR.

Q. Whence is the name of the Corinthian order derived?

A. From its prevalence in the architecture of the City of Corinth.

Q. What is the proportion of the column and entablature together?

A. In all, twenty modules.

Q. What is the description of the base?

A. Its height is one module, and it is distinguished by a double Torus.

Q. What is the length of the shaft?

A. Sixteen modules, one minuet.

Q. What is the height of the capital?

A. Two modules, eight minuets. It is ornamented with a double row of leaves of Acanthus combined in eight volutes at the four corners of the abacus, and also, in the centre of each of its sides. The abacus is hollowed out in a gentle curve on every side and charged with a rose in the point of its greatest curvature.

Q. What is the history related concerning its capital?

A. It is said originally to have been composed of a representation of palm leaves ; till the following incident suggested its present form. A Corinthian architect, named Callimachus, passing by the grave of a young girl, whereon her nurse had deposited a basket filled with toys and other remembrances of the deceased, observing, that a plant of Acanthus over which the basket had been accidentally placed, which had forced its way from beneath the pressure, invested all sides of the basket with its beautiful leaves, which being again pressed backwards by the abacus or tile, which covered the basket, naturally formed a volute of the most elegant description, and that, from this circumstance, he borrowed the present rich and sculptured capital of the Corinthian order.

Q. What is the present height of the Corinthian Entablature ?

A. In all, five modules.

Q. What is the character of its Architrave ?

A. Its height, consisting of one module and a half, divided into three fascials, differing from those of the Ionic in their proportions, and divided from each other by fillets highly ornamented with a band of sculpture.

Q. What is the height of the Frieze ?

A. The frieze is also of the height of a module and a half, and enriched with basso relievos suited to the nature of the building.

Q. Describe the cornice ?

A. The cornice is composed of a great variety of members richly ornamented with sculpture. The principal members are the Dentils and Modellions. And the channel of its corona is charged beneath with roses.

Fourth Section.

CLAUSE ONE.

(The following sections will appear better as lectures than as Catechisms.)

The emblematical objects, more especially characteristic of this degree of Masonry, are the two brazen pillars, denominated BOAZ and JACHIN ; the winding ascent of seven steps ; and the blazing star, in the centre of which is denoted the letter G. The two pillars, of which an imperfect representation is now before you, were erected by King Solomon in the eastern porch of the magnificent temple which he founded in Jerusalem, to commemorate those miraculous testimonies of the divine presence and protection, the pillar of cloud and fire, which alternately overshadowed and enlightened the children of Israel, in their journey through the wilderness. They were of molten brass, in height eighteen cubits each, in circumference twelve, in diameter four : and the capitals were each of the height of one cubit, upon each was placed a chapter or symbolical ornament, five cubits in height, composed

of net work, chains, pomegranates and lily work, or opening flowers, cast in the same material of which the pillars were formed.

It is difficult, at this distance of time, from the account handed down to us, to state the precise ornaments and combinations of these emblems; but our traditions give us to understand, that the chapters respectively represented the whole system of creation celestial and terrestrial.

This supposition is founded upon the emblematical nature of the several ornaments, when separately considered, which, however descriptive of the union, the power, the peace and plenty enjoyed by the people of Israel, under the reign of king Solomon, are emblems far more extensive. The net work denoting the strong and beautiful texture of the firmament and the intersection of its principal divisions.—The chain work, the orbits which the planetary bodies describe around the sun, and their coexisting revolutions on their several axes.—The opening flowers denoting the mild irradiation of the fixed stars, and the pomegranate having been invariably used by the ancients to denote the secret power by which the motion of the heavens was first granted and is still continued.

The place of these capitals is supplied by the terrestrial and and celestial globes, in the knowledge and use of these spheres. Instructions of this kind were anciently, as they still ought regularly to be, delivered in every lodge of Fellow Craft Masons, which, from the confined limits of our time and the unfrequency of our meetings, have in latter times been discontinued.

Our traditions further state, that, within the hollow of the cylinder of each pillar, were contained the sacred rolls, which comprised the history of the Hebrew nation, their civil and religious polity, the works of the prophetic and inspired writers, and the complete system of universal science.

On the exterior of the first of the pillars were engraven, in secret characters, the general divisions of the earth, and the mysterious economy of providence in the past and future rise, fall and succession of nations and empires.* On the latter, the corresponding divisions of the heavens, the boundaries of the constellations and the periodical returns of the comets, with the eclipses, constellations, conjunctions, and other aspects of the celestial bodies, as shadowing out and prefixing the times of the most important revolutions.

And here let us use caution, my brothers, against giving any credit, on this account, to the vain science of profane astrology; for it is God alone, and those whom in earlier times, he favoured with express revelation, that could foreknow these things, and

* Abominable falsehood!

R. C.

recognize these combinations of the heavenly bodies, which were pre-ordained to be signs of times and seasons.

This tradition is thoroughly confirmed by the practice of the Egyptian and other oriental nations, in times of the most remote antiquity, who were accustomed to record on pillars their discoveries, or improvements in science, in hieroglyphic sculpture, for the purpose of preserving them to future times, and of concealing the knowledge of them from the unworthy. The first instance of this practice, whereof we have any authentic account, was the erection of two such pillars, one of stone, the other of brick, by the descendants of the patriarch Shem, in the land of Shinah. They were composed of these materials, in consequence of a tradition derived from the father of mankind, that the world should twice be desolated by the judgments of water and fire, in the hope, that, if the judgment of fire should first take place, the pillar of brick might remain uninjured, though that of stone might crumble into dust. If, on the contrary, the judgment of water should precede, the stone might resist the flood, although the column of brick should yield to its force.

The names of these memorable pillars respectively signify *JACHIN, to establish*, and *BOAZ, in strength*, denoting the covenant first made with Abraham, and the subsequent promises to David.

Their height also presents a striking memorial of our two grand masters, Hiram, King of Tyre, and Hiram Abiff, inasmuch as the word *יָרַח* in the Hebrew language signifies 18 and *נָר* the other branch of this respected name, denotes high or lofty: and let us observe that the sphere and cylinder have ever been considered as the most sublime geometrical emblems, containing the principles of the two higher branches of Geometry, wherefore, it was beneath a monument of this constitution, that the ashes of the great Archimides were deposited.

Passing by these two pillars, we next arrive at the foot of the sacred stair-case, an epitome of that winding ascent, which led the Fellow Crafts to the entrance of the middle chamber. These steps, like the other sacred hieroglyphics of Masonry, are illustrative of the various points in natural, mathematical and metaphysical science, and by opening to us a most extensive range of speculative inquiry. In their delineation, the third, fifth, and the seventh steps should be more especially noted, as those on which a Fellow Craft should particularly rest, and respectively consider the import of the several flights or divisions, which, in those stages of his progress, he will gradually have ascended.

Looking back from the third step, we are taught to consider the three divisions by which we have ascended, as representing the three great interior senses or elements of human intellect. The first of these is *perception*, which is the cause of simple ideas, or

impressions received from external objects, without any active exertions of the intellectual powers.—The second is *judgment*, or the faculty which the mind exerts in digesting, comparing, abstracting and reasoning upon such ideas.—The third is *volition*, or the conclusion which results from the operations of the judgment, and concentrates the whole energy of the mind in a fixed and certain point.

From the next station, we look back on the five divisions, which we have surmounted, and contemplate them as the five external senses or organs, which regulate the several modes of that sensation, which we derive from external objects. These are the several links of that great and powerful chain, which binds us to the works of the creation, wherewith we can have no connection, exclusive of those feelings which result from the delicate mechanism of the ear, the eye, the smell, the palate and the touch. Of these, four are confined to the particular regions of our frame, and which appear to have a more direct communication with, as well as a more immediate proximity to, the brain; while the senses of feeling, which exist in varied degrees of acuteness in the several parts of the body, transmit their impressions through the widely extended and complicated mechanism of the nervous system*.

We now hasten from the subject, which alone might afford a series of useful and entertaining speculations, to complete our progress along this mystical ascent, and from its summit to look back upon the seven steps or stages, of which it is composed, as emblematical of the sevenfold divisions observed in the creation of the universe—the almighty fiat operating through six successive and primary divisions of time and hallowing the seventh as the sabbath or season of rest. These also represent the sevenfold divisions, *Sephiroth* or mysterious scale of knowledge, which, according to the ancient Jews, was contained under so many septenaries.—The whole crowned with one mysterious ascent of three steps.

The nations of the west follow the systematic distributions, exclusively, signifying, with the appellation of the liberal arts, those sciences, from the principles of which every other art or science derives its existence. These divisions, illustrated and enforced by the Jewish institution, were afterwards symbolically illustrated by the Pythagorean and Platonic Schools. They enumerated the liberal sciences under the appellations of Gram-

* This subject is much more clearly stated in No. 12, Vol. 10, of The Republican. The attempt to propagate science, through the medium of such a secret institution as Masonry, is more absurd than to confine it to Oxford and Cambridge. It can only be usefully propagated, where free discussion is admitted and invited: Institutions for the teaching of science, without free discussion, are sure to cherish exploded errors. R. C.

mar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

GRAMMAR, is the science which teaches us to express our ideas with correctness and precision, by certain conventional forms of writing or of speech. It consists of four several branches:—

First.—Orthography, which instructs us in the nature and origin of literal characters, their relative powers and due combination in syllables, for the formation of words or rational signs of ideas.

Second.—Influxion, which teaches us the variations of words from the same root so as to express the several distinctions of existence—relation, mode, and time.

Third.—Etymology, which instructs us in the composition and decomposition of such words as are made up of two or more single roots.

And Fourth.—Syntax, is an arrangement, from which we learn the rules necessary for combining words, in such order and relation as to form sentences.

RHETORIC, may be defined as the art of speaking or writing copiously upon any subjects, with all the advantage of force and beauty, or, in the words of Lord Bacon, it is the art of applying the dictates of reason to the fancy and recommending them there, so as to effect the will and desires. Its end being to fill the imagination with ideas and images, which may assist the operation of the intellect, without oppressing or embarrassing the mind. Its distinct branches are:

First.—Invention, or the discovery of the several relations of any given subject.

Second.—Disposition, or a lucid, beautiful and fanciful arrangement thereof.

Third.—Expression, or happy and appropriate choice of language and illustration.

LOGIC, is the art of thinking well and justly, or of making a right use of our reasoning faculties, in defining, dividing, and reasoning. It is distributed under four heads:—

First.—Inquisition, or the art of searching out what arguments each subject is capable of affording.

Second.—Examination, or the faculty of forming a true estimate of the force of such arguments.

Third.—Memory, which must be constantly employed to retain and connect them together.

Fourth.—Elocution, or the power of devising and adopting adequate means of communicating them to others.

ARITHMETIC, or the science which considers and treats of the powers and properties of numbers. It is divided into four branches:

First.—Arithmetic of integral numbers.

Second.—Arithmetic of fractional numbers.

Third.—Arithmetic of quantity denominated Algebra.

Fourth.—Arithmetic of infinities usually called Fluxions.

And each of these branches subdivides itself into two others, direct and proportional arithmetic: the latter of which terminates in the science of Logarithms.

(To be continued.)

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TO WILLIAM WILLIAMS, ESQ., M. P., PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE-
MASONS FOR THE COUNTY OF DORSET.

LETTER III.

(Concluded from page 96.)

GEOMETRY, is the science of extension in all its several parts and relations of points, lines, superficies and solids. It may be divided into four classes.

First.—Rectilinear, which treats of right lines, their multipliers, combinations and proportions.

Second.—Curvilinear, which treats in the same manner of circles, their divisions and intersections, as free or combined with right lines.

Third.—Trigonometry, or the properties of triangular figures.

Fourth.—Conic Sections, or the investigation of the properties and the relative proportions resulting from the formation of conical bodies.

Hence also flow the branches of mixed and practical mathematics: among the former of which we reckon mechanics, optics and hydrostatics, or the systems of motion, light and fluids. The latter comprise almost all the arts which embellish civilized life.

MUSIC, is the science of universal harmony; though, as an art, it is confined to the production, proportion, and combination of sounds: with respect to which, it is precisely what arithmetic is to numbers, or geometry to extension. The first great division of music is poetry, as distinguished from other productions of rhetoric by a system of measures. It consists of two branches:—

First.—Prosody, or the knowledge of the measure, (i. e. the number of feet in a verse) and the time and syllables allotted to each foot.

Second.—Rhythm, or the means of varying and combining the prosody, in such a manner that the several parts may form one harmonious composition.

The second division of music is mechanical, that is, such as,

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producing sounds by giving modulations of voice or instruments, proportions, arranges and combines them in powerful and enchanting melody.

The ancients considered music in its more enlarged sense, as the mother of every science and the nurse of every virtue. Observing, that the laws of perfect harmony alike pervaded and combined the principles of moral and intellectual knowledge, the operations of abstract science and the laws of material essence: and hence those unerring principles, by which the system of the universe is governed, were by them denominated the music of the spheres—a designation which naturally leads our minds from every subordinate subject of scientific enquiry to the last and most distinguished number—the science of Astronomy, by which we are initiated into the great mysteries of the created universe, the laws which the heavenly bodies observe in their relative motions, and particularly those of the planetary system, of which we form a part. In the first great branch of this glorious study, we consider the form, divisions, revolutions and other phenomena of the earth which we inhabit and its attendant moon. Hence we learn, to reason partly from analogy, partly from observation, on the distances, revolutions and characteristic differences of its sister planets. The fixed stars, in their slowly changing courses, their probable forms and uses, their divisions into constellations, illustrative of ancient or mythological story demand our next attention, till the excursive mind expatiating through the wonders of the unbounded universe, feeling and acknowledging the weakness of its greatest energy and the imperfection of its high attainments, seeks repose in the contemplation of its father and its God.

FIFTH SECTION.

On ascending this staircase, the Fellow Craft was conducted to the door of the middle chamber, which was situated over the body of the holy house itself. When he obtained admittance by the help of a pass word and grip. The history of this pass word is found in the twelfth chapter of the book of Judges. It signifies an ear of corn springing beside a stream of water, and therefore denotes fertility, and is an impressive emblem of the first and most beneficial employment of the human faculties—the science of agriculture.

On entering the middle chamber, the Fellow Craft beheld it inscribed on every side with geometrical emblems and numerical combinations, and is instructed in the mysterious relations which they bear to the laws of the creation. In the centre, within a glorious irradiation or blazing star, is inscribed the letter G, denoting the great and glorious science of symbolical and mystical geometry, as cultivated by our ancient and venerable masters in

every age and country. The next emblem is the Triangle, generally denominated Pythagorean; because it served as a main illustration of that philosopher's system. This emblem powerfully elucidates the mystic relation between numerical and geometrical symbols. It is composed of ten points, so arranged, as to form one greater equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing *unity*, is called a *MOND*, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form or number are respectively generated. The next two points are denominated a *DUAD*, representing the number 2, and answers to the geometrical line, which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the *TRIAD*, representing the No. 3, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness.

This relation is proved by the consideration, that no rectilinear surface can have less than three points of extension. The four points at the base, denoting the No. 4, bear a similar relation to a solid, wherein are combined the three principles of length, breadth and thickness inasmuch, as, no solid can have less than four extreme points of boundary. And, for as much as, all other abstract ideas of the point, line and superficies, are analytically derived from, and synthetically included in, that of a solid body.

The Pythagoreans affirmed the Tetractys, or number four, to be the sum and completion of all things, and the rather, also, because, in its progressive generation is completed the duad number *ten*—the recurring series by which arithmetical calculation is effected.—The Pythagorean philosophers, therefore, considered the No. 4, first as containing a duad, which is the sum of all numbers; secondly, as completing an entire or perfect triangle; thirdly, as comprising the four great principles, both of arithmetic and geometry; fourthly, as representing, in its several parts, the four elements of fire, air, water and earth, and collectively, the whole system of the universe; lastly, as separately typifying the four eternal principles of existence, generation, emanation and creation; and hence collectively, denoting the great architect of the universe. Wherefore to swear by the Tetractys was the most sacred and inviolable oath.

CLAUSE TWO.

Having thus minutely examined the form and import of the *Tetractys*, we come next to consider some of the principal geometrical diagrams, by which we are surrounded. Let us begin with the properties of the most simple geometrical principle, the point, and proceed gradually to the relations of lines, the gene-

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ration of superficies and the construction of regular solids ; but confining our enquiry to those symbols, which alone have any aptitude to mystical geometry, as being either perfect or proportional in their several relations.

Of all geometrical points, the centre, from which a circle is generated, is the most perfect, as bearing an equal relation to every part of the circumference. Of straight lines, the most perfect relation is that of the parallel extension ; because it is by its nature immutable and interminable. Of the curved lines, the circle is the most perfect, as being in itself complete, without visible beginning or end, bearing an equal relation throughout all its parts to the generating point and containing the largest possible superficies, within the most simple boundary of any given extent.

From the combination of the circle and right line is derived the right angled triangle, the most simple of all rectilinear superficies ; for if a straight line be drawn through the centre of any circle, so extended as to touch the circumference at both extremities, and the extreme points thereof be both joined to another point of the circle, the angle found by their division will be invariably a right angled triangle, and will either be Isosceles, i. e. having the sides which include the right angle equal—or Scaleni, i. e. having all its sides, and angles unequal.—The former of these possesses the capacity of infinite reduplication and may also be infinitely divided into similar triangles, equal to each other, observing in both respects, the geometrical progression founded on the duad or No. 2, and in every such operation, the whole as well as the parts still retaining its original characters, form and relation.

In its Scaleni conformation it is in like manner divisible, and its divisions retain their former proportions and relations ; but if multiplied, it becomes the basis of the trilateral forms, which vary according to the proportions of its angles and the combination of its lines.

When two Scaleni right angled triangles of equal dimensions, are united by the smallest of the lines which include the right angle, they form an obtuse angled triangle of the Isosceles order : when, by the larger of these two lines, an acute angled triangle of the same description. But in the latter case, their angles are to each other, in the arithmetical proportion of one, two and three. They form an equilateral triangle, which may be justly considered as the most perfect of all trilateral forms, for the following reasons :—first, because, it is equal in all its relations : second, because, it is capable of being reduced into right angled Scaleni and obtuse isosceles : thirdly, because it is infinitely divisible, or may be infinitely multiplied, into similar triangles, equal to each other, without alteration of its form or relations : fourthly, because in every such division or augmentation, it observes the geometrical progression founded on the tetrad or No. 4 ; and, therefore, it may

be considered a symbolical representation of that species of proportion.

Of quadrilateral superficies, the most simple is the square, formed by uniting the hypothenuse or side subtending to the right angle of two right angled Isosceles triangles, containing equal. It is also most perfect on account of the equality of its relations in the same manner.

The rectangular parallelogram is founded by the similar union of two scaleni triangles of the same description.

A rhomb is the union of two equilateral triangles. A rhomboid of two right angled triangles, conjoined by the larger of those sides which contain the right angle; but in an inverted position.

Of trilateral and quadrilateral figures, it is to be observed, that none are admissible into symbolical geometry, but those which, in their respective lines and angles, bear the relation of equality or such integral proportions, as may be adequately expressed by some of the numerical terms of the tetractys, i. e. the numbers 1, 2, 3, 4.

We next proceed to the construction of multilateral figures. Having their sides and angles equal, these are invariably formed by the combination of as many acute angled triangles, as the figure has sides.—This class of forms may be sufficiently illustrated by the pentagon, which resolves itself into five isosceles acute angled triangles; but there is one which requires particular notice; I mean the *hexagon*, which, being composed of six equilateral triangles, is equal in all its relations, and retains the quality of being infinitely divisible into similar triangles, according to the geometrical projection observed in the divisions of that trilateral figure, and may, therefore, be considered as the most perfect of all multilateral forms.

From this enquiry, it results, that the three most perfect of all geometrical diagrams are the equilateral triangle, the square, and the equal hexagon. To this we may add an observation, for which we are indebted to our grand master Pythagoras, that there exists no other regular equilateral forms, whose multiples are competent to fill up and occupy the whole space about a given centre: which can only be effected by six equilateral triangles, four squares, and three equal hexagons. There are but five regular solids contained under a certain number of equal and similar superficies, which, from the use made of them in the Platonic philosophy, are usually denominated the five Platonic bodies. Those are,

A Tetracdon, or pyramid, contained under four equal and equilateral triangles, representing, according to the Platonists, the element of fire.

An Octaedron, contained under eight such triangles, represents air.

An Aosaedron, under twenty such triangles, representing water.

An Hexaedron, or cube, contained under six squares, and representing the earth.

A Dodehaedron, under twelve equal and equilateral pentagons, representing the whole system of the universe.

There remains yet another geometrical emblem to be explained, which is the diagram of the 47th proposition of the first book of Euclid, by the assistance of which, we prove that the square of the hypotenuse of a right angled triangle, that is, the opposite to right angle, is equal to the sum of the square of the sides which contain the right angle. For this discovery, we are likewise indebted to the great Master of the Pythagorean school, who is said to have offered a hecatomb, or sacrifice, of a hundred oxen, to express his joy and gratitude to heaven, on account of this discovery. And, indeed, well might he estimate its value so highly, when we reflect that, upon this principle, depends the solution of the great principles in the mathematical, mechanical, and philosophical knowledge, and that it is the true key to the doctrine of the proportions and powers of all quantities, arithmetical, geometrical and algebraical. By it, we may prove any multiple of a given square, as we have only to construct an isosceles right angled triangle, of which one of the sides including the triangle shall be equal to the sides of such square. And in the same manner, it may be applied to form squares and other figures of duplicate ratios to others which are given. Accordingly, he was accustomed to distinguish this proposition by the appellation ΕΥΡΕΚΑ, which signifies *I have found it*. Thereby, denoting the superior importance of this over all other discoveries. As, therefore, the letter G denotes to us the science of symbolical geometry, and the Pythagorean tetractys the mysterious powers of numbers, so is this symbol the representation of all mechanical and physical science.

But whilst each of those our symbols reciprocally serves to illustrate the rest, there is one sense, in which they yield to the decided pre-eminence of the great central emblem, whose sacred initial character, surrounded by a blaze of eternal glory, recalls our minds from the work to the architect, from the science to its mystery.—This brings us to the moral advantages to be derived from Geometry.

Geometry is the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. The contemplation of this science, in a moral and comprehensive view, fills the mind with rapture. To the true Geometrician, the regions of matter, with which he is surrounded, afford ample scope for his admiration, while they open a sublime field for his enquiry and disquisition.

Every blade of grass which covers the field, every flower which

blows, and every insect which wings its way in the bounds of expanded space, proves the existence of a first cause* and yields pleasure to the intelligent mind. The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation are pleasing and delightful themes, and naturally lead to the source whence the whole is derived†. When we bring, within the focus of the eye, the variegated carpet of the terrestrial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant which grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment! and when we trace the lines of Geometry, drawn by the divine pencil, in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which runs through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the true Geometrician, who, while he adverts to all the changes, which all undergo in their progress to maturity, is lost in rapture and veneration at the great cause which produced the whole, and governs the system. When he descends into the bowels of the earth, and explores the kingdom of ores, minerals and fossils, he finds the same instances of divine wisdom and goodness displayed in their formation and structure; every gem and pebble proclaims the handy work of an Almighty Creator‡.

When he surveys the watery element, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest whale, as well as the pencilled shell of the most diminutive fish, equally yield a theme for his contemplation, on which he fondly dwells, while the symmetry of their formation, and the delicacy of tints, evince, to his discerning eye, the wisdom of the divine artist. When he exalts his view to the more noble and elevated parts of nature, and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of geometry and true philosophy, he contemplates the sun, the moon, the stars, the whole conclave of heaven, his pride is humbled, and he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions, and the vast extent of space through which they move, are equally inconceivable; and as far as they exceed human com-

* Of a cause, but why a first?

R. C.

† To matter, its motions, its varieties, its composition of varieties and its alternate decomposition. That is all, first, last, beginning, end, succession and sameness.

R. C.

‡ Yes, but it is utterly contrary to all experience to suppose that creating power to be intelligent, or a designing thing, like man.

R. C.

prehension, baffle his most daring ambition, till lost in the immensity of the theme, he sinks into his primitive insignificance.

By Geometry, then, we curiously trace Nature through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their different orbits and demonstrate their various revolutions. By it, we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same divine artist, which roll through the vast expanse and are all conducted by the same unerring law.

A survey of nature and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced works which have been the admiration of every age.

To him, the great Geometrician of the Universe, the father of light and life, the fountain of eternal wisdom, let us humbly dedicate our labourers, imploring him to bless and prosper the work of our hands, to his own glory, the good of mankind, and the salvation of our immortal souls.

As far as I can perceive, it is rare, that such a lecture as I have copied is given in a Mason's lodge; but as I found it among my collection, under the head of lectures, &c. for the second degree, and as it is all that is really good in Masonry, I have copied at large. I am of opinion, that one half of the Masons in this Island, could not give the most simple definition of the word *geometry*. I have now hardly space to introduce the form of closing the lodge, and must defer further comment until the master's degree has been described.

FORM OF CLOSING A LODGE IN THE SECOND DEGREE.

(The master knocks to order, which is echoed by the two wardens.)

W. M. Brethren, assist me to close this Fellow Craft's Lodge. Brother Junior Warden, what is the constant care of every Fellow Craft Freemason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. *(The Inner Guard and the Tiler both give the Fellow Craft's three knocks.)*

I. G. Brother Junior Warden, the lodge is close tiled.

J. W. *(Knocks and makes the sign.)* Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the brethren appear to order as Craftsmen.

W. M. To order brethren as Craftsmen.—Brother Junior Warden, in this character what have you discovered?

J. W. A sacred symbol.

W. M. Brother Senior Warden, where is it fixed?

S. W. In the centre of the building.

W. M. Brother Junior Warden, to what does it allude?

J. W. To God, the grand Geometrician of the Universe.

W. M. Brethren, let us remember wherever we are and whatever we do, his all-seeing eye beholds us; and while we continue to act as faithful Fellow Craft Masons, let us never fail to discharge our duties towards him with fervency and zeal.—P. M. So mote it be.

W. M. Brother Senior Warden, our labours being closed in this degree, you have my command to close this Fellow Craft's Lodge. (*Gives the three knocks.*)

S. W. In the name of the grand Geometrician of the Universe, and by the command of the Worshipful Master, I declare this Lodge of Fellow Crafts duly closed. (*Gives the knocks.*)

J. W. And it is accordingly so done. (*With the knocks.*)

This, Sir, you will readily admit, forms a fair and complete description of the Fellow Craft's, or second degree in Masonry. It is more free from frivolity and offensiveness than any other degree, and though not wholly free, it has less of fable attached to it than any other degree.

I hope you will give me credit for the honesty of this revelation of the mysteries of Masonry, and acknowledge that, if a man could not reveal to more good effect than a God, we should all have remained in a lamentable state of ignorance: we of the human race should have been beasts of the field and forest.

Yours, in Masonic instruction.

RICHARD CARLILE.

TO WILLIAM WILLIAMS, ESQ., M. P., PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE-
MASONS FOR THE COUNTY OF DORSET.

LETTER IV.

Dorchester Gaol, July 21, Anno

Tenebræ, 1825.

SIR,

WE come now to a revelation of the ceremonies, &c., of the third degree of Freemasonry, which, in point of fact, is the last. All others, by whatever names or means supported, must be looked

upon by Masons as superfluous, and did not exist with operative Masons. The present united Grand Lodge, I perceive, acknowledges but three degrees, including the branch called Royal Arch in that of the master's degree; though, in different lodges and different countries, near fifty degrees have been established.

As frequent knockings are observed in this, as well as in the former degrees, before I open the lodge, I will again describe the distinction by which the Master's knocks are known. For the first or Apprentice's degree, there were three equi-timed knocks: the second, or Fellow Craft's were as one—two, or a pause between the first and second: and those of the third, or Master's degree, are marked as two—one, or a pause between the second and third. This, among Masons, is held to be a distinction as important as any of the grips, words or other secrets; indeed, no visitor could gain admittance to a lodge, without observing the proper manner of knocking at the door. Without knocking to apprise them of the approach of a cowan, let us draw aside the veil, and see a lodge of Master Masons at work.

OPENING OF THE LODGE.

The Master and two Wardens call to order by a single knock.

W. M. Brethren, assist me to open the lodge in the third degree:—Brother Junior Warden, what is the first care of a Master Mason?

J. W. To see the lodge properly tiled.

W. M. You will direct that duty to be done.

J. W. Brother Inner Guard, you will see the lodge properly tiled. (The Fellow Craft's knocks are then given on the door by the Inner Guard and Tiler, to prove the lodge close tiled.)

I. G. Brother Junior Warden, the lodge is properly tiled. (This is given with the sign: and with a similar sign and the Fellow Craft's knocks, the J. W. reports to the Master.) Worshipful Master, the lodge is properly tiled.

W. M. Brother Senior Warden, the next care of every Master Mason?

S. W. To see the brethren appear to order as Craftsmen.

W. M. To order brethren as Craftsmen.—Brother Junior Warden, are you a Master Mason?

J. W. I am, Worshipful Master, try me, prove me.

W. M. By what instrument of architecture will you be proved?

J. W. By the square and compasses.

W. M. Since you are so well acquainted with the mode yourself, you will prove the brethren present to be Master Masons, by signs, and demonstrate that proof to me by copying their example?

J. W. Brethren, by command of the Worshipful Master, you will prove yourselves Master Masons by signs, and to prevent

confusion, observe the Senior Warden. (*The signs are given by all present and the J. W. reports.*) Worshipful Master, the brethren present having proved themselves Master Masons, by signs, I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs.—
Brother Junior Warden, from whence came you?

J. W. From the East.

W. M. Brother Senior Warden, whither are you directing your course?

S. W. Towards the West.

W. M. Brother Junior Warden, for what purpose?

J. W. In search of that which was lost, which by your assistance and our own endeavours, we hope to find.

W. M. Brother Senior Warden, what was that which was lost?

S. W. The genuine secrets of a Master Mason.

W. M. Brother Junior Warden, how came those secrets lost?

J. W. By the untimely death of our master, Hiram Abiff.

W. M. Brother Senior Warden, and where do you hope to find them?

S. W. With a centre.

W. M. Brother Junior Warden, what is a centre?

J. W. A point within a circle, from which every part of the circumference is equally distant.

W. M. Brother Senior Warden, why with a centre?

S. W. Because, from that point, no Master Mason can err.

W. M. Brethren, I will assist you in your researches, and may heaven prosper our united endeavours.

P. M. So mote it be.

W. M. Brethren, in the name of the most high*, I declare this lodge open on the centre, for the instruction and improvement of Master Masons. (The Master and Wardens then shout—ALL GLORY TO THE MOST HIGH, and make a sign. This is done by the Master thrice, by the Senior Warden twice, and by the Junior Warden once, sometimes by all present. The Master and Wardens give their three knocks and the lodge is considered open.)

FORM OF PASSING OR RAISING A MASTER MASON.

(*The lodge is first open in the second degree and thus addressed by the Master.*) Brethren, Brother Noodle is this evening a candidate to be raised to the third degree; but it is first requisite, that he should give proofs of proficiency in the former: I shall, therefore, proceed to put the necessary questions. (Noodle is

* What Mister Master Mason is the name of the most high? From what point do you measure? and does your most high whirl round with the earth? If he does not, he must, at times, be most low.

R. C.

examined as to his proficiency in the former degree, by the r, and by any other member present, who chooses to question him; but generally reported that "he will do.")

W. M. Brother Noodle, you will come this way. Do you pledge your honour as a man and your fidelity as a Mason, that you will steadily persevere through the ceremony of being raised to the sublime degree of Master Mason?

Noodle. I do.

W. M. Do you likewise pledge yourself, that you will conceal what I shall now impart to you, with the same strict caution, as the other secrets in Masonry?

Noodle. I will.

W. M. Then I will intrust you with a test of merit, which is a pass-grip and a pass-word, leading to the degree into which you seek to be admitted. The pass-grip is given by a distinct pressure of the thumb between the joints of the middle and ring fingers. This demands a pass-word, which is TUBAL CAIN, who was the first artificer in metal; and the import of the word is *worldly possession*. You will be particularly careful to remember this word, as, without it, you cannot gain admittance into a lodge, in a superior degree. (Noodle retires to be properly prepared, which is to have both of his arms, breasts and knees bare, and both heels slip shod. In the interim the lodge is opened in the third degree. The same ceremonies take place at the door, as in the former degrees, with the difference of the distinctive grip-word, knocks, &c. and the I. G. reports to the Master.)

I. G. Worshipful Master, Brother Noodle is at the door of the lodge, who has been regularly initiated into Masonry, passed the degree of a Fellow Craft, and has made such progress as he hopes will recommend him to be raised to the sublime degree of a Master Mason, for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the privileges of the third degree?

I. G. By the help of God, the united aid of the square and compasses, and the benefit of a pass-word.

W. M. We acknowledge the powerful aid by which he seeks it, do you, Brother Inner Guard, vouch that he is in possession of that pass-word?

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form. (*He is then admitted.*) Brother Deacons, let the candidate kneel while the blessing of heaven is invoked on our proceedings. (*He kneels, and the Master prays.*)

Almighty and Eternal God, the Architect and Ruler of the Universe, at whose creative fiat all things first were made: **we**, the frail creatures of thy providence, humbly implore thee to pour down on this convocation assembled in thy holy name, the continual dew of thy blessing: and especially, we beseech thee,

to impart thy grace to this thy servant, who offers himself a candidate, with such fortitude, that in the hour of trial, he fail not; but pass him safely under thy protection through the valley of the shadow of death, that he may finally arise from the tomb of transgression to shine as the stars for ever and ever.—So mote it be.

W. M. The brethren will take notice, that Brother Noodle, who has been regularly initiated in Freemasonry, and has passed the degree of a Fellow Craft, is about to pass in view before them, to shew that he is properly prepared, to be raised to the third degree. (He is then conducted three times round the lodge by the Deacons. At the first time he shews the sign of the first degree to the W. M: then the first sign with the grip to the J. W., At the second round, he shows the second sign to the W. M. and J. W. and communicates both sign and grip to the S. W. At the third round, he shews the second sign to the W. M. and J. W. and shows the sign and communicates the Master's pass-grip and pass-word to the S. W. by whom he is presented to the Master.)

S. W. Worshipful Master, I present to you Brother Noodle, a candidate properly prepared to be raised to the sublime degree of a Master Mason.

W. M. Brother Senior Warden, you will direct the Deacons to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Deacons, it is the Worshipful Master's command, that you instruct the candidate to advance to the east in due form.

W. M. It is but fair to inform you, that a most serious trial of your fortitude and fidelity, as well as a most solemn obligation, await you, are you prepared to meet them as you ought?

Noodle. I am.

W. M. Then you will kneel on both knees, place both hands on the volume of the sacred law, repeat your name at length and say after me:—

I, Doodle Noodle, in the presence of the most high, and of this worthy and worshipful lodge, duly constituted, regularly assembled and properly dedicated, of my own free will and accord, do hereby and hereon, most solemnly promise and swear that I will always hale, conceal, and never reveal, any or either of the secrets or mysteries of or belonging to the degree of a Master Mason, to any one in the world, unless it be to him or them, to whom the same may justly and lawfully belong, and not even to him or them, until after due trials, strict examination, or full conviction, that he or they are worthy of that confidence, or in the bosom of a Master Mason's Lodge. I further most solemnly engage, that I will the secrets of the third degree keep, from him who is but a Fellow Craft Mason, with the same strict caution as I will those of the second degree, from him who is but an Entered Apprentice Mason: the same, or either of them,

from any one in the known world, unless to true and lawful brother Masons. I further solemnly engage myself to advance to the pedestal of the square and compasses, to answer and obey all lawful signs and summonses sent to me from a Master Mason's Lodge, if within the length of my Cable Tow, and to plead no excuse, except, sickness or the pressing emergency of my own private or public avocations. I furthermore solemnly pledge myself, to maintain and support the five points of fellowship, in act as well as in word : that my hand given to a Master Mason, shall be the sure pledge of brotherhood : that my foot shall traverse through danger and difficulties to unite with his in forming a column of mutual defence and safety : that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his distresses and relieve his necessities, as far as may fairly be done without detriment to myself or connections : that my breast shall be the sacred repository of his secrets, when delivered to me as such ; murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most specially excepted, or at my own option : and finally, that I will support a Master Mason's character, in his absence, as well as I would if he were present. I will not revile him myself, nor knowingly suffer others to do so ; but will boldly repel the slanderer of his good name and strictly respect the chastity of those who are most dear to him, in the persons of his wife, sister or his child ; and that I will not knowingly have unlawful carnal connection with either of them. I furthermore solemnly vow and declare, that I will not defraud a Brother Master Mason, or see him defrauded of the most trifling amount, without giving him due and timely notice thereof ; that I will also prefer a Brother Master Mason, in all my dealings, and recommend him to others, as much as lies in my power, so long as he shall continue to act honourably, honestly and faithfully towards me and others. All these several points, I promise to observe, without equivocation or mental reservation of any kind, under no less a penalty on the violation of any of them, than to have my body severed in two, my bowels torn thereout and burnt to ashes in the centre, and those ashes scattered before the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men, more particularly among Master Masons ; so help me God and keep me steadfast in this grand and solemn obligation, being that of a Master Mason.

After such a repetition of oaths as we have seen in the three degrees of masonry, it is evident, that ideas of assassination must be familiar to the mind of every Mason, and these in the most disgusting forms. If evidence could be got, I should like to see the members of the Royal Family indicted, as members of an illegal association ; for that certainly must be illegality which

binds its members by such oaths, as these described as the oaths of masons; and that they are correct, as to tenour, I can bring the best of evidence; though there is a slight variance in different lodges; and there has been a variance from time to time in the same lodges. Still, the most disgusting and immoral parts of the oaths have been rigidly preserved. If this association be not legislatively put down, after I have gone through this exposure, then every impartial minded man, who is aware of the late proceedings with respect to other associations, must feel the utmost contempt for the government of this country.

What is implied in the foregoing oath, in the vow that a Master Mason will not have unlawful carnal connection with the wife, sister, or daughter of another Mason? What, but that it is masonically legal, that he have unlawful carnal connection with the wife, sister or daughter of any other man? And, for my part, I would not place more confidence in a Mason upon this head, than upon another man, with respect to the wife, sister or daughter of a brother mason.

This is the morality of masonry, that you are required to observe stated rules of conduct towards every Mason, and are at liberty as a good Mason, to break through such rules with regard to every other person. For instance,

In the storm which ravaged this southern coast of England in November last, a Swedish merchant's vessel was cast ashore. A gentleman, standing by as a mere unconcerned spectator, was hailed by the Captain of the vessel with masonic signs. The gentleman was a mason, and instantly rushed to embrace the captain and to give him all possible aid, by taking him to his house, and by procuring all other possible aid for his crew and vessel. We are told, that the Swede, on returning to his own country, wrote a letter of thanks to the gentleman (all very proper), and the benefits of masonry were echoed, from this circumstance, through every newspaper published in England, Scotland and Ireland. But what a bad principle do we find involved in the circumstance? Is not the alternative clear, that, but for the masonic signs, the gentleman would have remained an unconcerned spectator, and have left the captain to right his crew and vessel as well as he could, without masonic assistance. This principle of brotherhood, which masonry teaches or enforces, should be extended to all mankind and not confined to a sect. This is the principle of sectarianism, that the members of one sect have no morality to practise towards the members of another sect.

The man, who can say, "*so help me God*," to such an oath as this of the Master Mason, can feel no difficulty in saying, "*so help me God*" in vowing the accomplishment of any vile purpose. Until he had publicly renounced his error and expressed his shame of such an oath, I would not value his oath or his word

at a rush, where aught depended upon either.—I proceed to the subsequent ceremony.

W. M. As a pledge of your fidelity and to render this binding as a solemn obligation, for as long as you shall live, I will thank you to seal it with your lips three times on the volume of the sacred law. (*This is done.*) Let me once more call your attention to the position of the square and compasses. When you were made an Entered Apprentice, both points of the compasses were hidden. In the second degree, one was disclosed. In this degree, the whole is exhibited, implying, that you are now at liberty to work with both those points, in order to render the circle of your masonic duties complete.—Rise new obligated Master Mason.

We are now to be introduced to one of the grossest fables and one of the most offensive ceremonies, in which assassination forms a game to be played at, and under which the stoutest heart, whilst ignorant of what is to follow, must feel terror. The fable is, *the account of the assassination of Hiram Abiff*, and the game is, *the sham killing of every Master Mason in a similar manner; on which I shall comment in a proper place.*

Brother Noodle, you having now solemnly entered into an obligation of a Master Mason, are entitled to demand of me, that last and greatest trial, by which alone you can be admitted to a participation of the secrets restricted to the third degree of Masonry. But it is my duty, previously, to call your attention to a retrospect of those degrees in Masonry, through which you have already passed, whereby you will be enabled to distinguish and appreciate the connexion of our whole system, and the relative dependance of its several branches. Your admission among Masons, in a state of helpless indigence, was an emblematic representation of the entrance of all men upon this, their mortal existence. It inculcated the striking lesson of natural equality and mutual dependance. It taught you, in the active principles of universal beneficence and charity, to seek the solace of your own distress, and to extend relief and consolation to your own fellow creatures, in the hour of affliction. It enabled you to free the soul from the dominion of pride and prejudice, and to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam, a Brother of the dust. Above all, it taught you to bend with humility and resignation, to the great Architect of the Universe, to dedicate your heart, thus purified from every malignant passion, and to prepare for the reception of Truth and Wisdom, to his glory and the good of your fellow creatures. Proceeding onwards, and still guided in your progress in the principles of moral Truth, you were passed into the second degree of Masonry, wherein you were enabled to contemplate the intellectual faculties and trace them from their development through the paths of heavenly science, even to the

throne of God himself. The secrets of nature and the principles of moral truth were thus unveiled before you. You learn the just estimate of those wondrous faculties, with which God has endowed the being formed after his own image, and feel the duty which he has thereby imposed upon you, of cultivating this divine attribute with the most diligent and unremitting care and attention, that you may be enabled to show forth his glory and render yourself useful to the happiness of mankind. To the man whose mind has thus been modelled to virtue and science, nature presents one great and useful lesson more — *the knowledge of himself*. She prepares you, by contemplation, for the closing hour of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die. Such my brother are the peculiar objects of the third degree in Freemasonry. They invite you to reflect on this awful subject, and teach you to feel that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour. Of this grand truth, Masonry affords a glorious example in the unshaken fidelity and noble death of our Master Hiram Abiff, who was slain just before the completion of King Solomon's Temple, at the construction of which, you, no doubt, are well aware, that he was the principal architect. The manner of his death was as follows:

Fifteen Fellow Crafts of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the secrets of the Master's degree, which were only known to Solomon, Hiram and Hiram Abiff, conspired together, to obtain them by any means, and even to have recourse to violence. At the moment of carrying their conspiracy into execution, twelve of the fifteen recanted; but three of a more determined and atrocious character than the rest persisted in their impious design, in prosecution of which, they planted themselves respectively at the East, North, and South entrances of the temple, whither our Master Hiram Abiff had retired to pay his adoration to the most high, as was his wonted custom at the hour of high twelve.

His devotions being ended, our Grand Master attempted to return by the North door, but found himself opposed by the first of the three ruffians, who, for want of another weapon, had armed himself with a heavy plumb rule. In a threatening manner, he demanded of our Grand Master, the secrets of a Master Mason, declaring to him, that his death would be the consequence of a refusal; but Hiram Abiff, true to his obligation, replied, that those secrets were known only to three, and could only be made known by consent of them all, that diligence and patience would not fail to entitle the worthy mason to participate in those mysteries, but that he would sooner suffer death than betray his sacred trust. On receiving this answer, the ruffian aimed a blow at his head,

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but startled by the firmness of his demeanour, it missed the forehead, and only glanced upon his right temple, yet, with such violence as to cause our Grand Master to reel and sink on his left knee. Recovering from this situation, he rushed to the South Door, where he was accosted by the second ruffian, in a similar manner, and answered as before, with undiminished firmness; when the assassin, who was armed with a level, struck our Master Hiram a blow on the left temple, which brought him to the ground upon his right knee. Finding his escape thus cut off in both these quarters, he staggered faint and bleeding to the East Door, where the third ruffian was posted, who, on receiving a similar reply to his insolent demand, (for our G. M. still remained unshaken, even in this trying moment) struck him a violent blow, full in the middle of the forehead, with a heavy setting maul, under which this excellent man sunk lifeless, at the foot of the murderer. Such was the manner of his Death, and I have already pointed out to you the instructive lesson which his Death and fortitude so powerfully inculcate in the heart of every faithful Brother.—Such, in like circumstances, will be the magnanimity of every man whose mind is well constituted, who has aquired his life upon the principles of moral truth and justice; who, by improving his faculties in the glory of God, and the good of mankind, has answered the great end of his creation, and has learnt to contemplate death as the end of afflictions, and the entrance to a better life. Nor will you, I trust, sink beneath the influence of terror, now that your trial approaches; though you stand before me a devoted victim; though the hand of Death be upon you; and though this awful moment be your last.

At this part of the ceremony, the Master and two Wardens play the part of the three ruffians upon poor Noodle. In a book entitled *Jachin and Boaz*, which, for the time it was written, (1793) and more particularly with reference to the Scotch lodges, is admitted by all Masons to be correct, with the exception that it places *Jachin* before *Boaz* as the word of the first degree, I find the following statement, referring to the point on which we are now touching:—"When you come to this part of the ceremony of making a Master, it occasions some surprise. The Junior Warden strikes you with a twenty-four inch gauge across your throat; the Senior Warden follows the blow, by striking you with a square on the left breast; and almost at the same instant, the Master knocks you down with the gavel. This is the custom in most lodges; and it requires no small share of courage, for the blows are frequently so severe, that the poor candidate falls backward on the floor; and the greater his terror at this usage, the more the Brethren are pleased. This custom savours too much of barbarity; and many instances can be produced of persons in this situation, who have requested on their knees to be set at liberty, and others who have made their escape as fast as

possible out of the lodge. The French and natives of Switzerland have a more striking and solemn way of representing the death of Hiram. When a brother comes into the lodge, in order to be raised to the degree of a Master, one of the members lies flat on his back, with his face disfigured and besmeared with blood, on the spot where the drawing on the floor is made. His natural surprise and confusion immediately appears, and one of the Brethren generally addresses him to the purport following:—“Brother, be not frightened: this is the unfortunate remains of a worthy master, that would not deliver the grip and word to three Fellow Crafts, who had no right to it; and from this example we learn our duty, viz. to die before we deliver the Master’s part of Masonry to those who have no claim thereto.” On kneeling to receive the obligation, the supposed dead brother lies behind you, and whilst the master is reading the history of his death, he gets up, and you are laid down in his place. This is the most material difference between the French and English method of making a Master Mason; and that is more agreeable to humanity, than to give a man a violent blow on the forehead with a gavel, must be obvious to every reader.” Thus far the author of *Jachin and Boaz*.”

But apparently mild as might appear this old French mode of making a Master Mason, when contrasted with that of the English mode, Professor Robison, and other writers, French, German, and English, have shown clearly, that all the horrors of the French Revolution grew out of Freemasonry: that, in the lodges of France, of which the Duke of Orleans was, what the Duke of Sussex is in England, Grand Master, assassination was taught as a principle: an effigy of the best of the French Kings was selected to practise upon; and, where it was practicable, a brother was presented to try the feelings of the candidate. Professor Robison quotes from Latocnaye, a French writer, to the following effect:—“A candidate for reception into one of the highest orders; after having heard many threatenings denounced against all who should betray the secrets of the order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He then saw his own brother tied hand and foot, begging his mercy and intercession. He was informed, that this person was about to suffer the punishment due to this offence, and that it was reserved for him (the candidate) to be the instrument of this just vengeance, and that this gave him an opportunity of manifesting that he was completely devoted to the order. It being observed, that his countenance gave signs of inward horror, (the person in bonds imploring his mercy all the while), he was told, that in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his right hand, and being hood-winked, his left hand was laid on the palpitating heart of the criminal, and he was then ordered to strike. He instantly obeyed; and when

the bandage was taken from his eyes, he saw that it was a Lamb that he had stabbed. Surely, such trials and such wanton cruelty are fit only for training conspirators." And conspirators to assassinate, which are the basest of all conspirators. The man who has felt a tyrant's power, and from a high sense of injustice, incapable of reaching him by law, should strike him dead, is still a good and a great man; but he who can conspire to assassinate even a bad man, even a tyrant, gives evidence, that his is a villain's mind.

In another volume, published at Edinburgh, in 1799, shewing the origin of the principles which predominated during the French Revolution, I find the following account of the initiation of the Duke of Orleans into the highest degree of a French Masonry. "This degree was called *kadosh*, from a Hebrew word, which signifies *consecration*, and sometimes *renovation*; because the (pretended) intention of raising candidates to this degree was to renew human nature, and restore it from slavery to liberty. The Duke of Orleans was introduced by five brethren into a dark room, at the farther end of which was the representation of a grotto full of bones, which were rendered visible by the glimmering of a sepulchral lamp. In a corner of this apartment stood an effigy decked with all the ensigns of royalty, near which was raised a double ladder. Orleans was ordered to stretch himself on the floor, to recount all the degrees and all the oaths which he had taken. He was then desired to rise, to mount to the top of the ladder, and to let himself fall. He did so; and was told that he had ascended to the highest step of Masonry. Then, armed with a poignard, he was commanded to stab the effigy: blood immediately seemed to gush from the wound, which stained the floor. He was then required to cut off its head, and to hold it up in his right hand, while he brandished the poignard in his left. He was then told, that the bones which he had seen in the grotto were the bones of a Grand Master of the order of the Templars, and that the crowned effigy, which he had stabbed and beheaded, represented Philip-le-bel King of France."

Mixed up with much that was moral and praiseworthy, similarly detestable principles were taught throughout Germany, even almost throughout the continent of Europe. And it is evident, from the proofs already adduced, that Freemasonry has been the parent of these detestable associations. On the other hand, we may be assured, that such associations have generated that odious system of police and espionage, which has long infested and disgraced the continent of Europe, which Castlereagh introduced into Ireland, and, with Sidmouth, sought to introduce it into this country. Where there were no secret associations; spies and a secret police could not exist. Such a bad example, as the association of Freemasons, is enough to produce the most abominable societies; and it has produced them, in this as well as in other

countries. However moral such an association might have been in its origin, there is no guarding against corruptions and abuses; and the history of Freemasonry will shew, that it has been the cloak of the most vile purposes. Even now, I cannot see the members of the Royal Family, so many of the Aristocracy, and so many Priests joining it, without great and painful suspicions. As well as an instrument in France against Kings and Priests, it has been made an instrument by Kings and Priests against the rising power of the people: and this I fear is the existing motive in this country. I repeat this with a knowledge, that nearly all my most intimate friends and correspondents have been masonified, and have, from shame, renounced it. Still, this only proves, that the association will be supported by the most ignorant and most wicked of men. In 1820 or 21, there was a menace sent through the papers, that if the Radicals had proceeded to an insurrection, the association of Masons, though silent on the subject of the politics then under discussion, were waiting to draw their swords, in defence of the King and the abuses by which he is surrounded. This, to my knowledge; would not have been generally the case; though it is possible that a large number of Masons would have been ignorant enough of their own interest in the community of labourers or the producers of property to have done it. Science ought to be taught and reforms ought to be brought about without the aid of this or of any such secret associations.

From the volume which I last quoted, I will quote a paragraph, the observations of which, with a little exception, though the writer was opposed to me in political principle, are precisely my own ideas.

"As secret societies can never be beneficial, though they have it always in their power to be hurtful to a state, *they ought to be abolished*. No body of men, however respectable, ought to be permitted to administer an oath of secrecy; because no business ought to come before a meeting of private gentlemen that can require such an oath. Whatever is virtuous and honourable is open as the day; and never shuns the public view; but whatever seeks shelter in darkness, and safety in oaths of secrecy, wears a suspicious aspect and warns us to beware of treasons and conspiracies. It ought, therefore, to be an established rule in every regular government, that no person except a public magistrate should be permitted to administer an oath*. There can be no doubt of the propriety of abolishing all political associations, such as that of the Corresponding Society†, the Constitutional Society, and the Societies of United Irishmen, Englishmen and Scotsmen. But it may be asked, ought these observations to be extended to the Freemasons? Undoubtedly they ought. If Freemasonry

* Not even that: Why are oaths useful, if falsehood incurred the same penalty as perjury!

† And the Vice Society,

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be a good institution, it ought to be made public for the benefit of society: if it be liable to censure, it ought to be given up: if it be trifling amusement, still it ought to be laid aside; because, to bind a man by an oath to conceal what is trifling, is to diminish the value of an obligation of the most solemn nature and of the utmost importance to society. But further we are assured, from the example of France, that masonic lodges are vehicles fitted for seditious and treasonable conspiracies; and it is not improbable, that the danger from them may increase when all other secret societies are dissolved. We have satisfactory proofs, that some of the lodges in England and Scotland have been illuminizèd. It is credibly reported, that in Edinburgh some democratical masons have lately become uncommonly active in enlisting new members. We know, too, that Weisshaupt* borrowed his first ideas of propagating the pernicious doctrines of Illuminism from freemasonry, and that it was upon freemasonry those villainous schemes were engrafted which his depraved ingenuity had suggested. In fine, after mature deliberation, we may venture to affirm, that had freemasonry never existed, it is more than probable the French Revolution would never have taken place."—Or if it had taken place, it would have been conducted more philosophically than by the spawn of secret associations.

I return to the description of the ceremony. Noodle is now knocked down and shamming a dead man. The master thus addresses the company:—

The brethren will take notice, that, in the recent ceremony, as well as in his present situation, our Brother has been made to represent one of the brightest characters recorded in the annals of Masonry, namely, our Master, Hiram Abiff, who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him. And I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.—Brother Junior Warden, you will endeavour to raise the representative of our master Hiram by the Entered Apprentice's grip. (He takes him by the finger, which slips from his hand.)

J. W. It proves a slip, Worshipful Master.

W. M. Brother Senior Warden, try the Fellow Craft's grip.

S. W. It proves a slip also, Worshipful Master.

W. M. Brother Wardens, having both of you failed in your attempts, there yet remains a third method, namely, by taking a firm hold of the sinews of the hand and raising him on the five points of fellowship, of which, with your assistance, I will make a trial. (The master then raises him up by grasping or rather clawing his hand wrist by putting the right foot to his foot, the knee to his knee, bringing up the right breast to his breast, and

* The founder of the order of the Illuminati in Germany.

with his hand under the back or over the shoulder. This is practised in masonry as the five points of fellowship.)

W. M. It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above. Yet even by this feeble ray, you may perceive, that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality which lie before you, lead you to contemplate your inevitable destiny and guide your reflection to that most interesting of human study, the knowledge of yourself. Be careful to perform your allotted task while it is yet day, continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star whose rising brings peace and salvation to the faithful and obedient of the human race.

I cannot better reward the attention you have paid to this exhortation and charge, than by entrusting you with the secrets of this degree. You will advance towards me as a fellow Craft. Take another pace with your left foot and bring the right heel into its hollow as before. That is the third regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist of signs, tokens and words. Of the signs, the first and second are casual, the third is penal. The first casual sign is called the sign of horror, and is given from the Fellow Craft's hailing sign, by dropping the left hand and elevating the right, as if to screen the eyes from a painful sight, at the same time throwing the head over the right shoulder as a remove or turning away from that sight. It alludes to the finding of our murdered Master Hiram by the twelve Fellow Crafts. The second casual sign is called the sign of sympathy or sorrow, and is given by bending the head a little forward and by striking the right hand gently on the forehead. The third is called the penal sign; because it alludes to the penalty of your obligation and is given by drawing the hand across the centre of the body, dropping it to the side, and then raising it again to place the point of the thumb on the navel. It implies, that, as a man of honour and a Master Mason, you would rather be severed in two than to improperly divulge the secrets of this degree. The grip or token is the first of the five points of fellowship. The five points of fellowship are, first: a grip with the right hand of

each other's hand wrist, with the points of the five fingers: second, right foot parallel with right foot on the inside: third, right knee to right knee: fourth, right breast to right breast: fifth, hand over shoulder supporting the back*. It is in this position, and this only, except in open lodge, and then but in a whisper, that the word is given. It is **MAHABONE†** or **MACBENACH**. The former is the old; the latter the modern, word.

You are now at liberty to retire in order to restore yourself to your personal comforts; and on your return to the lodge, those signs, tokens and words, shall be further explained to you.

On returning to the lodge, Noodle returns thanks, much after the manner of doing it in the former degree, with the exception, that this is called a raising him to the *sublime degree of a Master Mason*. He also exchanges the usual salutations with the wardens, when the Senior Warden presents him to the Master.

S. W. Worshipful Master, I present to you, Brother Noodle; on being raised to the sublime degree of a Master Mason, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Master Mason.

S. W. I now invest you with the distinguishing badge of a Master Mason, to shew that you have arrived at that sublime degree.

W. M. I must state, that the badge with which you have now been invested, not only points out your rank as a Master Mason; but is meant to remind you of those great duties which you have just solemnly engaged yourself to observe, and while it marks your own superiority, it calls on you to afford assistance and instruction to your brethren in the inferior degrees. (*Proceeds to the lecture.*)

We left off at that part of our traditional history which mentioned the death of our Master Hiram. A loss so important as that of the principal architect could not fail of being generally and severely felt. The want of those plans and designs, which had hitherto been regularly supplied to the different classes of work-

* This may not look amiss between one of each sex; but, in my view, it is very unseemly, to see two men hugging in this kind of way. It must have been out of some nonsense of this kind that the revolutionary fraternal hug of France arose into common practice.

R. C.

† None or very few Masons know the meaning of this word. One has informed me that it signifies **MARROW OF THE BONES**, another **ROTTEN TO THE BONES**; but the best account I can get is, that it is a corruption of **MACBENACH**, a Hebrew word, and fabled as the first word used by the Fellow Craft Mason, who first discovered the grave of Hiram Abiff. It is pretended that the Master's real word was lost by the death of Hiram Abiff, as it could only be pronounced when he, Solomon and Hiram king of Tyre, were together. To find out this real Master's word is the pretended grand secret of Masonry, and until it be found, **MACBENACH** is to be the substitute. Most important pursuit, to be sure, Freemasons!

R. C.

men, was the first indication, that some heavy calamity had befallen our Master. The masters or presidents, or, familiarly speaking, the overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of Hiram had plunged them, and to express their apprehensions, that to some fatal catastrophe must be attributed his sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen through the different departments, when three of the same class of overseers were not to be found. On the same day, the twelve Crafts, who had originally joined in the conspiracy, came before the King and made a voluntary confession of all they knew down to the time of withdrawing themselves from the conspiracy. This naturally increased the fears of King Solomon for the safety of the chief artist. He, therefore, selected fifteen trusty Fellow Crafts and ordered them to make diligent search after the person of our master Hiram, to see if he was yet alive, or if he had suffered death in the attempt to extort from him the secrets of his exalted degree. Accordingly, a stated day having been appointed for their return to Jerusalem, they formed themselves into three fellow craft's lodges and departed from the three entrances of the temple. Many days were spent in fruitless search and one class returned without having made any discovery of importance. A second was more fortunate, for on the evening of a certain day after they had suffered the greatest privations and personal fatigues, one of the brethren rested himself in a reclining posture, and in order to assist his rising, caught hold of a sprig that grew near, which, to his surprise, came easily out of the ground. On a closer examination, he perceived that the earth had been recently disturbed; he, therefore, hailed his companions; and, with their united endeavours, reopened the ground and found the body of our Master Hiram very indecently interred. They covered it again with all respect and reverence, and, to distinguish the spot, stuck a sprig of Cassia at the head of the grave. They then hastened to Jerusalem to impart the afflicting intelligence to King Solomon, who, when the first emotions of his grief had subsided, ordered them to return and raise our master Hiram to such a sepulchre as became his rank and exalted talents: at the same time informing them, that, by his untimely death, the secrets of a Master Mason were lost. He therefore charged them to be very careful in observing whatever casual sign, token, and word might occur, while paying this sad office of respect to departed merit. They performed their task with the utmost fidelity, and on reopening the ground, one of the brethren looking round observed some of his companions in this situation (*showing the sign of horror*) as struck with horror at the afflicting sight. Whilst others viewing the ghastly wound still visible on his forehead smote their own in sympathy of his sufferings. Two of the

brethren then descended the grave and attempted to raise him by the grip of an Entered Apprentice, which proved a slip. They then tried the Fellow Craft's grip, which also proved a slip. Having both failed in their attempts, a zealous and expert brother took a more firm hold by the sinews of the hand wrist, and with their assistance raised him on the five points of Fellowship; while others more animated exclaimed *Mahabone* or *Macbenach*, both words having nearly a similar import, one signifying *the death of the brother*, the other, *the brother is smitten*. King Solomon, therefore, ordered, that those casual signs, tokens, and words, should designate all Master Masons through the universe, till time or circumstance should restore the genuine ones*.

It now only remains to account for the third class, who had pursued their researches in the direction of Joppa and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard sounds of deep lamentations and regret. On entering the cavern to ascertain the cause, they found three men answering the description of those missing, who, on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt. They were bound and led to Jerusalem, where King Solomon sentenced them to that death which the perniciousness of their crime so amply merited.

Our Master Hiram was ordered to be reinterred as near the sanctum sanctorum as the Israelitish law would permit: and there, in a grave, from the centre three feet east, three feet west, three feet between north and south, and five feet or more perpendicular. He was not buried in the sanctum sanctorum; because nothing common or unclean was suffered to enter there, not even the High Priest but once a year, nor then, till after many washings and purifications against the great day of expiation of sins; for, by the Israelitish Law, all flesh was deemed unclean. The same fifteen Fellow Crafts were ordered to attend the funeral; clothed in white aprons and gloves, as emblems of innocence. (In the course of the lecture there are several retirements and one of them at this part.)

The ornaments of a Master Mason's Lodge are the porch, dormer and square pavement. The porch is the entrance to the sactum sanctorum. The dormer, the window that gives light to the same. And the square pavement for the High Priest to walk on. The office of the High Priest is to burn incense to the honour and glory of the most high, praying fervently, that the Almighty, through his benign wisdom and goodness, would be pleased to bestow peace and tranquillity to the Israelitish nation for the ensuing year.

You have already been informed of the working tools with

* If this tale were high enough for criticism, how ridiculous might it be made to appear!
R. C.

which our Master Hiram was slain. They were the plumb-rule, level and heavy maul. The coffin, skull and cross bones, being emblems of mortality, allude to the untimely death of our Master Hiram Abiff.

You have already been informed of three signs in this degree. The whole are five, corresponding in number with the five points of fellowship. They are the sign of horror, the sign of sympathy, the penal sign, the sign of grief and death, and the sign of joy and exultation, likewise called the grand and royal sign. For the sake of regularity, I will go through the whole. This is the sign of horror (*described*). That is the sign of sympathy (*described*). This is the penal sign (*described*). The sign of grief or death is given by passing the hand over the forehead. It took its rise at the time when our Master Hiram was making his way from the north to the south entrance of the Temple, when his agonies were so great, that the perspiration stood in large drops on his face and he made use of this sign as a temporary relief to his sufferings. This is the sign of joy and exultation (*to raise both hands over your head and exclaim O Worthy Masons!*) It took its rise at the time the Temple was finished, when King Solomon and the Princes of his household went to view it, and being so struck with its magnificence, that, with one simultaneous feeling, they exclaimed—*O Worthy Masons!*

I now present you with the working tools of a Master Mason, which are the skirret, pencil and compasses. The skirret is an implement which acts on a centre pin, from whence a line is drawn, chalked and struck, to mark out the ground for the foundation of the intended structure. With the pencil, the skillful artist delineates the building in a draft or plan for the instruction and guidance of the workmen. The compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not operative, but speculative or free and accepted, we apply those tools to our morals. In this sense, the skirret points to us that straight and undeviating line of conduct laid down for our pursuit, in the volume of the sacred law. The pencil teaches us that our words and actions are observed and recorded by the almighty architect, to whom we must give an account of our conduct through life. The compasses remind us of his unerring and impartial justice, which having defined for our instruction, the limits of good and evil will reward or punish us as we have obeyed or disregarded his divine commands. These the working tools of a Master Mason teach us to have in mind and to act according to the laws of the divine creator, that when we shall be summoned from this sublunary abode, we may ascend to the *grand-lodge* above, where the world's great architect lives and reigns for ever.

This concludes the initiatory process, as far as my documents, or the best of them extend. I understand, that the Grand Lodge has greatly curtailed the ceremonies, throwing out some of the more ridiculous parts. Formerly, at least in Scotland, much of the catechetical or working part was in rhyme, interspersed with songs and toasts. Of catechism in this third or master's degree, I have but a small quantity, and suppose, that masters do not work so hard as Fellow Crafts and Apprentices. Brother Finch, the tailor's rubbish is scarcely worth notice. He was evidently a trickster, to make all the new orders he could, to find out what never before existed, and to make as much money of masonry as possible. With respect to the catechisms, I perceive, by one document, that they are answered by all in the lodge, as children in a school answer all the religious catechisms. With the exception, that, if a brother cannot answer, he rises, places his hand on his breast, and begs to be excused by the master from working.

QUESTIONS IN THE THIRD DEGREE.

Q. How were you prepared to be made a Master Mason?

A. Both my arms, both breasts, both knees made bare and both heels slip-shod.

Q. On what did you enter?

A. Upon both points of the compasses presented to both my breasts.

Q. On your entrance into the lodge, did you observe any thing different from its usual appearance?

A. I did: all was dark save one glimmering light in the east.

Q. To what does that darkness allude?

A. Even to the darkness of death.

Q. Am I given to understand that death is the peculiar subject of this degree?

A. You are.

Q. From what circumstance?

A. From the untimely death of our Master Hiram Abiff.

Q. What were the instruments made use of at his destruction?

A. The plumb-rule, level, and heavy maul.

Q. How came you in possession of those secrets?

A. From having figuratively represented him when I was raised to the sublime degree of a Master Mason.

Q. How were you raised?

A. Upon the five points of fellowship.

Q. Which I will thank you to name and afterwards briefly explain?

A. 1st, Hand to hand; 2d, foot to foot; 3d, knee to knee; 4th, breast to breast; and 5th, hand over back.

1st. Hand to hand, I greet you as a brother; and when the necessities of a brother call for my aid and support, I will be ever

ready to hand him such assistance to save him from sinking, if I find him worthy thereof, as may not be detrimental to myself or connexions.

2d. Foot to foot—I will support you in all your just and laudable undertakings. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside. But forgetting every selfish consideration, I will be ever swift of foot to save, help, and to execute benevolence to a fellow-creature in distress; but more particularly to a brother mason, if worthy.

3d. Knee to knee—being the posture of my daily supplications shall remind me of your wants. When I offer up my ejaculations to almighty god, a brother's welfare I will remember as my own: for, as the voices of babes and sucklings ascend to the throne of grace, so: most assuredly will the breathings of a fervent heart ascend to the mansions of bliss, as our prayers are certainly received for each other.

4th. Breast to breast—that my breast shall be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own, as to betray that trust might be doing him the greatest injury he could sustain in this mortal life: nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy.

And 5th. Hand over back—that I will support a brother's character in his absence, equally as though he were present. I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it. Thus, by the five points of fellowship, are we linked together in one indivisible chain of sincere affection, brotherly love, relief and truth.

And thus is exemplified my assertion, Mr. Williams, that the morality which is confined to a sect is immorality towards a community: that all secrets tend to some person's injury: and that the only true morality is to do that which I am doing—to endeavour to establish a common brotherhood among mankind, which cannot be done upon any principle of religion, upon any kind of fable, for some will detect its error and separate; and which can only be done upon the principles of materialism, in bringing all to an equal knowledge of themselves and of the identities that surround them as distinctions in the common mass of matter. And further, that all be taught that the greatest happiness for self is to be found in the greatest happiness that can be established among all, and not as one of a sect. Upon this conclusion; I proceed to close the lodge in the third degree, to close this letter, and I hope, that its effect will be to close all such nonsense as speculative masonry from mankind henceforth.

(The master and warden knock to order.)

W. M. Brethren, assist me to close the lodge in the third

degree.—Brother Junior Warden, what is the constant care of every Master Mason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. (*The master's knocks are given on the door by Inner Guard and Tiler which proves it close tiled.*)

J. G. Brother Junior Warden (*with sign*) the lodge is close tiled.

J. W. (*with the knocks and signs*) Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the brethren appear as Master Masons.

W. M. To order brethren as Master Masons.—Brother Junior Warden, from whence came you?

J. W. From the west, whither we have been in search of the genuine secrets of a Master Mason.

W. M. Brother Senior Warden, have you discovered the object of your researches?

S. W. Worshipful Master, we have not; but we have discovered certain substituted secrets, which, by your permission, we are willing to impart.

W. M. Let those substituted secrets be regularly imparted. (*The Junior Warden gives the signs, tokens and words to the Senior Warden and he to the master.*)

S. W. Worshipful Master, deign to receive the substituted secrets of a Master Mason.

W. M. I shall be happy to receive them, and for the instruction of the brethren present, you will repeat them aloud. (*S. W. gives them.*) Brethren, those substituted secrets being regularly imparted to me, I, as the humble representative of King Solomon, and as the master of this lodge, do ratify and confirm, that those substituted secrets shall designate you and all Master Masons, until future time and circumstances shall restore the genuine ones,

P. M. With gratitude to our Master, we bend.

W. M. Brother Senior Warden, our labours being ended in this degree, you have my command to close this Master Mason's lodge. (*He gives the three knocks and sits down.*)

S. W. Brethren, in the name of the most high, and by the command of the Worshipful Master, I declare this Master Mason's lodge closed. (*Gives three knocks and sits down.*)

J. W. And it is accordingly closed. (*three knocks and sits down. The Inner Guard and Tiler give their knocks, which concludes the ceremony.*)

Such is the beginning, the middle and the end of Freemasonry: such its purpose; such its utility! Nonsense still

mystified excites curiosity; but nonsense exposed excites disgust. That Freemasonry has excited much curiosity is well known; but that it is wholly worthless and even mischievous as an institution is now to be seen. It has been a game for rogues and fools to play at, to convert fools into rogues.

My next letter will commence a review of the four addressed to you, with further illustrations, historical, ceremonial and moral. For the present, I leave you to enjoy them as they now appear, and remain the founder of a morality that shall extend to all, and embrace all, and be practised and felt by all, more moral than a Mason can be.

RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING, CARLTON PALACE.

SIR, Dorchester Gaol, July 22, 1825.
I BEG of you to submit the petition, which the accompanying No. 2, Vol. 12, of The Republican contains, to your Law Officers, and to see, if they can shake my exposition of the law on matters of blasphemy towards the Christian religion,

I am, Sir, your prisoner,
RICHARD CARLILE.

TO CORRESPONDENTS.

We have published Palmer's Oration on the Anniversary of American Independence separate from the Republican, at fourpence.

Also, a Demonstration, for a penny, *that evil cannot exist in conjunction with such a God as Christians or Deists worship.*

We have not been able to get ready a sufficient supply of the likeness of the Jewish and Christian God. Some of the Christian Lithographists are ashamed or afraid of this phantom of theirs and their predecessors' brains. In a few days, we hope to be forward enough to meet all demands. The "John Bull" newspaper has obliged us with the following advertisement:—

TO JOHN BULL.

SIR,
For some weeks past, a Caricature of the most infamous nature has been exhibited in the window of Carlile's shop, in Fleet-street. The subject is a hideous personification of the Deity, composed,

as appears by the quotations appended to it, from the figurative expressions made use of in the prophetic writings of the Old Testament, taken in a literal sense. I shall not disgust your religious readers by describing this appalling outrage on public decency more minutely—that its object should not be mistaken, the inscriptions about the picture state what the figure is intended for: at the top is written, “Jews and Christians behold your God—the Great Jehovah, or Trinity in Unity;” and at the bottom. “A God for a shilling.” I have only to observe further, that it is a matter of surprise no steps have been taken to put a stop to an exhibition so disgraceful. Surely the Lord Mayor would be justified in directing his officers to remove a picture displaying a subject so decidedly blasphemous.

E. I. C.

A hideous personification of the Deity it may be, John, or E. I. C.: but it is not a caricature, further than the Bible is caricature of the same thing: not more a caricature, than the Wesleyan prints of the Indian Gods. It stings, John, and I am glad to see it. It forms a point in that moral revenge which I will take of my persecutors for my six years imprisonment. The Lord Mayor remove it! He would find it a more difficult job than to make St. Paul's and the Mansion House exchange places. You, John, I know, do not like the Methodists, but why should not I describe this god as you and brother Christians describe the gods of other ignorant pagans? Get it prosecuted, John, and I will improve upon the next.

I am very glad to see the first number of “THE TRADES' NEWSPAPER AND MECHANICS WEEKLY JOURNAL,” a paper professedly in the hands of journeymen mechanics. I have not yet read it through; but the very title, if well supported, deserves the undivided support of every journeyman. This is evidently a day's march gained upon the enemy—ignorance and its companions, superstition and mechanic-degradation.

R. C.

SUBSCRIPTION.

Hibernicus of Bath for Mrs. Jeffreys

s. d.
2 6

Erratum in last week's Subscription list.

A Christian but no persecutor, for 1s. read £1.

Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for the “Republican” to be left at the place of publication.

The Republican.

No. 5, VOL. 12.] LONDON, Friday, August 5, 1825. [PRICE 6d.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

1. I LATELY received the 25th number of your paper, entitled the Republican, which was transmitted under cover directed to me at Bradford, and although I am not in the habit of reading your periodical work (the principles and spirit of which I cannot approve of, yet,) being both challenged and invited to enter your arena, I feel myself compelled (although very reluctantly) to do so.

2. With respect to the great question between you and the public, I do not scruple to avow, that I consider you as a most unjustly, cruelly, and wickedly persecuted man; and I am not greatly surprised at your entertaining strong prejudices against a religion, which you have hastily and most unjustly accused as the root of such bitter and corrupted fruits. When, in your own person, and in the persons of your relatives and friends, you have witnessed such enormities of oppression, and injustice, under the pretended sanctions of Law and Religion; it is not altogether unnatural, that you should entertain a contempt for the civil institutions of the country; and designate the Priesthood, as a cover for fraud, hypocrisy, and tyranny. When you asked for a fish, they gave you a serpent; and when you desired bread, they gave you a stone. But while, Sir, I have no hesitation, in proclaiming my opinion concerning the cruelty, and the injustice of your lot; my abhorrence of the motives which determined that lot; and my detestation of the hypocrisy, and cowardice, which suggested those motives; you must allow me with equal frankness, to say, that I think you have most unjustly, attributed to Christianity*, those effects which have been directly contrary to

* Pray, Sir, tell me what is Christianity, other than those current principles which do and which have passed here and in other countries under

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its spirit, and principles ; and (judging from some numbers of your work, which I have only occasionally seen) you appear to me, to have allowed some of your correspondents, to treat long cherished, and generally venerated religious Tenets, with a levity and indecency, disgraceful to enquirers after Truth ; hostile to every thing like free and impartial investigation ; and highly injurious to your own reputation ; against which, the public opinion has for so long a time been setting with such an overwhelming current.

3. While, however, I think it right, and honest, to protest against such an unbecoming mode of investigating opinions, which, (to say the least,) have received the sanction of age, of talent, and of virtue ; it is but just to acknowledge, that your correspondent who signs himself Leucippus, has met the most momentous question respecting the divine existence and government, in a fair and dispassionate manner ; and although I cannot help deploring, what appears to me to be a lamentable delusion of the judgment, and a very mysterious blindness to the most obvious facts ; yet I would most willingly, give him full credit, for sincerity ; and do feel, a very earnest desire, to satisfy (as far as it is in my power) the doubts of your unbelieving friend.

4. From his observations on the first part of my sermon, respecting the application of the term *Fool* to infidels in practice ; it seems that your correspondent has understood me as implying, that vice is the *proper* practice of the infidel ; which certainly was not my meaning, as I am well persuaded, that many of those, who have taken their rank in the schools of Infidelity, have exhibited such brilliant examples of the *social* virtues, as might well have put many professing Christians to the blush.

5. By an infidel in practice, I mean one, who although professedly a believer in the being and attributes of God, yet, habitually lives in open violation of the divine laws, and contempt of the divine authority, and such a man, I consider, as a fool, in the strictest sense of the word ; and as a fool of no ordinary magnitude ; but with respect to infidels in theory ; although I would be far from asserting, that there is a *necessary connection* between infidelity and vice ;

that name ? I take it as I see it in practice : and if I go to the New Testament, I find the very theory wicked. I could not refrain from this observation ; but I leave the general reply to Leucippus.

R. C

yet I have no hesitation in maintaining, that infidelity is *highly favourable* to the growth of vice, and can hardly fail of producing it, if the mind has not been well cultivated by education, and the passions are not restrained by the suggestions of prudence.

6. That Cicero (who must be allowed to have been a very competent judge of the real state of the heathen world) considered not only the *absolute denial*, but also degrading notions of the supreme being, as very unfavourable to morality, is evident; for in the second chapter of his *Treatise de natura Deorum*, he has these words: “sunt enim Philosophi et fuerunt, qui animo nullum habere censerunt humanarum rerum, procurationem Deos. Quorum si vera sententia est, quæ potest esse pietas? quæ sanctitas? quæ religio?—haud scio an pietate adversus, Deos sublata, fides etiam, et societas humani generis, et una excellentissima virtus *justitia* tollatur—and again in the fortieth chapter, addressing himself to Velleius, he says, Non arbitror te Vellei, similem esse Epicurorum reliquorum; (quos pudeat earum Epicuri vocum), quibus ille testatur, se non intelligere quidem ullum bonum, quod sit sejunctum a delicatis et obscœnis voluptatibus; quas quidem non erubescens persequitur omnes nominatim.”

7. Your correspondent Leucippus in proceeding, makes the following observation. “The Lecturer acknowledges the Deity to be quite incomprehensible but still insists that such a being must be the creator of all things, and infers the existence of this being, to whom he ascribes unlimited perfections; from the appearances exhibited in the world.” In reply to this observation, I would ask; what more natural, or Philosophical course can reason possibly pursue, than to infer the existence of a Creator from the works of nature; and from the general order and harmony of the universe, to conclude, that this Creator is absolutely perfect, although his real nature, and the mode of his existence, may be incomprehensible to the very limited powers of the human understanding. Your correspondent can hardly be so absurd, as to maintain, that the objects around him, and even man himself, the proud Lord of the lower Creation, have sprung into existence spontaneously, by equivocal generation, or from a fortuitous concourse of Atoms: and his own illustration, (I hope he will excuse the robbery) shall also be mine upon this point.

8. Take a watch—(I am sure it will suit my purpose, much better than it can answer his)—We infer says he, from its

structure and purpose, that it had a maker ; experience tells us that its maker *must have been an intelligent Being*, whom we term Man.—We then find that man, is a much more complicated machine, than a watch ; and our next enquiry is, who made man ? here experience deserts us.

9. True ! but although *experience* deserts Leucippus in the last case, is that a sufficient ground for the desertion of his *reason* also ? He finds a watch, and he very rationally infers, that it must have had a maker—he finds a man, a far more complicated machine, and he most absurdly concludes, that he has had no maker. To say the man sprung from his Father, and his Father from the Grandfather and so on, will not lessen the difficulty.—There is the man ! let his existence be accounted for as well as that of the watch—but, says this Atomic Philosopher, *experience* deserts us in the *latter* case ; and so also in the *former* case, it deserted the savage ; who finding a watch, called in the aid of his feeble reason, and very naturally concluded, that it was a living creature ; and when it stopped, supposed that it was dead ; but, although no Philosopher, he never dreamt of attributing its origin to chance or to an undirected congregation of Atoms ; but although the earth is teeming with active and intelligent beings, yet, because they have never seen men actually created, the Atomic Philosophers seem very well prepared to believe, that they have sprung up from the Serpent's teeth, which Ovid says were sown by Cadmus ; or from the stones, which he tells us, were thrown over her shoulder, by the wife of Deucalion ; but say these sages, every thing originates from *matter and motion* ; i, e, *matter*, which is inert and passive ; can mould itself into form ; and *motion*, which is a mere quality, communicated to matter by impulse ; has the power of an independant principle ; and the union of these two, can produce intelligence ! The reasoning of the savage was quite Socratic when compared with this. And does *experience* prove, that *matter and motion*, can do such mighty things ? If so, we might expect to behold new Creations, rising around us, every day. Newtons might spring up in crowds from our ploughed fields, or Idiots might creep out by shoals from our rivers ; in short this wonderful compound of causes and effects, would make such a jumble in the universe, that a man would stand a very good chance of coming into the world with a fishes tail, and a fish of swimming about with the head of a Philosopher fixed upon its body.—No Sir ! *experience* demonstrates, that the great work of creation, was

not such a harum-scarum business, and although the nature of the great first cause is to us incomparable, yet *experience* proves, that order, harmony, and beauty, pervade the universe; and *analogy* shews, that these must have been established by power, and directed by wisdom and benevolence. But because we have no actual experience of creative power, would *reason* lead us to conclude, that *motion* could exist without an impulse; and then by its senseless vagaries among the particles of inert matter, produce the beautiful system which we behold? before we could come to such a conclusion, surely not only *experience* but *common sense* also must desert us:—We have never, it is true, been witnesses to the actual process of Creation; but the results of creative power may be seen by us every day. The Man of to-day, was a few years ago an Embryo, in the womb of one, who was herself a few years before, an Embryo in the womb of another. The oak of this century was the acorn of the last, and that again was the fruit of a former oak; and probably the earth itself which we now inhabit, was the wreck of a former world, which became the Nucleus of the present globe, and thus we may trace back the present appearances of the natural world, to a point, where human reason fails, and no experience can possibly afford us a guide; but we may see demonstrative proofs of an unbroken chain of causes and effects, which could never have been the result of accident, or undirected power, but plainly indicates intelligence and design, and can only be rationally accounted for, by a belief in the existence of one great first cause; possessed of infinite power and wisdom.

10. But it is said, that *matter and motion* may produce all the effects of creative power; i. e. an *inert* substance, which possesses in itself, neither form nor activity, nor intelligence, nor power; and a simple *quality*, which has no independant existence, and is only instrumental in the organization of insensible matter, when it has been applied by power, could, without the operation, of such a power, have been the formers of a beautiful and harmonious universe, full of life, activity, intelligence, and happiness; in which daily observation may prove to us, that they have acted, and are still acting, the part of only passive and insensible instruments; but if we could conceive of these, as active causes, we might rationally expect, that the clods of the valley would rise up in revolt against the husbandman; and remonstrate against his cruelty in cutting them. Yet we

are, according to the doctrine of the atomic school, to conceive of *matter* and *motion* as existing together from eternity; pursuing their determined course throughout eternity; arranging between them the events, and circumstances of eternal ages, and the order of a boundless universe; uniting in themselves both causes and effects; both of them passive, yet both active, both insensible, yet both intelligent. What a grand and comprehensible system of Philosophy! and yet such appears to be the experience and analogy, by which Leucippus intimates, that he and his friends are guided in their enquiries.

11. On the important subject of moral virtue, I most cordially agree with Leucippus in his premises, viz. "that it is a man's interest to be virtuous"—but I do not think that his conclusion necessarily follows, viz. that he who understands his interest best, is the most virtuous; because, although a man may be perfectly well acquainted with his best interest, yet, invariably to follow it, is a very different matter; and, therefore, the prospect of a future reward is a very important, if not absolutely-necessary stimulus even to a virtuous mind; but your correspondent has rather *conveniently*, although I am inclined to believe unintentionally, interpolated the passage, in which he says I endeavoured to prove, that the consciousness of integrity, (*to a well constituted mind*) without the prospect of future reward, would be an insufficient stimulus to virtuous conduct. Now the few words thus accidentally thrown in, may appear to afford a little ground for the admission, which he says is implied by this passage, and I might therefore justly protest against such a version of the original text; but I will not dispute with him about a few words, and he shall have the full benefit of them, if that will satisfy his craving sceptical appetite; yet although I would behave as civilly as possible to him, I cannot allow him to put both his own *words*, and his own *inferences*, into my mouth. Taking then the passage as it stands, in the reply of Leucippus; I must beg leave remind him, that there is a very essential difference, between requiring a *stimulus* to virtue, and being *charmed* with vice. If virtue and vice are both of a progressive nature, then virtue seems to require, and will undoubtedly be promoted, by a *stimulant*, and vice will be weakened, and at last subdued, by a *sedative*.

12. That virtue and *knowledge* are inseparable companions, and that vice, *only* belongs to the *illiterate*, is a position which very few persons will venture gravely to main-

tain; and experience proves, that to those who possess much knowledge, as well as to those who are possessed but of little; and to those who have made considerable progress in virtue, as well as to those whose advancement has been but small; the hope and prospect, of a future reward, has been a stimulus of no mean power. But says your correspondent; the generality of believers, meet death, more with apprehension and fear, than with hope and joy. This is a very broad and bold assertion; but it is directly contrary to history, to observation, and to fact; for even if the prospect of future reward, could by any sound reasoning, be proved to have been delusive; yet that thousands, and tens of thousands, have in a dying hour, triumphed in this prospect, is a fact, written as with the point of a diamond, and witnessed every day among the proppers of Christianity. Has Leucippus never heard of, or never read, the history of Christian Martyrs, and Confessors; or will he venture to maintain, in the face of the strongest evidence, that this is all a tissue of fables and falsehoods? He should have made a little more enquiry, respecting the nature and spirit of the Christian religion, before he dashed at such an incredible assertion; and if he could humble his *soaring Philosophy*, to a nearer converse with the doctrines of the amiable Jesus, and his disinterested, intrepid disciples, he would find, that *Love*, not *Fear*, is proposed as the main spring, of Christian faith and practice. He might then have saved himself all the pains which he has taken, to fasten the corrupt opinions, and wicked practices of bad men, upon Christianity, as belonging to, or resulting from those exalted doctrines, which breathe nothing but the purest love to God, and love to man; and he would have recoiled with shame, when he was preparing to assert, that he had found *mischievous* precepts in the *Christian System* (a term, by which no one has ever intended to describe it as a methodically engrossed code of laws; which if it had been, Leucippus would without doubt have immediately cried out most lustily to his friends; *beware of the Cloven Foot of Priest-craft*.)

13. So much then, for the correctness of your correspondent's notions of Christianity; and with respect to his arguments drawn from the general state of the world, it really seems useless, and in fact almost impossible, to reason with one, who can see no beauty, nor order, nor design, nor beneficial tendency, and but little of enjoyment and happiness either in the natural or in the moral world, and who in his

view of the state of society, and the works of nature, almost invariably, confounds general laws, with especial provisions; makes the *exception* not the *rule*, the governing principle. He thinks, that the establishment of checks, and counterpoises, to the operation of general laws; which might otherwise, in some particular cases, prove overwhelming, is so far from indicating wisdom, and design, that it argues imbecility, and imperfection; and proves, that the world is so formed, as that, if left to itself, it has a tendency to nothing but disorder, and ruin, and he says, that a Clock-maker, would be ashamed, if such a charge could be made against his work. Now he could not well have fixed upon an illustration, worse adapted to his purpose, than this is—I will therefore again, take him on his own ground, and ask him, whether a Clock is not a piece of machinery, governed by *general Laws*, but *regulated by checks and counterpoises* what is the pendulum, but a counterpoise to the overwhelming power of the weights, or the main spring?—What are the clicks, the ratchet wheels, and the balance wheels, but counteracting checks to the general principle? Take also for an example, that most wonderful production of human genius, the *Steam Engine*, and who would ever dare to approach it, or how could its movements be governed, if its tremendous power, were not restrained and regulated, by the safety valve? Do these provisions indicate imbecility, and ignorance, in the contriver.

14. But let us now ascend higher, and contemplate a vast machinery, which in its nature, and effects, infinitely surpasses, all human power and wisdom—In the solar system, we see that our own earth; and other still larger globes, are continually revolving; by an unvarying law, round the sun as the centre of their orbits.—Now *wild motion* (one of the atomic Deities) would if unrestrained, necessarily hurry them all into the boundless regions of space, but by the wonderful appointment, of an exact equilibrium, between the Centripetal, and centrifugal Forces each of these vast globes, moves on steadily, and uniformly, in its course; and the puny efforts of human genius, shrink into nothing, when compared with this stupendous system: which yet notwithstanding its magnificence, the discoveries of astronomy, have taught us to believe, is only as one small point in the vast and unbounded range of the universe. But when your correspondent Leucippus, has asserted, that a clock-maker would be ashamed of introducing checks and counterpoises to his machinery, he very cavalierly adds, I feel here no ne-

cessity for argument; and leave this paragraph, as I am sure it will be, to its own confutation."—In reply, I would say to him stop a little, my good Sir! for I cannot allow you to walk off from the Field, in so very unceremonious a manner, and like Cæsar triumphantly exclaiming *veni, vidi, vici!*—at any rate, we must exchange a few more blows, on this point, before we part, and when we have done so, perhaps, you may find, it expedient to put the conquerors last word into a very different *Tense*.

15. When I spoke of checks and counterpoises, to the overwhelming power of general laws, Leucippus ought not to have imagined, that I supposed these to be especial interpositions, of common and daily occurrence, intended to remedy some unforeseen disorders, which had arisen, in the working of the general system. No! I consider them, as necessary parts of the original design, and as coeval with the establishment of general laws, the influence of which, in individual cases, they were inclined to modify and restrain. Thus it is the essential property of fire, to burn and destroy but if all substances had been made of a combustible nature, conflagration and ruin, would soon spread through the universe. It is a general law of Nature, that fluids should seek a level; and were it not for the diurnal revolution of the Earth on its axis, the interposition of Cliffs and Mountains, and the moon's influence on our Planet, it would, by its rapid progress along its orbit, be nearly covered over with one vast sheet of water.—It is the natural property of air, as well as of water, when heated, to expand; and when fermenting substances ignite in the bowels of the earth, and meet with air or water in its secret caverns, the whole globe would be torn asunder, if these caverns were not of very limited extent, and if the volcanic Mountains did not form spiracles, to give vent to the expanded vapours, and operate as general safety valves against their increasing pressure; but yet without internal heat and moisture, the whole earth would become an arid, and unproductive desert; therefore, although Leucippus may be a very ingenious Pyrrhonian, he does not reason like a Naturalist, when he asks, "why must the unbeliever be considered as a rhapsodist, because he cannot perceive kindness and fatherly love, in the devastation of an Earthquake; nor the care of a wise and benevolent ruler, in shipwrecks and tornadoes; which is saying in other words, why should not an universal Law be suspended, or pushed aside, in order to provide against partial

injuries, and why should not general good, be sacrificed for the prevention of limited evil ?

15. Nor does the intervention of miracles, at all militate against the operation of general laws : as *these* appear to be only temporary deviations, from the *usual and commonly* observed course of Nature ; not events which are *contradictory* to its laws ; because (to take only one example), although it is not *usual*, to see a dead Man raised to Life again ; yet such an event, is just as consistent with the general laws of Nature, as the *original formation* of that man is ; although this is clearly an *exception* to the *usual* mode, of their operation.

16. But it further appears to Leucippus, most wonderful, that if the world and its inhabitants had been created by a perfect Deity, they should not have been as perfect as himself, and who but an atomic philosopher, would expect to find such a creation ?—Sir Isaac Newton, (who knew something of Philosophy) talked much about the sublime laws of Nature ; demonstrated their wisdom ; and could trace their origin to no other source than a benevolent and intelligent author ; and when poor Descartes endeavoured to introduce his *conundrums* about *matter and motion*, he plunged the (*really clever*) French Philosopher into one of his own *Vortices*, where he sunk to rise no more in the world of science notwithstanding the very laborious efforts which have lately been made by R. Philips and Mr. Frend, to weigh him up again.

17. But Leucippus thinks that if a wise and benevolent Deity presided over the universe, the events of this world ought to be very different ; there should be no earthquakes or storms ; no wars or pestilence or famine, no religious corruption, or moral darkness ; no sickness or death ; and not even the *rheumatism or the tooth ache*—In other words, the earth should have been as soft as velvet ; water should have been richer than nectar. Fire should have been lambent and harmless.—The air should never have breathed on the face of man, except in gentle Zephyrs.—The land should spontaneously, and in every part, have produced corn, and wine, and oil, and all other luxuries, in rich abundance.—mankind should have been subject to no afflictions, sickness pain or death ; and in short, should have been formed without *passions*, lest they should run riot ; without nerves, lest they should become irritable, and even without *teeth*, lest by their decay this delicate creature *man*, should be tormented with the *tooth ache* ; because, as Leucippus most sagely observes ; “ if it was beyond the

power of the all powerful creator to dispense with misery in the world, he had no means to compass the future happiness of mankind but by their present unhappiness - *cannot* the Deity prevent evil? then where is his power?—if he can and will not, where is his benevolence? if he has not the power or the will to do it here, why am I to conclude that he can or will do it hereafter?" And this, Leucippus considers as the sound reasoning of a Philosopher. If I were disposed to treat him as cavalierly as he treated me I might give him only a very laconic answer in the poetical apothegm of Pope.

Why had not man a microscopic eye?
For this plain reason man is not a fly—

But I will reply to him as a moralist, not as a poet for poets are not often sound Philosophers and are still less frequently sound theologians. As philosophers however they can do no great harm but they generally make shocking work when they begin to talk like Divines. According then, to Leucippus's mode of reasoning, if every thing in the universe be not absolutely perfect, neither wisdom, power, nor benevolence can have presided over the creation; and if indeed the operations of the Deity, were confined to only one path; I grant that his power would be limited also; that neither wisdom, nor goodness, could be displayed beyond the line of that path; and that the Deity would not be a perfectly free agent. The universe might still be perfect, as a whole; but it would lose all the variety, and beauty of its component parts. It would present only one vast monotonous, melancholy scene, of inactive intellect, and virtue; of drowsy quietness, and passive enjoyment. But the sublimity of wisdom, is displayed in a determination on the best purposes. The sublimity of power, in an adaptation of the means best calculated, for the fulfilment of those purposes—and the essence of goodness, in making general happiness, the main object, both of the purposes and of the means. Feeble, short sighted mortals, cannot penetrate into the secret designs of an almighty architect, but as far as reason and the works of nature, can instruct us, we may learn, that every thing which we behold, is perfectly adapted to the purpose, for which it was designed, as far as that purpose has been made known to us. The Earth is perfectly adapted to the growth of vegetables, the nourishment of cattle and the sustenance of man. The air to the support of animal and vegetable life, and the conveyance

of light, of sound, and of heat to the earth ; and the water is completely fitted for all the various requirements of domestic and general necessity ; while the sun, the appointed dispenser of the light and heat ; and the instrument of general animation, and enjoyment, fulfills its destined office, with unvarying precision, regularity, and efficacy.

18. But says the sceptical philosopher, these all are at times, the occasions of partial injury, and inconvenience ; and why do not infinite power, wisdom, and benevolence, prevent such consequences ? and so doubtless they would, if the universe were designed for one vast scene of monotonous, and torpid enjoyment ; but the perfections of the great creator, are far more illustriously, and conspicuously displayed, in the almost infinite *varieties*, which the productions of his *power* exhibit, and in the almost boundless *gradations* of Being, of intellect, and of enjoyment, which his *wisdom* has planned, and which his *benevolence* supplies, according, to their different requirements. Each class has its station and office, assigned to it, and is abundantly supplied with the means, for accomplishing the objects of that station and office. Will the unbeliever then, persist in asking, why is not the present world, absolutely perfect, and entirely free from inconveniencies, and sufferings, if it be really the workmanship of a perfect creator ? He might, with equal justice, and with far greater wisdom, enquire, why all men are not of exactly the same height and size, with precisely the same complexions and features ? why one person should be handsome and another ugly ? why all the men are not as elegant as Adonis, as strong as Hercules, and as wise as Solon ; and why all the women are not as beautiful as Venus, as modest as Diana and as learned as Minerva ? why the powers of the human intellect, should not have been so equally distributed, as that the males should be all sages on the one hand, and the females, all *bas bleus* on the other ? and would Leucippus be pleased with such a mawkish assemblage of solemn sages, and loquacious Pedants ? I think not, even although the former were all of the *atomic school* and the latter were all *Platonists* ; for my own part, I should greatly prefer being almost frozen to death in the remote regions of the Georgium Sidus. In short there might be no end to such ridiculous enquiries ; and yet the question of the unbeliever is as absurd in fact ; although it is not quite so preposterous in terms. He asks : *If the Deity cannot prevent evil, where is his power ? if he can and will not, where is his benevolence ?*

Now the circumstances of the world, and the appearances in Nature around us, do not afford the slightest shadow of a ground for the unbelievers unwarrantable assumption, that the Deity *cannot* or *will not* prevent evil; but that on the contrary he *can* and *will* and *does*; would one should imagine, be obvious to any one, who will be at the pains carefully to trace through their course, the different bearings of those events and circumstances, which are generally considered as calamitous; and it has, I think been clearly shown, in the former part of this letter; that we are very frequently, entirely mistaken in our *estimate* of evil, and that if what may appear to us to be a partial evil, is made instrumental to the more general good, the supposed evil then loses its unfavourable complexion, and in the issue affords substantial evidence, of that however, wisdom, and goodness, which make it the instrument of the most extensive benefits. If all mixture of what is considered as partial evil, were to have been excluded from this earth, it must have been designed for a very different purpose; must have occupied a very different station in the universe; and must have been inhabited by a very different order of Beings. But surely, says the unbeliever, *misery and suffering* might at least have been excluded—and so they are by the *general rule*.

20. The general and obvious rule of the divine government, in the Earth, is the preponderance of enjoyment and happiness. Misery, and suffering, are the partial and very rare exceptions to this rule; and even the chief influence of these exceptions, may, in the majority of cases, be traced to *man himself*, as the *voluntary* instrument, of his own sufferings. When men rush together in arms, and slaughter each other in the field of battle; is the benevolent governor of the universe to be charged with the consequences of their passion, pride, and folly? are they not the willing victims, of their own restless ambition; or the unresisting Tools, of tyranny and injustice. When a man has ruined his health overturned his fortune, or destroyed his happiness, by extravagance, intemperance, or gambling; is the bountiful father of mankind, to be accused of injustice, and cruelty, on account of those sufferings, which the *fool* has brought upon himself, by his own uncontrouled passions and desires? or would it be better, that in such cases, the moral order of world should be reversed; and that the extravagant, the intemperate, and the avaricious, should be rewarded with health, prosperity, and happiness? If *this* were the case; then, indeed, the great governor of the universe, might, with

some shew of reason, be accused of injustice, towards the Creatures of his Power; for folly, and vice, would be encouraged; and wisdom, and virtue, discountenanced. But not to press on such extreme cases; yet, even the general and unavoidable troubles of human life, are much less numerous and much less severe, than the sceptical philosophers are willing to believe, and when laid in the balance, against the general sum of enjoyment and happiness, they will appear almost as nothing, especially when taken, with all their mitigating circumstances. It may also be observed, that many of the supposed evils of life, are in reality, in a great measure, imaginary, or only such, by comparison; and that others, are the natural consequences, of a Physical necessity resulting from, the operation of general laws. With respect to the former; upon a hasty glance, the ease and indulgence of the wealthy, would seem to be far more desirable, than the anxieties and privations of the poor; and yet they each enjoy a certain degree of happiness, which equally depends upon association and habit; although it may arise from very different sources; and be connected with very different objects; but let them, (while still retaining their different habits and feelings) exchange situations; and they would both be most completely miserable. The Esquimaux of the North, and the Hottentot of the South, are both enjoying their existence, while the one huddled under his snow cabin, is feasting on whale oil and blubber; and the other is sleeping in his stinking kraal, or basking in the sun, and gorging himself, on the raw entrails of the Buffalo; while at the same time, the city Alderman, who is regaling on his Turtle soup and venison, is exclaiming, how miserable these poor wretches must be? But let those wild and unsophisticated sons of nature, be suddenly brought to a city feast; and they would probably sigh in secret for their lost luxury, of *blubber and garbage*; with a change of *circumstances and feelings*, they might indeed be brought, to covet *Mr. Birch's* turtle and venison; and so likewise with *totally* altered habits and associations, even our *Aldermen*, might possibly be inclined to turn *their* eyes, towards Greenland, for the luxuries of their table; although it must be acknowledged, that the latter experiment, would be much less likely to answer, than the former; as in this case, *the whole man*, as well as his habits and associations, must be altered. Certain, however it is, that habit, and fancy, constitute a very considerable proportion of the common enjoyments of life: and that even convenience, is often in a great

measure an imaginary thing ; for when the savage stuck a fork into his eye, instead of his mouth ; it required a depth of Philosophy, which he was quite unable to comprehend, to demonstrate to him the very superior advantages of *civilized* society. He knew the natural use of his fingers, and therefore, very rationally concluded, that knives and forks were dangerous and barbarous inventions. Yet, according to the sceptical Philosophers, all such varieties, are not only blemishes in the system, but positive proofs, that the world was neither created, nor is governed by a wise, powerful, and benevolent being ; and that an unconscious mass, called *matter*, and an insensible *property* called *motion*, and an undescribable *heterogeneous thing* called *Nature* possessing neither intelligence, properties, nor powers ; have, by a fortuitous coalition, formed ; and by their united influence supported and governed the stupendous and magnificent Fabrick of the universe ; where beauty, order, harmony, and felicity, are every where displayed ; where activity, intelligence and enjoyment every where abound ; and where what may sometimes appear to be partial evils ; are universally over ruled, and made subservient to the general good—To maintain that such a glorious and wonderful system was formed, and is upheld and governed by *matter, motion, and an insensible, unknown thing, called prolific, and beautiful, mother Nature*, is in my opinion, infinitely more absurd, than it would be to assert, that three blind and tottering young puppies, could drag a loaded waggon from the City of London to the City of Edinburgh.

21. I have now, Sir, only to request your liberal indulgence, for the encroachment which I have made on your time, and on the space usually allotted to your periodical numbers.—As I neither covet, the character of a Polemic ; nor have time for frequent engagements of this kind, your correspondent Leucippus, must not look for a rejoinder from me to any reply, which he may think proper to make to these observations, and indeed, if the arguments now brought forwards, should fail of carrying conviction to his mind, I should utterly despair of his conversion, to what I feel to be a safe, a sound, and an animating Faith, in the grand discoveries of reason and the glorious doctrines of revelation. Although however, my expectation of such a conversion is very slender, yet my desire of it is ardent—*Truth* he says is the *only* object of his pursuit, and if he will endeavour impartially, and faithfully to follow the real

light of truth ; without listening to the delusive fictions of a sceptical philosophy, on the one hand ; or allowing his Eyes to be deceived on the other by mistaking the corruptions of Christianity, for its proper, and legitimate offspring, I shall not entirely throw away the pleasing hope of seeing him at last enlisted, as a faithful soldier under the glorious banners of the Gospel ; and such a sight would afford the sincerest gratification to both his and your real well wisher

N. T. HEINEKEN.

Letter Five, to Mr. Williams on Masonry is deferred to No. 6, to do justice to the Bradford correspondence. I should not have been so particular with Leucippus ; but I wish to shew Mr. Heineken that I court his opposition.

R. C.

(Leucippus begs to accompany the parcel sent by Mr. Heineken to Mr. Carlile, with a request to Mr. Carlile, that he will, on publishing Mr. H.'s reply to the answer by Leucippus, number the paragraphs, in order that in remarking upon the reply, the reference may be more easy. Leucippus's remarks will appear in a short time after the publication of the Reply.

Bradford, July 18, 1825.

COPY OF A LETTER SENT TO THE RIGHT
HONOURABLE ROBERT PEEL, SECRETARY
OF STATE FOR THE HOME DEPARTMENT,

*With W. Grisenthwaite's book, called a Refutation of the
First Part of the Age of Reason.*

SIR, Dorchester Gaol, July 22, 1825
HERE, here Sir, is the right way to deal with Paine's Age of Reason. This is as it should be, with the exception that the author imputes wickedness to those who publish such works. This is the first fair review of a part of the Age of Reason. I say fair, for, though the author has said many things that are no cre-

dit to himself, he evidently did not mean to deceive; because, he has given the work of the author, which he reviews, complete. Take a lesson from this, and feel shame, if your bosom be not impervious to it, at my six years of imprisonment.

RICHARD CARLILE.

TO CHARLTON BYAM WOLLASTON ESQUIRE
VISITING MAGISTRATE FOR DORCHESTER
GAOL.

NOTE.—I was in hopes that I had done with all farther statements about Gaol Matters; but whether from the hot weather or what operating upon his spleen, I cannot say, my gaoler, my only and real devil, and a devil to others as well as to me, contrived to make me feel his pitchfork again last week. He has not pretruded it towards me before this, for upwards of a year past, and I was in hopes, that, so long as I remained in his hell, he would remain a civil devil, satisfied with past torture. We see each other quite pleasantly, or rather without any visible signs of fear, almost every day; but all pawing and cawing has long ceased between us; unless he has a mandate to communicate from his heavenly masters, or any other official act towards me to perform. The following letter will explain itself. The answer, communicated by his provincial satanic majesty in person, was: that matters were to remain as before, with one awkward exception; for though I may have the room cleaned when I like, the Gaoler is to provide a proper person. This might be handsome and well meant on the part of the Magistrates; but the circumstance of a dirty room, much as I prefer it clean, will never overcome my repugnance to make an application to the Gaoler for a person to clean it, and perhaps for a person that never saw a room cleaned. I know him too well to trust myself so far with him.

R. C.

SIR.

Dorchester Gaol, July 27, 1825.

THOUGH I can neither forget nor forgive the past treatment which I have received in Dorchester Gaol, I am anxious, that the future shall continue what the last year has been
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—quiet and perfectly satisfactory to me. Indeed, I cannot conceive a desirable improvement in my gaol situation, unless the Magistrates will, as by the statute of the fourth of George the fourth Cap. 64, empowered to do, declare the whole county and a mile at sea to be a part of the Gaol, and give me the extent of it for exercise.

But, unfortunately, we have a goaler, who is phrenologically tinged with ruffianism, and who, under certain fits of temper, must have some one to quarrel with or to spit his spleen upon. It is a sort of necessary periodical secretion, and with reference to human happiness, one of nature's defects. I have known many of his stamp, and, therefore, I mean nothing more individually offensive, than the statement of a matter of fact, notorious to all who see him under all circumstances; nothing more offensive than to say, that a tiger is fierce, or that a wolf or a hyena, is a ravenous animal. As prudence would teach us weaker animals to shun, if possible, a contact with the tiger, the wolf or the hyena; so prudence makes me desire, through the medium of your authority, to avoid as far as possible, on my own part and on that of my visitors, all contact, with the gaoler, so long as we observe any rule laid down for our conduct.—The subject of my present complaint is this:

For the last year, a married woman of the name of Davison, living at Fordington, has been in the habit of washing my linen and cleaning my room. The first circumstance brings her to the Gaol once a week, for which she has never been detained five minutes; for the latter, she has come on an average not more than once a month. This has been no secret to the gaoler, nor to any person. He expressed his satisfaction to her, that she a woman of good character had the linen to wash: and as to cleaning the room, she or I asked his consent in the first instance, and he has often seen her doing it without a murmur: though for his own, or for some other persons satisfaction, he sent a turnkey to be in the room whilst she was doing it. As I had no object with the woman. But to have the room cleaned. I did not complain of this watching: and those who make ridiculous rules ought not to murmur when they feel their effects, but to mend them.

I had an idea of asking the consent of the Visiting Magistrates at the onset: but, on reflection, I thought it would not be wise on my part to raise the supposition of an exception to females, when none had been made in the order

about my visitors and several females have since come to see me, with no objection beyond the watching. I looked upon the matter as settled.

Peculiarly locked up as I am from all other prisoners, a woman, to cook, clean and prepare, would often induce me to take a more comfortable meal than I can now get; but the apparent notions under which the gaol is regulated have forbidden me to ask such a thing. I know it by experience, to be quite common, in other gaols, where an individual is confined who can pay for such attendance; It is the very spirit of the law of this country, that a man imprisoned for a misdemeanor shall, if he can, save his body or his mind from pain by his purse: and where sufficient fines can be levied, imprisonment, is held to be but a secondary or unnecessary object.

It happened on Wednesday the 27th inst, that this woman was cleaning the room after a lapse of three weeks, during which it had been made more than usually dirty by my family. It happened also, that the gaoler came his round and saw her without complaint. In the preparatory way, as to hot water, the brush and the arrangement of the articles in the room, I had done everything for her to begin to scour the floor, as the turnkey can attest, and that she was not interrupted or delayed beyond the giving her a cup of tea in the midst of it. Just as she had got to the door of the room, the gaoler came again, and, addressing himself to the woman, asked her if she had done, and told her, that at another time, she was not to clean the room unless I were out of it a walking. I asked him what difference that would make. His answer was. I say nothing, or have nothing to say to you Sir. His manners were those of a simpleton; but his meaning was that of an insult to me; and the more offensive, because he did it under a disguise.

The woman certainly can have no choice in the matter, if she be admitted into the room. It was just like coming to your house, to say to your housemaid "My girl, you must not clean this house whilst Mr. Wollaston is in it. This was the principle of the insult. I have always had two wishes upon the subject—to get the woman through as the room as quick as possible and to be out of it whilst she is in it. At first, I expected, knowing who I had to deal with, that there would be an objection to my leaving a stranger in the room whilst I walked out; and I really sent to ask. The gaoler was absent, and John Tapp, the clerk undertook to say, that he could not suppose an objection to

such a circumstance. However, I did not go out on Wednesday, and after the struggle which I have had upon the subject, I have no notion of being directed when I shall walk, if the room be never washed again, my remaining in the room was a mere matter of prudence as a walk in the garden for a couple of hours, at mid day, in the face of the sun, At this season would, to my state of body, be like courting a fever. Indeed at this season, I cannot walk for a couple of hours, so as to make it a matter of exercise, without pain, or even danger from the hydropical state of my feet, ankles and instep : a state which I attribute entirely to my long and close confinement.

Under these circumstances, I have to request, that the Visiting Magistrates will explain, whether in the order for the admission of my visitors, an exception was contemplated though not stated as to females; and if such an exception be thought necessary, that they will be pleased to define it by a written order, so as nothing shall be left to the capricious temper of the Gaoler.

I am, Sir, your obedient Servant,
RICHARD CARLILE.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

WORTHY CITIZEN,

.Hull July 12th 1825.

I SHALL not make any apology for addressing this to you, as it was the last request of William Stephens, Tin-plate-worker, of this Place, who underwent that change which will be the lot of all. on the first day of this month, in the last stage of a Pulmonary complaint, in the 41st year of his age. He steadfastly refused the many entreaties of Priests and others, who offered to administer their religious nonsense to his "soul," telling them that if they could relieve his body, they would be much more useful to him. He gave another instance (if another was wanting) to prove, that Materialism will bear a man through a long and tedious illness; for he laid twelve weeks with Death staring him in the face, continually wishing to be relieved from all his troubles. It was a great pleasure to his Friends to witness his firmness and to see his mind so completely easy, he having no fear of either Gods or Devils, Heavens or Hells, having many years ago swept such rubbish from his mind.

I am sorry to say, that you have lost in him one of your most warm and steadfast advocates. He was the very life of a small party of your friends in this place. Having a very good know-

ledge of Chemistry, he used to convey it to us in language void of all technical phrases, which was at the same time both agreeable and improving. He embraced both Materialism and Republicanism at a very early period, having always had an enquiring mind : and not believing what could not be demonstrated to his senses, it was not likely that he should come to any other conclusion. He was a sober, industrious Man, of strict integrity, enjoying the confidence of all who knew him. I may add, by way of proof that he worked for one employer 24 years as Apprentice and Journeyman.

It was his wish, that his Death should appear in the Republican, all the time that he laid ill. When I have gone in on an evening to sit with him (which I seldom missed) he would say, "now Jones, be sure and write to Carlile when I am dead ; tell him I was not afraid to die in the belief of the opinions which I held when in good health." Such were his dying conversations.

I shall conclude, wishing you a speedy Triumph over your base and merciless persecutors, and remain your

Admiring fellow Citizen,

WILLIAM JONES.

No. 1, Little Passage Street.

TO MR. RICHARD CARLILE DORCHESTER GOAL.

SIR,

London, June 23, 1825.

THE constant perusal of the Republican, ever produces in my mind, a gratification highly pleasing. The matter and sentiments I cannot but approve and admire. As this work is more appropriate for persons of maturer years, I wish to hint to you, that something is wanted for the rising generation, to instil into their minds some first principles, that may be highly valuable to them as they progress through life. Without more preface, I mean, we want a child's first book, a Materialist's Spelling Book, a selection from those valuable authors, Paine, Palmer, Volney, Voltaire, (The Moralist), &c. &c. Such a book we can put into the hands of our children, and insist, that, their teachers shall instruct them from that book only, and not from the Christian Spelling Books, &c. which are mostly a collection from the bible, &c. It is from those books and teachers, that our children receive their first ideas of that pest of Society, *Religion*. Let us try to eradicate it. Here is one means, to reform our present system of instruction and I doubt not your acquiescence. Will you, or your noble minded young men, now suffering in prison, or any other friend, undertake the task ? The approbation and support of all

Materialist parents will assist you. One dozen copies for me should it take place, with thankfulness, &c. into the bargain.

As very few materialist-parents have time to instruct their children, which method would be the best : I wish some bold and honest minds would establish Materialist-Schools, for the instruction of youth of both sexes. And why not Sunday Schools on the same principles ? This would be attacking the Priests on their own ground, and giving a deadly blow at the root of their craft. This would assist you in your conflict with christian craft, state craft, &c. Wishing your efforts may be effective is my earnest desire, perhaps you will give us your thoughts on this subject of the introduction of a new Spelling Book. Wishing you health and happiness and a termination of your imprisonment.

I remain,

Your's Respectfully,

JAMES LOWE.

No. 3, New North Street,
Paul Street, Finsbury.

P. S. Inclosed is ten shillings to support the good cause.

Note.—An Answer has been given to this letter already, by a note to correspondents ; but I must again say, that I have long been impressed with the importance of the task here recommended. My purpose is, so far, to improve upon what Sir Richard Phillip's has done in school books, as to print a series that shall be free from every word that has any relation to religion, every word that is not the sign of some known thing or its quality : and to make what is called *natural history* the first lessons of children, This is all that is now wanted ; and this as to school books will form the very acme of improvement, as forms of communicating their contents, are a distinct consideration. As soon as I have completed a volume of the *Moralist*, I will set about it.

R. C.

TO MESSRS. ADAM CLARKE, WATSON BUNTING, NEWTON, LESLEY, TOWNLEY, M'ALLUM, AND M'NICHOL,

Preachers among the sect of Wesleyan Methodists.

GENTLEMEN,

It is because you are represented and considered to be men of

great talent and learning, and deeply skilled in theology and metaphysics, that this letter is addressed to you.

The preachers connected with the Wesleyan Methodist Society have particularly distinguished themselves in their public preaching, and otherwise in reviling many of those persons who do not believe as they do, and branding them with the epithet, *Infidel*: but, notwithstanding the great pains you take to suppress what is termed *Infidelity*, your exertions have hitherto proved ineffectual, and at this time is spreading over the greatest portion of Europe with unexampled rapidity—whether from the diffusion of scientific knowledge, on the impolitic prosecutions of certain individuals for their opinions and belief, it is not now needful to discuss.

Belief not being a matter of choice, at least, with those who believe as all should believe; that is, from a conviction of truth; and as conversion without conviction must lead to hypocrisy, I have been induced to take the liberty of calling upon you, Gentlemen, to stem the torrent of infidelity by removing the veil which obscures the sight and comprehension of the infidel, and thus enable him to reconcile certain passages in the Bible with the attributes of a just and merciful God. You, no doubt, in Christian charity will cheerfully undertake the task; and should your answers to the questions here proposed be, such as may reasonably be expected, satisfactory, you will do more towards the removal of scepticism than has yet been done by any of your predecessors.

Question 1st. What is the soul? perhaps you will say it is a spirit. Then, what is a spirit? from your long continued study and application in the search of truth, it may be presumed you are competent to define the nature and qualities of the soul satisfactorily.

Does the soul when it first animates the body emanate at the instant from the deity, or has it been in existence elsewhere, in a distinct and separate state, from all eternity?

After Death, does it assume the exact figure and representation of the body when living, so as to be recognized by other souls? Does the soul of an Infant or an Adult continue to represent youth or age, and will it hold recollection and remembrance of the occurrences which happened during life?

2d. Is it an immediately detached portion of Divinity itself, or is it the product of the body?

3d. Can there be any difference in the quality or essence of the soul when the body is first animated?

4th. When the body dies, does the soul then possess any other body, does it continue to be the soul of the body that dies, does it continue in a separate and distinct state, or does it join with Divinity in the aggregate, and there wait the resurrection of the

body, and join it again, or is it immediately punished or rewarded?

5th. Are the disunited particles which constituted the bodies of *Nero* and *Caligula* to be collected together and united again, and will they appear in *propriis personibus* before the throne of Justice when the *trumpet sounds*?

6th. Is there any distinction respecting future punishment, and have you any authority for believing that it is awarded according to the degrees of crime committed, taking into consideration the identity and locality of the individuals?

7th. Do you believe that *He who believes not shall be damned*, although his whole life shall have been spent in the practice of pure morality?

And 8th. Do you believe that it is compatible with the attributes of a just and merciful God to damn mankind even in a graduated scale of punishment *eternally* for finite crimes?

It has been said that man is a free agent, good and bad are set before him, and that he is warned of the consequences of his choice; yet the choice he makes may depend upon circumstances over which he has no controul, for although a peculiar organization and happy train of agencies acting upon you have made you saints, but reversed, may make other men sinners. When good and evil are placed before man for his choice, then must be a reason for his making the selection, and that reason is to be found in natural causes and effects. There can be no doubt but that the arrangement and qualities of the solids and fluids of your bodies, acted upon by external agencies, together with a fortuitous concourse of atoms blended in such exact proportions as to constitute an harmonious whole, not only made you saints, but, I trust, good men.

On the foregoing questions, the infidel is opposed to Bible authority; for he cannot believe that God will punish the soul for acts committed by the body, and over which the soul has no controul.

It may be contended that the soul and body act in conjunction and reciprocity, that the will and deed of one is the will and deed of the other, that it is immateriality, acting upon materiality and although the *modus operandi* is beyond the comprehension of man, it is nevertheless the fact. It must be admitted, that the soul on first animating the body is pure and incorrupt, and, therefore, if it becomes corrupt, it must be from being combined with corruptible matter, consequently the soul not having the power of choosing its residence, its future acts must depend upon and be governed by the body, and external agencies acting upon that body; and that the soul is under the influence and controul of the body the following facts most satisfactorily demonstrate. Prevent the admission of air into the lungs for a few seconds and the soul loses all command over the

body and in a few minutes it will be extinguished. Press a certain part of the spinal marrow, and the legs will refuse obedience; press another part, and the arms will refuse; press another part, and the soul is extinguished. Admit into the stomach certain liquids, and the soul will become furious; admit others, and it will be depressed, and may be made unconscious of existence. In suspended animation, the soul is extinguished resume animation by setting the machinery of the body into action again, and the soul is reproduced. The infidel, taking nature for his guide, naturally infers, that the soul is produced by the body, lives with it, and dies with it; that it is under the government of the body, facts prove to demonstration.

The soul, or more properly speaking the mind, may be changed for a new one in a day, nay even in an hour. Suppose for instance, an infidel enters one of your chapels, and from the preaching of the minister, an impression is made on his organs of hearing and seeing, capable of convincing him of his error in having adopted infidel principles, his soul is changed for another, and may become next day the soul of a Wesleyan Methodist; then reverse the picture, and suppose a methodist to enter the temple of free discussion, may not his soul, or mind, on the same grounds, be changed into a new one, and the ensuing day be an Infidel's soul?

It may be said that the soul which first animated the body must continue through life identically the same; because of its consciousness of past events; but this is no proof, for the body is capable of receiving impressions through the medium of the organs of sight, feeling, and hearing, and registering them, so that the new or reproduced soul invariably finds ready furnished lodgings. It is said that God made man after his own image, that is, the immaterial part of man. Now, if this be really the case, all men must be included in this expression, and all being made by the same power, it is a fair presumption to conclude, that all must be alike; therefore, if the material part, and all the external agencies that act upon it, were precisely the same, every one would think and act alike.

From these premises, it must be admitted, that the soul is influenced and controlled by the body, and the body abstractedly is influenced by its organization, and that organization by climate, temperature, meat, drink, exercise, education, habit, and a casual concourse of atoms; and that body not having made itself, and not having the choice of selecting its residence, nor yet the agencies that act upon it; does it seem to you compatible with the attributes of a just and merciful God, to doom to everlasting punishment either the soul or the body?

The organization of the body, and the agencies that act upon it, make either a philosopher or a fool, a wicked or a good man; and upon this grand principle, you, Gentlemen, became learned

theologians, Napoleon Buonaparte the greatest Captain of this or any age, Mr. Brougham a most powerful orator and advocate, Thomas Paine a great deistical and political writer, and Richard Carlile the most powerful and convincing materialist the world has ever produced.

On these and other grounds, which may be the subject of another letter, to the infidel, it does appear cruel, and unjust, and inconsistent in omnipotence to punish unfortunate creatures eternally because they have not been favoured like yourselves; besides the utility cannot be discovered of punishment for crimes, which, after death, can never be repeated, either by president or example. God cannot be injured by man—man can only injure man—the fear of future punishment may in some instances lessen or prevent crime, absolute punishment never.

It is probable, that some furious bigot, pampered with the good things arising from uncontaminated orthodoxy, whose zeal in defence of church and state is in an exact ratio with the proceeds arising from his personal or hired services, will cry out, stamping with rage. What does this mean? Destroy the devil, our best ally! God forbid! What would become of us should that ever be the case? Perhaps another may exclaim, what! Is the doctrine of fatality intended to be the order of the day? Is it because men are villains from necessity they are not to be punished? What is to become of Society if such doctrines gain belief? What! is it because bad organs and bad agents make knaves, those knaves are to rob us with impunity? Stay, stay, good Mr. Orthodox, this doctrine only has reference to punishments after death. In every stage and state of Society laws for the preservation of persons and property are indispensably necessary, and proportionate pains and penalties must unavoidably be inflicted on all who break those laws: now here is necessity, absolute necessity, without which, it would be impossible for society to exist.

The naturally good man has little merit in being good; it is the naturally vicious man that is entitled to praise for virtuous actions. A well conducted government, good laws, impartial justice, encouragement to the industrious, rendering them able from their industry to obtain a sufficiency of the comforts of life, a proper education teaching them useful knowledge, and, when punishment is needful, duly inflicting it, would do more to restrain vice and promote the general welfare of mankind than the sermons of ten hundred thousand preachers, each gifted with the dazzling eloquence of a Cicero or Demosthenes.

To conclude, long may you live in the anticipation of that happiness which your pious lives lead you to expect you will enjoy hereafter—of which happiness should the infidel not partake, he can at least with the calmness of a philosopher say, that, whilst

he practices the moral duties which civilized society require of him, he fears not punishment either present or to come.

WILLIAM MILBURN.

Stockton-on-Tees,
June 27, 1825.

Note by R. C. In any kind of reasoning about the words *soul, spirit, ghosts, god, devil, heaven, or hell*, we admit too much, if we step beyond the question of what is meant by the word. They who use a word, if challenged, are morally bound to define what they mean by the word, and to shew that it has a relation to something or principle. Take either of the above words, ask a Theologian what he means, how he defines it, and your question is your certain triumph and his confusion. Once admit a meaning, you put yourself on a level with him, and may carry on a spiritual discussion through life, without touching a point of truth or matter of fact.

GHOSTS.

In a letter to a friend in the country.

He who will not reason is a bigot: He who cannot is a fool; and he who does not is a slave.

NOTES TO CHILDE HAROLD.

Tollington Park, July 25, 1825.

It appears by your last letter, that in spite of all I have said in my former letters, on the subject of ghosts, you still retain the impressions you received in the nursery, and that education under religion have matured them into fixed prejudices. You say, that there are many persons who endeavour to persuade themselves, and are delighted to be persuaded by other, that there is no future existence; because the badness of their lives, make them, tremble with the apprehension of future punishment. This in some instances, may be true; there are good and bad men in all professions.

But, before we proceed further, it will be necessary to premise two things; first, that *belief* whether it be that of good or bad men, has nothing at all to do with the question: And, secondly, that no evidence short of demonstration shall have any weight in the present discussion.

Now then, let us once more exert our mental powers; let us endeavour to burst, by the force of argument, the chain of hereditary ignorance, which has been handed down to us from our

fore fathers through the perverted medium of education. Let us endeavour to dispel the mist which superstition has cast before our eyes, that we may discover the enchanted well where truth has so long lain bound in the magical spells of hereditary priestcraft; Truth and falsehood like substance and shadow, have always been inseparable Companions, and mankind have hitherto swallowed down the one with the other as the fish swallows the hook with the bait. Nay some people, like the dog in the fable, grasps at the shadow and lose the substance altogether. And were you, my good friend, to summon every proposition to the bar of truth, and examine it by the light of reason, you would cease to mount your bobby horse to fly through mud and mire after ghosts and goblins that mock your pursuit.

But a truce to jesting. The subject is certainly a very serious one, and ought to be discussed as soberly as possible; for if the impossibility of the existence of ghosts can be satisfactorily proved, the most important question that ever inspired the hopes, or excited the fears of mankind will be decided.

Now, as Ghosts are considered, by those who believe in their existence, to be supernatural beings, it is not very likely, unless we were inspired by some supernatural power, that we shall ever discover of what they are composed. I therefore, who do not feel any such inspiration, must content myself with proving, as far as I am able, what they are *not* composed of.

That ghosts are not composed of flesh, and bones, we have the evidence of holy writ, That they are not composed of hydrogen, gas seems pretty certain, or they would never run about church yards and old houses to frighten old women, and children with lighted candles flaring in their hands; for if they are half as wise as those who write stories about Ghosts make them, they would know, that every time they thus amused themselves, they would be in the most imminent danger of annihilation by explosion!

Neither can ghosts be composed of atmospheric air, for that can be confined for years in any vessel, even in a bladder. But you say, if a living man were to be soldered up in a gold Coffin, as thick as the globe on which we dwell, the soul, or spirit would escape the moment the body become lifeless: and according to the authors of ghost stories, bring with it organical as well as intellectual powers, as those dreaming authors, who are generally priests, often make their ghosts return answers to questions put to them on different subjects.

Well, having soldered up a live man in a gold Coffin, who, of course, ere this, is dead by suffocation, I now leave it to you my friend to conduct the soul, or spirit through the solid metal. You must admit, I think that you cannot bring it forth in an organized state, and this involves a most important question, How is this spirit which must be a thousand times more subtle than the air

we breathe which baffles all the powers of the microscope to force its way through massy gold, to be organized; that is to be formed into a body resembling the human frame: with a head, arms, legs, eyes, tongue, in a word, to have every sense, and faculty, possessed by a living man? I know what your answer will be, because I have it in your letter which lies now before me. You say that such things may seem impossible to me, but to God all things are not only possible, but easy. Now it is this very assertion which is quoted from the New Testament, and which is in the mouth of every theologian, and which they think forms an impenetrable shield against all the shafts of their opponents, that lays their bosoms bare to every philosophic assailant. For instance; if you admit that it is possible for God to destroy himself, you rob him of his immortality, and reduce him to a finite being. And by the same parity of reasoning, ghosts, it may be supposed, have power to destroy themselves also; and souls in hell may shrink from their torments by committing a soulicide.

But there are other things which God cannot do. He cannot recall past time. He may strike the world from its orbit, crumble nature into powder, and destroy the universe; but he cannot recall one single moment of past time. Neither can he make darkness and light reign at the same moment, and at the same point. Neither can God make something out of nothing. *ex nihilo nihili fit*, but you my friend must perform a miracle very little short of making something out of nothing, if you can make a ghost, with feet to walk, eyes to see, a tongue to speak and with hands to carry a candle or dagger, out of the materials that can fly through a plate of gold an inch thick.

(To be continued.)

NOTICE TO CORRESPONDENTS.

SEVERAL good Christians are not satisfied with the *god alone* which I have had drawn, engraved and coloured for them to worship. They say, that religion is nothing without a devil. I am positively pressed to publish a devil. But as I do nothing of the kind without the authority of the Holy Bible, I cannot find a description there that is at all reducible to a design on paper. By the book of Job, we learn, that he is not unlike, if not one of, the sons of God and one of the brightest of them too. By this description, we can only describe him as a godling or younger god. By the book of Genesis, we must draw him as a serpent. The horns, tail and cloven feet are nothing more than a caricature by the malicious christians. I do not deal in caricatures, dislike them, so as I

have not the pleasure of knowing the chief devil, I know not where to get his likeness, nor from what sketch I can fairly and faithfully copy.

R. C.

REPORT OF PROGRESS.

ABOUT three years ago, a gentleman in the neighbourhood of Chesterfield, pleased with Voltaire's description of the Christian Mysteries, as published in Vol. 1, of the Deist, got a printer to strike of a few for circulation among his friends. No sale was made of them. The clergy of Chesterfield, thinking there was some money to be dealt with, consulted the Attorney General and started a prosecution. The trial was fixed for the Derby Assizes, and every thing carried to the verge of the Court. The gentleman, knowing that imprisonment would seriously affect his interests, was anxious not to risk it, and made overtures through his attorney to have the prosecution stayed. This was consented to on the condition that the defendant should cover all costs. I never heard the precise sum, but I understood, that a hundred pounds did not cover it. Since that time, I have never lost sight of these Chesterfield Priests; and to their prosecution of this gentlemen may be attributed the residence of W. V. Holmes at Sheffield, now makes a point of a frequent attendance at the Chesterfield Market not only to sell the improved edition of the Christian Mysteries openly but the the Age of Reason and all other prosecuted books of the kind. Holmes having no property to be played with by these priestly gents, they do not molest him: and if they did he would but enjoy it.

During the period that the prosecution was pending, a Reverend David Jones of the Baptist Sect at Chesterfield addressed five letters "to a gentleman in the neighbourhood of Chesterfield" on the subject of his infidelity, or rather of his publishing this discription of the Christian Mysteries. Those letters would have been immediately answered, had certain circumstances left it prudent. But Holmes, who is trying fairly to beat me as a *dread-nought warrior* against the Christicoles, or against the God of all the Colists, would not leave the thing undone at this point, and has fully answered the five letters in five addressed to their author. These letters cannot fail to do great good in Chesterfield and its neighbourhood; particularly, as Mr. Jones is answered in a temper superior to that which is commonly Christian. In point of price, the letters are given away, 96 duodecimo pages selling for a shilling. The object is to call forth the Reverend writer again, now he can be answered in his own neighbourhood. These letters may be had from the publisher 92 Fargate Shef-

field, at 135 Fleet Street London, or ordered from any one who supplies the Republican, or through any other bookseller. The circulation is more particularly desired for Chesterfield and its neighbourhood; but the pamphlet cannot fail to do good among all children in the school of free enquiry.

The only moral way to deter men from doing wrong is to shew them that they defeat their own purposes by it. To the Clergy of this country it is most galling to find themselves challenged to discussion on points where they find silence to be the greatest prudence, and this principle stimulated all to acts of persecution. But they have been taught that it galls more to prosecute such publications when fairly defended than to let them alone; so now they desist and let them take their course. Had the corrupt blockheads done so from the first, they would have extended the existence of their mummeries by a century.

R. C.

NEWGATE MAGAZINE.

THE first volume of the Newgate Magazine is completed and may be had in Bds. at 12s. 6d. It does great credit to the editors; Messrs. Campion, Perry, and Hassell, who stick by it, though it affords them no profits. In the preface to the volume, one of the editors, Hassell, I suppose, says; that but for his residence in Newgate, as a result of the prosecutions for discussions, he might have been handling a plough instead of a pen. In one year, he has not only acquired the ability to write upon almost any subject, alike logically and grammatically; but he has mastered the French Language, and is competent to translate it from any author. But this makes no part of good Gaol conduct; there is no villainy in it; and he and his companions must doubtless, fill out the periods of Little Jef's sentences. I must not forget to acknowledge the compliment of the dedication of this volume to me. I make no scruples about saying, that if I have not deserved it, I will try to deserve it. I look upon the volume as a limb of "The Republican," and as I know, that though young, I must wear out, I am very glad to see, that, happen what will, my situation will be well filled. There will never be a cessation of attacks upon the Christian Religion in this country until that religion be expelled.

CLARKE'S LETTERS.

THESE are a peculiar publication exciting great interest. Every sheet printed will speedily go off and a new edition be called for. The persevering industry of the writer, combined with that which

is the most agreeable point in any writer a little of eccentric originality, will be sure to procure him that encouragement to proceed, which promises, from the last year's improvement, to make him take a place among the most useful public writers.

HALEY!

HALEY has gennis, but is fickle, if we can but keep him in the right path and give him a persevering solidity, he will take the shine out of some of us.

MACKEY.

MACKEY has published a new work as a theory of the earth, which is now on sale at 135 Fleet Street price four Shillings. He makes a planet as easily as ever he made a pair of shoes. There is nothing but what we Materialists can do. Gods! Gods are fools to us! And they who want Gods! whilst they have Materialists to reveal to them, must be pitifully blind.

R. C.

ERRATA IN SUBSCRIPTIONS.

THESE are particularly unpleasant, as they lead to suspicions against those who are trusted to transmit them. But I have never yet been able to put a head to my printing office. The body is good; but there is no head. I shall endeavour to get the head finished by Christmas, and to keep out all those painful errors, always like little daggers to me. In the late North Shields' subscription, A. O. should have been 2s. 6d. instead of 6d. And in the last Portsea subscription, J. R. should have been 3s. instead of one. Less offensive errors I never attempt to correct; but I can assure both subscribers and correspondents, that as far as I can do it they have justice done to them.

R. C.

SUBSCRIPTION.

Anonymous, quarterly subscription for Mr. Carlile £3. 0s. 0d.

Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for "The Republican" to be left at the place of publication.

The Republican.

No. 6, VOL. 12.] LONDON, Friday, August 12, 1825. [PRICE 6d.

TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE
MAçons FOR THE COUNTY OF DORSET.

LETTER V.

Dorchester Gaol, July 30,
A. T. 1825, A. L. (*to Masons*) I.

SIR,

As I shall address my description of the *Royal Arch* and other higher degrees of Masonry, to some persons whose titles and assumed rank in society are nominally higher and more appropriate than yours, nothing now remains for me to do with you, but to review my four letters, to complete the development of the history and the mystery of the first three and only real degrees of masonry. Thus far I have been serious; after this, I must necessarily be satirical, to notice the subsequent frivolities with any good effect. Zerubbabel, Haggai, and Joshua, Priests, Prophets, Scribes, Sojourners and Knights, and Perfect Master Harodim, do not form a subject for philosophical or moral gravity.

In my first letter, I noticed Mr. Paine's Essay on Free Masonry, as an erroneous account of its origin. I am still assured, that it is erroneous on the ground of origin; but I have since learnt, that Mr. Paine was not far wrong in the purpose for which he wrote that essay. It was not written to be published, as it has been published; but as a chapter in his unpublished reply to Bishop Watson. His executrix, who published it, also, mangled its references to the Christian Religion. I have now a perfect copy of it. In his reply to the Bishop, Mr. Paine has a chapter to shew, that the Christian Religion was a mere corruption of sun-worship: and he wrote this chapter on Masonry to corroborate his arguments. I cannot say, if he has reached the

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conclusion, that all religions have sprung from sun-worship ; but I have reached that conclusion, and for the following reasons:—

The sun is the only planet that produces an effect on the earth sensible to the animal senses. The moon exhibits magnitude, but in point of effect felt, it is a mere occasional or periodical lantern. To the untutored ideas of mankind, the sun must have appeared, what was the true fact, the parent of all the animal and vegetable productions of the earth, the apparent universal creator. To this untutored mind, the earth exhibited nothing but materials for the sun, a powerful body, to work with. Hence, it is clear, that the sun must have been the first object of uncorrupted human worship : confining our ideas of humanity to this earth.

This conclusion is supported by the fact, that, take what name you will of a God, that has been the chief God of any nation, a name that admits an etymological definition, and you come alike, with all, to the sun. I make no exception. Take Jupiter, Jehovah, or Jesus Christ : take all, or take any : take Moses, take Bacchus, take Hercules, take Osiris, take Chrisna, and you trace the etymological definition to be the sun, or an emblem of the sun. The fire-worship of Persia, was a worship of the sun. The very candles of the Christian Church is a misunderstood and corrupted emblem of that same fire or sun worship. Our modern bonfires are misunderstood relics of the same thing. The religion of the Druids was a worship of the sun, practised within a circle formed with huge stones, and as little corrupted as any recorded. The Moloch of the Carthaginians and the multi-named Baal or Bel of the Phenicians, and of many other nations, were also clearly but national or corrupted names of the sun. Let him who can produce an exception to this conclusion.

Doubtless, Priestcraft was not tardy in rising upon this simple religion, to which alone the words *natural* and *rational* will apply : if they can be applied to that word or idea under any definition. It fixed its cruel talons on this artless and grateful effusion of untutored humanity, personified the sun, gave him wives and an offspring, made him and his offspring alike cruel, that, under the pretence of intercession and mediation ; intercessors or mediators, as a standing priesthood, should be deemed by the cheated ignorant an indispensable institution. Hence arose sacrifices of human beings, or of other animals, as substitutes ; hence the fabled death of Jesus Christ as an atonement to gratify

his own or his father's revenge ; and hence all those bloody abominations, which have perpetually desolated the animal world, and deluged the earth with blood, in a waste of that life, for the grateful acknowledgment of the possession of which religion ignorantly originated. I say *ignorantly*, without presumption, as, gratitude, applied where there is no sensation to receive it, is misapplied : and, on this ground, I maintain the mischief of the unnecessary principle of religion ; that it is a corruption, and, consequently, a vice.

This conclusion maintains, and is corroborated by, all the astronomical theories of the origin of different religions. It is a tracing of the whole fabrication to that centre, when working upon which, you say, a Master Mason cannot err. It circumscribes alike the physitheist, the pantheist, the polytheist, the mythologist, the monotheist and the atheist.

In relation to the physi-symbolical figures of Pythagoras, it may be observed, that the sun presents the only constant and perfect circle, in what we call the natural world. A full moon is also a perfect circle to the eye, but it is not permanent. The sun is the only geometrical figure presented to the human eye in this natural world, referring to the earlier ages of mankind ; for the modern discoveries in chrystallization were unknown to Pythagoras, though he seems to have had a symbolical idea of them, or a geometrical notion of the compactings of matter. To the eye of an ignorant man, there is not a geometrical figure to be seen on or from this planet, except the sun or periodical full moon, all else even to mycrosopic view, is rugged and mis-shapen, all evidently the work of accident and blind, undesigned circumstances. The human skin presents a fine texture to the eye ; but look at it through a good microscope and you may instantly account for its growth. It is a surf thrown out from the blood vessels of the body, wave after wave, until there be a solid porus and adhesive surface. Almost every liquid has a power to form such a skin or surface. And Mackey has gone so far as to trace the origin of a planet to it, or to a very similar principle.

Pythagoras, we know as a matter of history, was initiated into the esoteric doctrines of the Egyptian Priests, and subsequently taught them to his pupils under symbolical or geometrical figures, making a circle the emblem of the sun, or what we term the universe ; for, though, we, now, have something like a correct idea of other suns and solar sys-

tems, we have no proof, that any of the Grecian Philosophers had the same ideas. As far as their cogitations could extend, without the aid of instruments and a knowledge of the science of chemistry, they approached to correctness; but the system of each philosopher had many defects, which a further advance in knowledge has brought to light. Still, experience must have taught all mankind to look upon the sun as the fountain of animal and vegetable life, and deviation from that experience must have been the cause, of the fabled personifications of its powers and purposes. Hence, I infer, that the esoteric doctrines of the Egyptian Priests were those of sun-worship, or an attributing of animal and vegetable life to the powers of the sun upon the earth; and that the exoteric doctrines of those Priests were corrupted personifications of the same worship, under the names of Osiris, Apis and a multitude of other names and emblems.

The sun, or a blazing circle, makes a point in all the known ancient mysteries, and was painted in almost all the ancient temples, and from this circumstance, combined with the foregoing observations, I also infer, that it has been an emblem copied among masons, as a relic of other mysteries, though they, one and all, from first to last, have been ignorant of its symbolical meaning. Every system, emblem or mystery of this kind, gets corrupted as it grows old, until the original purposes are wholly perverted. Hence, the source of mythology; and hence, the fountain of that vice called religion. When error once takes root, its growth is rapid, its branches and foliage become luxuriant, and it has the lamentable property of obscuring truth. To get fairly at truth, it is necessary to destroy this error, in root and branch, to leave the ground as open and as clear as it was before it had begun to take root. Truth is the nature of things, the properties of matter, always the same. Error is a rejection of experience, a building of hypothetical systems, system upon system, without any foundation: bubbles blown up and swimming in the atmosphere that attract our attention and often excite our admiration; but as soon as we attack them with any thing more solid, or even with a breath, they burst and vanish. Thus must religion burst and vanish; thus must be extinguished that last and most contemptible of mysteries called Freemasonry.

Mr. Paine, then, was right, so far as he made the emblem of the sun in masonic lodges to be symbolical, of sun-worship. He erred only in allowing to Masons too much

knowledge, a knowledge of the meaning of this emblem of the origin of its adoption, and of the origin and purpose of their association. Masons know nothing of the kind, until they learn it from me. Hutchinson, in his spirit of Masonry, has made some slight allusions to sun-worship, as a part of the ancient mysteries; but he did not rightly understand it; nor has he made any application of the fact to Masonry.

That the masons are ignorant of the symbolical meaning of the sun in their lodges is proved by their own publications. The scotch masons swore to admit no jews, Turks, Infidels, Madmen or Women; and at one time there was an exception to Papists. Much of the same spirit existed in the English lodges in the last century; but it has gradually worn away, and known Deists and Atheists are now members of different lodges. In an old Irish book called the Pocket companion for the Irish Masons, who were chiefly if not wholly Roman Catholics, I find the following liberal sentiment: "Religious disputes are never suffered in the lodge; for as *Masons, we only pursue the universal religion, or the religion of nature.* This is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from one another." This indicates something of sun worship, or atheism, or something like it; and it is corroborated in the same charge where it is said "we look upon him (God.) as the summum bonum which we come into the world to enjoy; and according to that view to regulate our pursuits." But the Catholics of Ireland or England were never so illiberal as their protestant seceders have been.

With reference to the history of Freemasonry, I have asserted, in my first letter, that it has no claim to the antiquity of which it boasts. Where we search for evidence upon such a subject and can find none beyond a certain date, we can only attack the system, negatively and by challenging evidence of its antiquity or of its existence before a certain date. It is thus, that I have detected the non-existence of Jesus Christ and of the antedating the origin of Christianity by a century. It is thus, that I have detected the false claims of the Jews to an antiquity as a nation in Asia. A very clever writer, on the subject of the origin of the Rosicrucians and Freemasons, in the London Magazine for January 1824, after exhibiting much research upon the subject, thus concludes:—

"In general, then, I affirm, as a fact established upon historical research, that, before the beginning of the seventeenth century, no traces are to be met with of the Rosicrusian or Masonic orders. And I challenge any antiquarian to contradict me. Of course, I do not speak of individual and insulated Adepts, Cabbalists, Theosophists &c. who, doubtless, existed much earlier. Nay, I do not deny, that, in elder writings, mention is made of the *rose* and the *cross*, as symbols of alchemy and Cabalism. Indeed, it is notorious, that, in the sixteenth century, Martin Luther used both symbols on his seal; and many protestant divines have imitated him in this. Sember, it is true, has brought together a great body of data from which he deduces the conclusion, that the Rosicrusians were of very high antiquity. But all of them prove nothing more than what I willingly concede: Alchemists, Cabbalists, and dealers in the Black Art there were unquestionably before the seventeenth century; *but not Rosicrusians and Freemasons connected into a society and distinguished by those characteristics which I have assigned in the first chapter.*"

The same writer in his introduction to this article, in noticing the work of a Professor Buhle upon the subject of the origin and purpose of Freemasonry (undoubtedly low and obscure as Christianity and every thing of the kind is and must have been) says:—"for as to the *secret* of Freemasonry, and its occult doctrines, there is a readier and more certain way of getting at those than through any professors book. To a hoax played off by a young man of extraordinary talents in the beginning of the seventeenth century, (i. e. about 1610—14), but for a more elevated purpose than most hoaxes involve, the reader will find that the whole mysteries of Freemasonry, as now existing all over the civilised world after a lapse of more than two centuries, are here distinctly traced: such is the power of a grand and capacious aspiration of philosophic benevolence to embalm even the idlest levities, as amber enshrines straws and insects!"—He should have given us the particulars of this hoax.

Finch the Masonic Tailor, published a book attributed to a French Count, to shew that Cromwell was the institutor of Freemasonry, as it has since existed in England; and, by the publication of something called French Masonry, as practised in the French army under Napoleon Bonaparte, he infers, that Cromwell and Bonaparte owed all their military and political success to this adoption of Ma-

sorry. I have never seen any historical evidence elsewhere to corroborate the one or the other case and I hold Brother Finch to be a very bad authority. Cromwell's adoption of Masonry is also said to have arisen from the circumstance, that the Royalists, who followed Charles the first, were instituted as a masonic association. No history of England that ever came under my reading has mentioned any thing of the kind, and I am very much inclined to doubt the fact. That there were various secret meetings: with pass words and signs, during a civil war of that kind, is a matter of course; but such is not a time to institute such frivolities as Freemasonry.

From Preston's illustrations of Masonry, we learn a convincing fact, that, before the eighteenth century, the association was wholly confined to the principles of the trade, and none were admitted members but those who practised the trade, either operatives or architects, or who were men of fortune and influence and attached to architecture. Sir Christopher Wren was the last Grand Master of the association of Masons under its old principles. We have this fact recorded: "During the following reign (the reign of Anne,) Masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges decreased, and the annual festivals were entirely neglected. The old lodge of St. Paul, and a few others, continued to meet regularly, but consisted of few members. To increase their numbers, a proposition was made and afterwards agreed to THAT THE PRIVILEGES OF MASONRY SHOULD NO LONGER BE RESTRICTED TO OPERATIVE MASONS, BUT EXTEND TO MEN OF VARIOUS PROFESSIONS, PROVIDED THEY WERE REGULARLY APPROVED AND INITIATED INTO THE ORDER. In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem."

What need have we to look further than this for the origin of Freemasonry as it now exists?

From the same book, we learn, that so late as the year 1717, there were but four lodges in London and those thinly attended; and that there was nothing of the kind in any other of the southern parts of England. After this time, the association began to assume a new character and to extend itself. In 1723 the printing press was first called in to its aid, and, from that time, it has gone on increasing. In its present character, it may be said to have flourished in

England for a century ; and now, I think it high time to give it its death blow, as a piece of mischeivous and disgusting frivolity.

I will now introduce, from Preston's illustrations, the supposed ancient manuscript on Masonry, which Mr. Locke, is said to have procured from the Bodleian Library ; and, for the best illustration, I will give the whole of Preston's third book. It contains, first, a letter from Mr. Locke ; second, the ancient document with Mr. Locke's Notes ; third, a glossary of the document ; and fourth, the notes of the author on those of Mr. Locke. The few words which I shall have to say on it will follow.

BOOK III.

THE PRINCIPLES OF MASONRY EXPLAINED.

SECT. I.

A Letter from the learned Mr. John Locke to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the Subject of Free Masonry.

MY LORD,

6th May, 1696.

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see ; and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The MS. of which this is a copy, appears to be about 160 years old ; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years ; for the original is said to be the hand-writing of K. Henry VI. Where that prince had it, is at present an uncertainty : but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons ; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them : but I must not detain your Lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your Lordship ; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself

into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am,

MY LORD,

Your Lordship's most obedient,
and most humble servant,

JOHN LOCKE.

Certayne Questyons, with Answers to the same, concerning the Mystery of MAÇONRYE; writtene by the hande of kynge HENRYE, the sixthe of the name, and faithfullye copyed by me¹ JOHAN LEYLANDE, Antiquarius, by the commaunde of his² Highnesse.

They be as followethe.

Q. What mote ytt be³?

A. Ytt beeth the skylle of nature, the understandynge of the myghte that ys hereynne, and its sondrye werkynges: sonderlyche, the skylle of rekenyngs, of waightes and metynges, and the true manere of façonnynge al thyngs for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne.

Q. Where dyd ytt begynne?

A. Ytt dydd begynne with the⁴ fyrste menne yn the este, whych were before the⁵ ffyrste menne of the weste; and comynge westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

Q. Who dyd brynge ytt westlye?

A. The⁶ Venetians, whoo beyng grate merchaundes, comed

¹ JOHN LEYLANDE was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

² HIS HIGHNESSE, meaning the said King Henry VIII. Our kings had not then the title of Majesty.

³ What mote ytt be? That is, what may the mystery of Masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

⁴ Fyrste menne yn the este, &c.] It should seem by this, that Masons believe there were men in the east before Adam, who is called the 'ffyrste manne of the weste'; and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa, (which, in respect to Asia, may be called western countries,) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

⁶ The Venetians, &c.] In the times of monkish ignorance it is no

ffyrste ffromme the este ynn Venetia, for the commodyte of marchaundysynge beithe este and weste bey the redde and myddlondse sees.

Q. Howe comede ytt yn Engelonde?

A. Peter Gower⁷ a Grecian, journeydde ffor kunnyng yn Egypte, and in Syria, and yn everyche londe, whereas the Venetians hadde plauuted maçonrye, and wynnyng entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna⁸, wacksynge and becommynge a myghtye⁹ wyseacre, and gratelyche renowned, and her he framed a grate lodge at Groton¹⁰, and maked manye maçonnes, some whereoffe dyde journeye yn Fraunce and maked manye maçonnes; wherefromme, yn processe of tyme, the arte passed in Engelonde.

Q. Dothe maçonnes descouer here artes unto odhers?

A. Peter Gower, whenne he journeyede to lerne, was ffyrste¹¹

wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken ohe for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

⁷ Peter Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of Priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years' silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by DION. HAL.

⁸ GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

⁹ Wyseacre.] This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre in the old Saxon is philosopher, wiseman, or wizard; and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

¹⁰ Groton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

¹¹ Ffyrste made.] The word MADE I suppose has a particular meaning among the Masons; perhaps it signifies, initiated.

made, and annone techedde; evenne soe shulde all odhers beyen recht. Nathe-less ¹² maçonnes hauethe alweys, yn everyche tyme, from tyme to tyme, communycatedde to mannynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytie comyng to the confrerie herfromme.

Q. Whatte artes haueth the maçonnes techedde mankynde?

A. The artes ¹³ agricultura, architectura, astronomia, geometria, numares, musica, poesie, kymistrye, governmente, and relygyonne.

Q. Howe commethe maçonnes more teachers than odher menne?

A. The hemselfe haueth allein in ¹⁴ arte of ffyndyng neue artes, whyche, arte the ffyrste maçonnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techyng the same. What odher menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

Q. What dothe the maçonnes concele and hyde?

A. Thay concelethe the arte of ffyndyng neue artes, and thatt ys for here owne proffytte, and ¹⁵ preise: they concelethe the arte of kepyng ¹⁶ secrettes, that soe the worlde mayeth nothinge con-

¹² Maçonnes haueth communycatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

¹³ The artes agricultura, &c.] It seems a bold pretence this of the Masons, that they have taught mankind all these arts. They have there own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

¹⁴ Arte of ffyndyng neue artes.] The art of inventing arts, must certainly be a most useful art. My Lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

¹⁵ Preise.] It seems the Masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they show to much regard for their own Society, and too little for the rest of mankind.

¹⁶ Arte of kepyng secrettes.] What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have: for

cele from them. They concelethe the arte of wunder-werckynge, and of foresayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. They also concelethe the¹⁷ arte of chaunges, the wey of wynnynge the facultye¹⁸ of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle¹⁹ longage of maçonnes.

Q. Wylle he teche me thay same artes?

A. Ye shalle be techedde yff ye be werthe, and able to lerne.

Q. Dothe all maçonnes kunne more then odher menne?

A. Not so. Thay onlyche haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrie, that ys perneckessarye for the gaynynge all kunnyng.

Q. Are maçonnes gudder men then odhers?

A. Some maçonnes are not so virtuuous as some odher menne; but, yn the most parte, thay be more gude then they would be yf thay war not maçonnes.

Q. Doth maçonnes love eidher odher myghtylye as beeth sayde?

A. Yea verylyche, and yt may not odherwise be: for gude menne and true, kennynge eidher odher to be soche, doeth always love the more as they be more gude.

[Here endethe the questyonnes, and awnsweres.]

though, as some people suppose, they should have no secret at all, even that must be a secret, which, being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

¹⁷ Arte of chaunges.] I know not what this means, unless it be the transmutation of metals.

¹⁸ Facultye of Abrac.] Here I am utterly in the dark.

¹⁹ Universelle longage of maçonnes.] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: but we are told that this is not the case with all masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I desire to know is, 'The skylle of becommynge gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, 'That the better men are, the more they love one another:' virtue having in itself something so amiable as to charm the hearts of all that behold it.

A GLOSSARY of antiquated Words in the foregoing Manuscript.

<i>Albein</i> , only	<i>Myghte</i> , power
<i>Always</i> , always	<i>Occasyonne</i> , opportunity
<i>Beithe</i> , both	<i>Odher</i> , other
<i>Commoditye</i> , conveniency	<i>Onelyche</i> , only
<i>Confrerie</i> , fraternity	<i>Perneccarye</i> , absolutely neces- sary
<i>Façonnyng</i> , forming	<i>Preise</i> , honour
<i>Foresayinge</i> , prophesying	<i>Recht</i> , right
<i>Freres</i> , brethren	<i>Reckenyngs</i> , numbers
<i>Headlye</i> , chiefly	<i>Sonderlyche</i> , particularly
<i>Hem plesethe</i> , they please	<i>Skylle</i> , knowledge
<i>Hemselfe</i> , themselves	<i>Wacksynge</i> , growing
<i>Her</i> , there, their	<i>Werck</i> , operation
<i>Hereynne</i> , therein	<i>Wey</i> , way
<i>Herwyth</i> , with it	<i>Whereas</i> , where
<i>Holpyng</i> , beneficial	<i>Woned</i> , dwelt
<i>Kunne</i> , know	<i>Wunderwerckynge</i> , working mi- racles
<i>Knnynge</i> , knowledge	<i>Wylde</i> , savage
<i>Make gudde</i> , are beneficial	<i>Wynnynge</i> , gaining
<i>Metynge</i> , measures	<i>Ynn</i> , into
<i>Mote</i> , may	
<i>Myddlonde</i> , Mediterranean	

SECT. II.

Remarks on the preceding Manuscript, and on the annotations of Mr. LOCKE.

This dialogue possesses a double claim to our regard : first, for its antiquity ; and next, for the notes added to it by Mr. LOCKE, who, though not at that time enrolled in the order of Masons, offers very just conjectures on their history and traditions.

Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true Mason, whom it more nearly concerns. The recommendation of a philosopher of as great merit and penetration as this nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious examination.

The conjecture of the learned annotator concerning its being an examination taken before King Henry of one of the Fraternity of Masons, is accurate. The severe edict passed at that time against the Society, and the discouragement given to the Masons by the Bishop of Winchester and his party, induced that prince, in his riper years, to make a strict scrutiny into the nature of the masonic institution ; which was attended with the happy circumstance of gaining his favour, and his patronage. Had not the

civil commotions in the kingdom during his reign attracted the notice of government, this act would probably have been repealed through the intercession of the Duke of Gloucester, whose attachment to the fraternity was conspicuous.

Page 106. What mote ytt be?] Mr. Locke observes, in his annotation on this question, that the answer imports, Masonry consists of natural, mathematical, and mechanical knowledge; some part of which, he says, the Masons *pretend* to have taught mankind, and some part they still conceal.—The arts which they have communicated to the world, as particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality, however, might have been included in this answer, as it constitutes a principal part of the Masonic system.

Page 107. Where dyd ytt begynne?] In the annotation to the answer on this question, Mr. Locke seems to suggest, that Masons believed there were men in the east before Adam, which is indeed a mere conjecture. This opinion may be countenanced by some learned authors; but Masons comprehend the true meaning of Masonry taking rise in the east and spreading to the west, without having recourse to the Preadamites. East and west are terms peculiar to their society; and when masonically adopted, are very intelligible¹, as they refer to certain forms and established customs among themselves. From the east, it is well known, learning extended to the western world, and gradually advanced into Europe.

Page 107. Who dyd bring ytt westlye?] The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects credit on the ingenious annotator. The explanation is just, and the elucidation accurate.

Page 107. Howe comede ytt yn Engelande?] The records of the Fraternity inform us, that Pythagoras was regularly initiated into Masonry; and being properly instructed in the mysteries of the Art, propagated the principles of the Order in other countries into which he travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220; or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. He was the son of a sculptor, and was educated under one of the greatest men of his time, Pherecydes of Syrus, who first taught the immortality of the soul. On the death of his patron, he determined to trace science to its source, and to supply himself with fresh stores in every part of the world where these could be obtained. Animated by a desire of knowledge, he travelled into Egypt, and submitted to that tedious and discouraging course of preparatory discipline, which was requisite

¹ And behold the glory of the God of Israel came from the way of the East. Ezek. xliii. 2.

to obtain the benefit of Egyptian initiation. When he had made himself a thorough master of all the sciences, that were cultivated in the sacerdotal colleges of Thebes and Memphis, he pursued his travels through the east, conversing with the Magi and Indian Brachmans, and mixing their doctrines with those he had learnt in Egypt. He afterwards studied the laws of Minos at Crete, and those of Lycurgus at Sparta. Having spent the earlier part of his life in this useful manner, he returned to Samos well acquainted with every thing curious either in nature or art in foreign countries, improved with all the advantages proceeding from a regular and laborious course of learned education, and adorned with that knowledge of mankind which was necessary to gain the ascendant over them. Accustomed to freedom, he disliked the arbitrary government of Polycrates, then tyrant of Samos, and retired to Crotona in Italy, where he opened a school of philosophy; and, by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame and influence over Italy and Greece. Among other projects which he used, to create respect, and gain credit to his assertions, he concealed himself in a cave, and caused it to be reported that he was dead. After some time he came abroad, and pretended that the intelligence which his friends gave him in his retreat, of the transactions of Crotona, was collected during his stay in the other world among the shades of the departed. He formed his disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into esoteric and exoteric classes: to the former he entrusted the more sublime and secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherceides and Thales in the other; following in this particular, the patterns set him by the Egyptian priests, his instructors, who were not less celebrated for settling the civil than the religious economy of their nation. In imitation of them, Pythagoras gave laws to the republic of Crotona, and brought the inhabitants from a state of luxury and dissoluteness, to be eminent for order and sobriety. While he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences, and the reformer of their manners: and, since his death, (which happened about the fourth year of the 70th Olympiad, in a tumult raised against him by one Ceylon,) the administration of their affairs has been generally intrusted to some of his disciples; among whom to produce the authority of their master for any assertion was sufficient to establish the truth of it without further inquiry.

The most celebrated of the philosophical notions of Pythagoras are those concerning the nature of the Deity, the transmigration

of souls into different bodies (which he borrowed from the Brachmans,) and the system of the world. He was the first who took the name of *philosopher*, that is, a lover of wisdom. His system of morality was admirable. He made unity the principle of all things, and imagined that between God and man there were various orders of spiritual beings, who administered to the divine will. He believed in the doctrine of the metempsychosis, or transmigration of souls; and held that God was diffused through all parts of the universe, like a kind of universal soul, pervading every particle of matter, and animating every living creature, from the most contemptible reptile to mankind themselves, who shared a larger portion of the Divine spirit. The metempsychosis was founded on this maxim, that as the soul was of celestial origin, it could not be annihilated; and therefore, upon abandoning one body, it necessarily removed into another, and frequently did penance for its former vicious inclinations in the shape of a beast or an insect, before it appeared again in that of a human creature. He asserted that he had a particular faculty given him by the gods, of remembering the various bodies his own soul had passed through, and confounded cavillers by referring them to his own experience. In his system of the world, the third doctrine which distinguishes his sect, was a supposition that the sun was at rest in the centre, and that the earth, the moon and the other planets moved round it in different orbits. He pretended to have great skill in the mysterious properties of numbers, and held that some particular ones contained a peculiar force and significance. He was a geometrician, and admitted only those to the knowledge of his system, who had first undergone a probation of five years silence. To his discovery is attributed the 47th proposition of the first book of Euclid², which in geometrical solutions and demonstrations of quantities, is of excellent use; and for which, as Mr. Locke observes, in the joy of his heart, he is said to have sacrificed a hecatomb. His extraordinary desire of knowledge, and the pains he took to propagate his system, have justly transmitted his fame to posterity.

The pupils who were initiated by him in the sciences and study of nature at the Crotonian school, brought all their goods into a common stock, contemned the pleasures of sense, abstained from swearing and ate nothing that had life. Steady to the tenets and principles which they had imbibed, they dispersed abroad, and taught the doctrines of their preceptor in all the countries through which they travelled.

Page 108. Dothe maçonnes discover here artes unto odhers ?] Masons, in all ages have studied the general good of mankind.

² THEOREM.] In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle. Euclid, lib. i. prop. 47.

Every art which is necessary for the support of authority and good government, or which could extend science, they have cheerfully communicated to the world. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. Thus Masons have been distinguished in various countries for disseminating learning and general knowledge, while they have always kept the privileges of their own Order sacred and inviolable among themselves.

Page 109. *Whatte artes haueth the maçonnes techedde man-kynde?*] The arts which the Masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion should have been ranked among the arts taught by the Fraternity; but it may be observed, that religion is the only tie which can bind men; and that where there is no religion, there can be no Masonry. Among Masons, however, it is an art which is calculated to unite for a time opposite systems, without perverting or destroying those systems. By the influence of this art, the purposes of the institution are effectually answered, and religious animosities happily terminated.

Masons have ever paid due obedience to the moral law, and inculcated its precepts with powerful energy on their disciples. Hence the doctrine of a God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine, their conduct has been regulated through a succession of years. The progress of knowledge and philosophy, aided by Divine revelation, having enlightened the minds of men with the knowledge of the true God, and sacred tenets of the Christian faith, Masons have readily acquiesced in a religion so wisely calculated to make men happy; but in those countries where the Gospel has not reached, or Christianity displayed her beauties, they have inculcated the universal religion of nature; that is to be good men and true, by whatever denomination or persuasion they are distinguished; and by this universal system, their conduct has always been regulated. A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in the assemblies of Masons; and this universal conformity, notwithstanding private sentiment and opinion, is the art practised by them, which effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.

By Masonry we are taught not to deviate from the line of instruction in which we have been educated, or disregard the principles of religion that we have originally imbibed. Though it is our rule to suit ourselves to circumstances and situation in the character of Masons, we are never to forget the wise maxims of our parents, or desert the faith in which we have been nurtured, unless from conviction we may be justified in making the change; and in effecting that change, Masonry can have no share. The

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tenets of the institution, therefore, interfere with no particular faith, but are alike reconcilable to all. Religious and political disputes never engage the attention of Masons in their private seminaries: those points are left to the discussion and determination of other associations for whom the theme is better calculated; it being a certain truth, that the wisest systems have been more frequently injured than benefitted by religious cavil.

Notwithstanding the happiest events have arisen in many periods of the history of the world, from the efforts of a wise, pious, learned, and moderate clergy, seconded by the influence and authority of religious princes, whose counsels and example have always had a commanding power, by enabling them to do good with a facility peculiar to themselves, it must be observed with a generous concern, that those efforts have not been sufficient to extinguish the unhappy spirit of fanaticism, of whose deplorable effects almost every age has exhibited a striking picture. Enthusiastical sects have been perpetually inventing new forms of religion in various countries, by working on the passions of the ignorant and unwary, and deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the word of God. One set of men has covered religion with a tawdry habit of type and allegory, while another has converted it into an instrument of dissension and discord. The discerning mind, however, may easily trace the unhappy consequences of departing from the divine simplicity of the Gospel, and loading its pure and heavenly doctrines with the inventions and commandments of men. The tendency of *true religion* is, to strengthen the springs of government, by purifying the motives and animating the zeal of those who govern; to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and confirming all the essential bonds and obligations of civil society. The enemies of religion are the enemies of mankind; and it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and tranquility.

Such are the mischiefs arising from zeal and enthusiasm carried to excess; but when the principles of Masonry are better understood and practised, the Fraternity will be found to be the best correctors of misguided zeal and unrestrained licentiousness, and the ablest supporters of every well regulated government.

Page 109. Howe commeth the Maçonnes more teachers than other menne?) The answer implies that Masons, from the nature and government of their association, have greater opportunities than other men to improve their talents, and therefore are allowed to be better qualified to instruct others.

Mr. Locke's observations on Masons having the art of finding

new arts is judicious, and his explanation just. The Fraternity have always made the study of the arts a principal part of their private amusement; in their assemblies, nice and difficult theories have been canvassed and explained, new discoveries produced, and those already known illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, are evident proofs, that those who are initiated into the mysteries of the Masonic art, may discover new arts; and this knowledge is acquired by instruction from, and familiar intercourse with men of genius and ability, who have, in their masonic disquisitions, an opportunity of displaying their talents to advantage on almost every important branch of science.

Page 110. What dothe the Maçonnes concele and hyde?) The answer imports, the art of finding new arts, for their profit and praise; and then particularises the different arts they carefully conceal. Mr. Locke's remark, 'That this shews too much regard for their own society, and too little for the rest of mankind,' is rather severe, when he has before admitted the propriety of concealing from the world what is of no real public utility, lest, by being converted to bad uses, the consequences might be prejudicial to society. By the word *praise* is here meant, that honour and respect to which Masons are entitled, as the friends of science and learning, and which is absolutely necessary to give a sanction to the wise doctrines they propagate, while their fidelity gives them a claim to esteem, and the rectitude of their manners demands veneration.

Of all the arts which the Masons practise, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. 'The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself, may be easily conceived, from the glorious example which he gives, in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the *arcana* of heaven; nor can they divine to-day, what to-morrow may bring forth.

Many instances might be adduced from history, to shew the high veneration which was paid to the art of secrecy by the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading lest exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; they encountered every pain with fortitude, and strenuously supported their fidelity amidst the most severe tortures, till death put a period to their sufferings.—The Athenians bowed to a statue of brass, which was represented without a tongue to de-

note secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had their goddess of silence, named Angerona, to whom they offered worship.—Lycurgus the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who, as we have before observed, kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest as well as the noblest art².

² The following story is related by a Roman historian (Aulus Gellius); which, as it may be equally pleasing and instructive, we shall insert at full length.

The senators of Rome had ordained that during their consultations in the senate house, each senator should be permitted to bring his son with him, who was to depart, if occasion required; but this favour was not general, being restricted only to the sons of Noblemen; who, in those days, were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determination was adjourned to the following day; each member engaging, in the mean time, to keep secret the proceedings of the meeting. Among other noblemen's sons who attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendor. This youth was no less remarkable for the extent of his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, intreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were most earnest, and her inquiries more minute. By fair speeches and intreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her stripes more severe, with a noble and heroic spirit, thus endeavoured to relieve her anxiety, without violating his fidelity:

Madam, you may well blame the senate for their long sitting; at least, for presuming to call in question a case so truly impertinent; except the wives of the senators are allowed to consult on it, there can be no hope of a conclusion. I speak this only from my own opinion; I know their gravity will easily confound my juvenile apprehensions; yet, whether nature or duty instructs me to do so, I cannot tell. It seems necessary to them, for the increase of people, and the public good, that every senator should be allowed two wives; or otherwise, their wives two husbands. I shall hardly incline to call, under one roof, two men by the name of father; I would rather with cheerfulness salute two women by the name of mother. This is the question, Madam, and to-morrow it is to be determined.'

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the faculty of Abrac, I am not surprised at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost.*

His mother hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without enquiring any farther into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, to acquaint them with the weighty affair under deliberation in the senate, which so nearly concerned the peace and welfare of their whole lives. The melancholy news soon spread a general alarm, and many conjectures were formed. The ladies, resolved to give their assistance in the decision of this weighty point, immediately assembled. Headed by young Papyrus's mother, next morning they proceeded to the senate-house; and though it is remarked, that a parliament of women is seldom governed by one speaker, yet the affair being urgent, the haste pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest. It was agreed, that she should insist on the necessity of the concurrence of the senators' wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business, however, must be known, before they could gain an audience. This being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion in behalf of her sex, as astonished the whole senators. She requested, that the matter might not be hastily determined, but be seriously canvassed according to justice and equity; and expressed the determined resolutions of herself and her sisters, to oppose a measure so unconstitutional as that of permitting one husband to have two wives, who could scarcely please one. She proposed, in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were to be made in the established custom of Rome, women might be permitted to have two husbands. The senators being informed of Papyrus's scheme to preserve his reputation, and the riddle being publicly solved, the ladies were greatly confounded, and departed with blushing cheeks; while the noble youth, who had proved himself worthy of his trust, was highly commended for his fidelity. To avoid a like tumult in future, it was resolved, that the custom of introducing the sons of senators should be abolished. Papyrus, however, on account of his attachment to his word, and his discreet policy, was excepted from this restriction, and ever afterwards freely admitted into the senate-house, where many honours were conferred upon him.

The virtue and fidelity of young Papyrus are indeed worthy of imitation: but the masons have still a more glorious example, in their own body, of a brother, accomplished in every art, who, rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.

* Mr. Hutchinson, in his ingenious treatise, intitled *The Spirit of Masonry*, gives the following explanation of the word ABRAC; which, as it is curious, I shall here insert in that gentleman's own words:

Our celebrated annotator has taken no notice of the Masons having the art of working miracles, and foresaying things to come. But this was certainly not the least important of their doctrines; hence astrology was admitted as one of the arts which they taught, and the study of it was warmly recommended in former times.

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and revolutions of the heavenly bodies; and, according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence. This study afterwards became a regular science.

Astrology, however vain and delusive in itself, has certainly proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hope of reading the fates of

"**ABRAC**, or **ABRACAR**, was a name which Basilides, a religious of the second century, gave to God; who, he said, was the author of three hundred and sixty-five.

The author of this superstition is said to have lived in the time of Adrian, and that it had its name after **ABRASAN** or **ABRAXAS**, the denomination which Basilides gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers of angels, who presided over the heavens: and also, according to the number of the days in the year, held, that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations of God; the value, or numerical distinction of the letters in the word, according to the ancient Greek numerals, made 365.

A	B	P	A	X	A	Z
1	2	100	1	60	1	200

Among antiquaries, **ABRAXAS** is an antique gem, or stone, with the word **ABRAXAS** engraved on it. There are a great many kinds of them, of various figures and sizes, mostly as old as the third century. Persons professing the religious principles of Basilides wore this gem with great veneration as an amulet, from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer derived health, prosperity, and safety.

There is deposited in the British Museum such a gem, which is a besil stone of the form of an egg. The head is in cameo, the reverse in intaglio.

In church history, **ABRAX** is noted as a mystical term, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five dependent deities: it was the principle of the Gnostic hierarchy, whence sprang their multitudes of Thæons. From **ABRAXAS** proceeded their **PRIMOGENIAL MIND**; from the primogæial mind, the **Logos**, or **Word**; from the **Logos**, the **PHRONÆSIS**, or **Prudence**; from the **Phronæsis**, **SOPHIA** and **DYNAMIS**, or **Wisdom** and **Strength**; from these two proceeded **PRINCIPALITIES**, **POWERS**, and **ANGELS**; and from these, other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care."

men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, mark the duration of seasons, and regulate the operations of agriculture.

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for *signs* as well as for seasons. We find the Deity thus addressing Job, "Canst thou bind the *sweet influences of the Pleiades*, or loose the bonds of Orion?" We are instructed in the book of *Judges*, that "they fought from heaven; the *stars* in their courses "fought against Sisera." The ancient philosophers were unanimous in the same opinion; and among the moderns, we may cite Lord Bacon, and several others, as giving it a sanction. Milton thus expresses himself on the subject:

Of planetary motions and *aspects*
In *sextile*, *square*, and *trine*, and *opposite*,
Of *noxious* efficacy, and when to join
In synod unbenign, and taught the *fixed*
Their *influence* malignant when to *shower* &c.

It is well known, that inferior animals, and even birds and reptiles, have a foreknowledge of futurity; and surely Nature never intended to withhold from man those favours which she has so liberally bestowed on the raven, the cat, and the sow? No, the aches in our limbs, and the shootings of our corns, before a tempest or a shower, evince the contrary. Man, who is a microcosm, or world in miniature, unites in himself all the powers and qualities which are scattered throughout nature, and discerns from certain signs the future contingencies of his being; finding his way through the *palpable obscure* to the *visible diurnal and nocturnal sphere*, he marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in Nature, is admirably illustrated from the sympathy between the moon and the sea: by which the waters of the ocean are, in a certain, though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there is no doubt that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals, and to man. If the moon alone rules the world of *waters*, what effects must the combination of the solar, stellar, and lunar influences have upon the *land*? In short, it is universally confessed, that astrology is the mother of astronomy; and though the daughter may have rebelled against the mother, it has

long been predicted and expected that the venerable authority of the parent would prevail in the end.

Page 111. Wylle he teche me thay same artes ?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry—a good character, and an able capacity.

Page 111. Dothe all Maçonnes kunne more then odher menne?] The answer only implies, that Masons have a better opportunity than the rest of mankind to improve in useful knowledge; though a want of capacity in some, and of application in others, obstructs the progress of many.

Page 111. Are Maçonnes gudder menne then odhers?] Masons are not understood to be, collectively, more virtuous in their lives and actions than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession may make them better men than they otherwise would be.

Page 111. Dothe Maçonnes love eider odher myghtyllye as beeth sayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator..

By the answers to the three last questions, the objection of cavillers against Masonry are amply refuted: the excellency of the institution is displayed; and every censure against it, on account of the transgressions of its professors, entirely removed. A bad man, if his character be known, can never be inrolled in our records; and should we be unwarily led to receive an improper object, then our endeavours are exerted to reform him: so that, by being a Mason, it is probable he may become a better subject to his sovereign, and a more valuable member of society, than he would have done had he not been in the way of those advantages.

To conclude, Mr. Locke's observations on the whole of this curious manuscript deserve a serious and careful examination: and though he was not at the time one of the Brotherhood, he seems pretty clearly to have comprehended the value and importance of the system which he endeavoured to illustrate. We may, therefore, fairly conjecture, that the favourable opinion which he conceived of the Society of Masons before his admission, was sufficiently confirmed after his initiation.

This document would make it appear, that Masonry was originally something more than a meddling with stones and mortar, and that it was speculative or metaphorical, as well as operative. The document is certainly a curious one, for it makes Masonry to be a philosophical institution, teaching and practising the whole of human knowledge real and pretended, that then existed, or that could be discovered. If it ever did possess such a character, it has the

discredit to have lost it; for it has exhibited nothing of the kind within the last century: and if Mr. Locke did enter the association, he must have met a wretched disappointment. But the document is evidently glossed, for it assumes too much. The lodge of Masons exhibits no emblems of agriculture, of music, of chemistry, or of poetry; for the ear of corn and fall of water, or the sprig of cassia, cannot be fairly considered, nor are they represented as emblematic of agriculture.

The document itself exhibits great ignorance of history and supports masonry upon one point, that masons vainly meddle with various matters which they do not understand, and of which they make no useful application. Mr. Locke excuses the errors of the document, by attributing them to an ignorant clerk; but there is no evidence of a clerk in the matter. The document is professedly, in its original, the hand writing of Henry the sixth, who, if not learned in himself, could command all the learning of the country for its explanation and correction. And John Leland, who was a learned man for his day, does not seem to have detected or corrected its errors. I cannot see a single reason why *Venetians* should be accounted an error for *Phenicians*; for, if the Phenicians brought the mystery of masonry to England, as some masons assume, this writer would have had no need to have sought the aid of Peter Gower or Pythagoras for that purpose. The document is a mixture of conceit and ignorance, such as always detects itself.

The word *kymistrye*, in a description of the arts taught by Masons, arrests my attention, for I do not understand, that such a word was in use before the seventeenth century. *Alchymistry*, we know, was practised in this country, by Roger Bacon, in the thirteenth century. But *Chemistry* cannot be said to have begun as a science until the eighteenth century, though a smattering of it was known in the seventeenth. This is a point which I will leave to the more learned in ancient lore. A knowledge of this kind forms no part of my ambition.

In the eighth answer, we are told, that Masons had an art to discover other arts that they had secrets to prevent any secrets from being kept from them; that they could work miracles and foretel things to come; that they had the art of changes, by which I understand the art of legerdemain; that they had the way of winning the faculty of

Abrac; by which I can define nothing but witchcraft or devil-dealing; and that they had a *universal language*.

I am surprised, that Mr. Locke should have been duped by a document of this kind; but he was not free from superstition, and when a man is not free from superstition, he is open to all sorts of imposition and credulity. Newton was also a man of this stamp, and called Masonry *the science of sciences*; a description which is utterly false in fact.

It was in the reign of Henry the Sixth, that the Masonic combination formed a capital offence by statute, and we are here told, that this document so gained the esteem of Henry that he gave the masons his protection. If he did, it must have been a worshipping of the devil for fear; for we are told that the masons were masters of the then so much dreaded occult arts, or what was called the Black Art. Besides, such a document was enough to call down the thunders of the church upon these supposed sorcerors and we find, that they were persecuted by the Bishop of Winchester, which is a matter of course, if such notions were entertained of masons, or such professions made by them, as this document imports.

Upon the whole, this document is far from being creditable to the masonic association, and proves nothing more than that the secret combination had raised all sorts of strange notions among the multitude, and had perhaps induced the masons themselves to make pretensions of knowing and performing such things as those of which they were utterly ignorant! Similar popular erroneous notions have been entertained to this day. One of my correspondents assures me, that he lost an agreeable partner by her discovery, that he was a mason, and from her notion, that a mason never used a woman well. The association is a practical mischief producing no kind of good and ought to cease. If the charitable part of it be good, it can be preserved and extended, by relinquishing the secret and more expensive parts. But the mysterious part of it is evidently mischievous and void of a particle of good. It is a cheat upon the multitude, which, I trust, will be rooted out by my exposure.

To set aside all notion that the masonic association was any thing more than a trade association before the eighteenth century, I will copy another document which I find in Preston's book. It relates to the ceremony of installing a master:—

As the curious reader may wish to know the ancient charges

that were used on this occasion, we shall here insert them *verbatim* as they are contained in a MS. in the possession of the Lodge of Antiquity in London, written in the reign of James the Second.

• • • • • And furthermore, at diverse assemblies, have been put and ordained diverse crafties, by the best advise of magistrates and fellows, *Tunc unus ex senioribus tenet librum, et illi ponent manum suam super librum*

‘Every man that is a mason take good heed to these charges (wee pray), that if any man find himselfe guilty of any of these charges that he may amend himselfe, or principally for the dread of God: you that be charged, take good heed that you keep all these charges well; for it is a great evill for a man to forswear himselfe upon a book.’

‘The first charge is, That yee shall be true men to God and the holy church, and to use no error or heresie by your understanding and by wise mens teaching. Allso,

‘Secondly. That yee shall be true liege men to the king of England, without treason or any falsehood. and that yee know no treason or treachery, but yee shall give knowledge thereof to the King, or to his counsell: also yee shall be true one to another, (that is to say) every Mason of the craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

Thirdly. And yee shall keepe truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the lodge or of the chamber.—Allso, that ye shall be no thiefe, nor thieves to your knowledge free: that yee shall be true to the king, lord, or master that yee serve, and truly to see and worke to his advantage.

‘Fourthly, Yee shall call all Masons your fellows, or your brethren, and no other names.

Fifthly, Yee shall not take your fellow’s wife in villany, nor deflower his daughter or servant, nor put him to no disworship.

Sixthly, You shall truly pay for your meat and drink wheresoever yee goe, to table or bord. Allso, yee shall doe no villany there, whereby the craft or science may be slandered.

‘These be the charges general to every true Mason, both Masters and Fellows.’

‘Now will I rehearse other charges single for Masons allowed or accepted.

‘First, That no Mason take on him no lord’s worke. nor any other man’s, unless he know himself well able to perform the worke, so that the craft have no slander.

‘Secondly. Allso, that no master take worke but that he take reasonable pay for it; so that the lord may be truly served, and the master to live honestly, and to pay his fellows truely. And

that no master or fellow supplant others of their worke; (that is to say) that if he hath taken a worke, or else stand master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no master nor fellow shall take no apprintice for less than seaven years. And that the apprintice be free born, and of limbs whole as a man ought to be and no bastard. And that no master or fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seaven.

' Thirdly, That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

' Fourthly, That a master take no apprintice without he have occupation to occupy two or three fellows at the least.

' Fifthly, That no master or fellow put away any lord's worke to task that ought to be journey-worke.

' Sixthly, That every master give pay to his fellows and servants as they may deserve, soe that he be not defamed with false workeing. And that none slander another behind his backe, to make him loose his good name.

' Seaventhly, That no fellow in the house or abroad answer another ungodly or reproveably without a cause.

' Eighthly, That every master-mason doe reverence his elder; and that a mason be no common plaier at the cards, dice, or hazard; nor at any other unlawful plaies, through the which the science and craft may be dishonoured and slandered.

' Ninthly, That no fellow goe into the town by night, except he have a fellow with him, who may bear him record that he was in an honest place,

' Tenthly, That every master and fellow shall come to the assemblie, if it be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of masters and fellows.

' Eleventhly, That every master-mason and fellow that hath trespassed against the craft shall stand to the correction of other masters and fellows to make him accord; and if they cannot accord, to go to the common law.

' Twelvethly, That a master or fellow make not a mould-stone, square, nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without, to mould stone.

' Thirteenthly, That every Mason receive and cherish strange fellows when they come over the countrie, and set them on worke if they will worke, as the manner is; (that is to say) if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next lodge.

' Fourteenthly, That every Mason shall truly serve his master for his pay.

'Fifteenthly, That every Master shall truly make an end of his worke, taske, or journey, whitherso it be.

'These be all the charges and covenants that ought to be read at the installment of Master, or making of a Free mason or Freemasons. The Almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever. Amen.

This old document proves that the masons were a trade association regulated by some moral rules as to conduct. All their pretences to science, occult or open, beyond the science of architecture and its relatives, are manifestly false. And even the science of architecture and its relatives could not be well taught at secret meetings; or not so well taught as in an open school. We see that masons do not study any thing in their lodges, nor rehearse any thing instructive. Sciences are recommended, but they are sent elsewhere to learn them, if desired as well as recommended. The Mechanic's Institution, which begins with teaching the simplest rule in arithmetic and leads you on through every real science, is, in reality, that institution of which the masonic association is but a mockery. Speculative masonry has been a cheat all through its progress. It has taught no one useful thing or quality, but has, in fact, been a school for licentiousness in the midst of contrary recommendations: a practice of those very vices which it is incessantly denouncing. At Bath, for instance, I am informed, that there is a lodge formed for some who call themselves gentlemen, into which no tradesman is allowed to enter: and that, in consequence, the lodges of the city are all at variance, and the different members ready to cut each others throats or to do each other all possible injury. I have seen a printed circular from an officer of one of the lodges calling on his masonic brethren to assemble and investigate his conduct, in consequence of a piece of slander set afloat by other masons, that he had enticed children into some hall or place for the purpose of unnatural crime. The slander spread abroad and the man as a tradesman was ruined without the means of redress. This was masonic brotherhood! This is one of the fruits of sectarianism. As some proof of my statement, I have a short squib upon the subject, which I will insert. I cannot give the key to it: but it is in the hand or head of every Bath Mason;—

THE BATH FREE MASON'S CREED OR BELIEF.

I believe in Thomas, the Mason Almighty, maker of

New Halls, castles in the air, "*and, would if he could,*" Knights of the Temple; and in the present officers, his only choice, who were conceived of self interest; brought forth of B——e, suffered loss of time under Col; Leigh, were execrated, dead and buried. In a few years they rose hastily again from their insignificance, descended under ground, and sit before a tall —— with a bald, powdered, empty head; from whence they send forth their Emissaries and imps to annoy the Brothers who wish to live quiet and to meet in Harmony and Peace, that Honor and respect may be attached to their cause.—I believed that Sir Matthew Clog was a legitimate self elected commander of the conclave, and that Sir John Dickfather was not; that Law and force and Hectoring were the right plan to establish him, and that honor and honesty were not; that the dynasty of the W———y's is immortal, and that Carbon is an infallible remedy in all complaints. I believe in the immaculate purity of the Committee of Finance, in the independence of the Committee of Secresy and self interest, and that the Present W———y system is everlasting.

Amen.

The only point further for which I can find room in this letter is to knock down the history of Solomons Temple. My opinion of it is, at the farthest, that, with the pretended ark and tabernacle of the Jews, it was a mere ingenious description of what expence and labour might do: a plan for some future king or people to work upon. In all mythologies, there are the heroes or gods of strength, of riches, of wisdom, and of many other attributes and possessions; and the author of the Jew books has very clumsily worked such heroes into the historical romance of his nation. In all mythologies, there have been temples, tabernacles and arks: or rather, in the order of succession, arks, tabernacles and temples; but these fabled as belonging to the Israelites or Jews have no historical support.

(*To be continued.*)

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR AND BROTHER,
I HAVE not the least objection that you shall be the grand

patron of operative masonry, as I like a good house for sight or dwelling ; but, as an honest privy councillor, I must advise you to renounce that nonsense which is called speculative masonry. An individual, in this matter by going properly to work, can make great noise, and it is my determination to press the Masonic oaths on the attention of the legislature ; unless the nonsense called speculative masonry be renounced by the speculative masons themselves before the parliament meets again. Though no mason myself, I have the most respectable volunteer evidence, of those who have been initiated, to prove the correctness of my exposure, before either House of Parliament.

I see that Brother Williams has appointed a provincial grand lodge to be held at Poole, on the 12th of August, your forsaken birth day ! How miraculous, how peculiarly royal, to have two birth days ! If you do not give me leave of absence from this gaol, to attend in person, I must be contented to attend by deputy. which I shall not fail to do.

It is said, that the last of the Plantagenets, the son of Richard the third, was an operative mason, and I declare to you, that I would rather see the last of the Guelphs an operative mason, than that you and your brothers should remain speculative ones.

I am, Sir, your prisoner,
RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,

Dorchester Gaol, August 3, 1825.

WHETHER I have any thing to say or not, I must send you a copy of The Republican every week, whilst I am in Gaol at your suit, as an outset or part payment of my fines, and so sending, I must also send a note with it, to let the world know that I have sent it. Besides, I desire to teach men how to write to Kings. Junius was the first to set a good example on this head ; for it is absolutely *base* to treat a king differently from

any other man. It is enough to spoil a good king; that is, good in relation to the worst: for a good king may be a great way off from being a good man and a good citizen, so generally bad have kings been.

I am, Sir, your prisoner,

RICHARD CARLILE.

Just published, price one shilling, Toulmin's "Eternity of the Universe." His "Antiquity and Duration of the World" may be also had at the same price. These are all the known philosophical works by this author.

We shall shortly publish for a young gentleman, being his first appearance as an author, "WRONGS OF MAN" a pamphlet at or near the price of a shilling. It is a work in prose. Mr. Howard Fish published in verse a pamphlet under the same title in 1819. This new work will be further described when it appears.

We shall also proceed to the completion of Vol. 1, of *The Moralist*, and of a new edition of Palmer's *Principles of Nature*, to be sold at 3s. stitched, being the same type and paper as was first sold at 5s., in bds.

Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for "The Republican" to be left at the place of publication.

The Republican.

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TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE
MASONS FOR THE COUNTY OF DORSET.

LETTER V.

(Concluded from page 192.)

The whole ceremony of Masonry, in all its ramifications, centers in the fabled temple of Solomon. If we had anything like authentic history for the existence of such a temple, the association of Masons might be said to have a good foundation. But as the description of such a temple is evidently fabulous, and as the reality never did exist, the proof of this shakes the whole fabric of their pretensions and convicts them of habitual lying, notwithstanding their affected regard for their oaths, there is but one authority for the existence of such a temple; that authority is the Bible; a book that stands convicted of being fabulous from the beginning to the end. Josephus, who could add hyperbole, to hyperbole has a description of Solomon's Temple; but his authority was the Jew Books; or what we now call the Old Testament, that and that only; therefore, Josephus, here, can be no authority. Excepting the Bible and such writings as have emanated from it, there is not a record in existence of such a temple as that attributed to Solomon. And such a temple could not have existed, at such a time, without records coming down to us describing it, as we have descriptions of all that was celebrated from that time and neighbourhood. There is not even a record but the Bible and its emanations that such a people as the Jews inhabited Asia before the Babylonian Colonization at Jerusalem; and after that colonization, granting the truth of the contents of the books of Ezra and Nehemiah, many generations must have elapsed before that colony could have formed any thing like a nation. There is fair evidence that

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the Jews were a colony under the protection of the princes who reigned at Babylon, until Alexander of Macedon destroyed that empire: and till after the appearance of Alexander, nothing whatever was heard of the Jews by the people of Europe, either as a colony or as an independant people. They were not competent to offer the least resistance to Alexander; whilst, at Tyre, a mere day's journey from Jerusalem, he met the most determined resistance from the Phenicians. After the death of Alexander, we have accounts, that the Jews resisted some of his captains, who had divided his empire among them; but those accounts are no where to be found but in books which the Jews themselves acknowledge to be apocryphal. It is probable, that, on the breaking up of the empire which was centered in Babylon, the Jews might have entertained notions of independence, their old masters no longer existing with power; and that this spirit of independence, or the attempt to gain it, might have brought down the vengeance of the Grecian Captains upon them. They were evidently tributary, first to the Persian and next to the Grecian power: and, on the decline of the Grecian Empire, we find them attempting to assert an independence of the Romans, in which they failed, and to whom they again became tributary until their dispersion. In fact, there is not a shade of evidence that the Jews ever formed an independent nation: there is not a shade of evidence that they were a commercial people in Asia; and being neither powerful by arms nor by commerce, it is impossible, that they could have built at Jerusalem such a temple as that described as the temple of Solomon.

I allow the Bible to be an authority for nothing but the exposure of itself. Where we can play off one part of it against another, there and there only are we justified to use it as an authority. Here I am quite content to rest all my arguments for the non-existence of such a temple at Jerusalem as that called the temple of Solomon. Correct history is uniform at all points. Fable may be so constructed; but this Jewish Fable has been the work of very ignorant men. Let us take the history of the materials as it stands in the Bible.

Solomon is stated to have been the third king of Israel. And here a difficulty occurs, for we have no authority that the Jews are a remnant of a people once called the people of Israel. For ought we know, Israel is as fabulous a people as the Lilliputians of Swift. But for the sake of argument, we will take the tale to be a fact, and allow that a people called the people of Israel did once occupy a few

square miles on the coast of Asia that bounds the mediterranean Sea on the east. We have such a tale in a book which we call the Bible. Saul is stated to have been the first king, David the second and Solomon the third. The two first we are told, were appointed by Samuel their first prophet. Solomon, to the exclusion of elder brothers, by his father David, though the most unqualified as it respects his mother. Saul was appointed king because he was a head taller than the others and seems to have been the greatest ruffian. David was appointed, because the first ruffian was not subservient enough to the prophet or priest, and a civil war was for a long time carried on between them.

After a series of successful battles on the part of Saul against all his neighbours, for war is the game of kings and not of a people, we find at the close of his reign, and after another was appointed by the following singular admission. 1st Samuel, Chap. 13, ver. 19. "Now there was no smith found throughout all the land of Israel: for the Philistines said, lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found." Here is a pretty story! Here is stuff that would do for no other book. Here is a king that has been fighting battles against all his neighbours, and successful with all, with an army that had not a single regular weapon and subject to a neighbour that would not allow a smith's forge to be among them, for fear they should make weapons for war! Here is a nation of Israelites, going into the land of the Philistines, of an enemy, to get there implements of husbandry sharpened, whilst they had files at home to sharpen them with! And lastly, here is an army without weapons, beating armies with weapons; by scratching their faces, I suppose! Wonderful book! Astonishing people of Israel! Gulliver's travels have nothing original: they are some of Dean Swift's plagiarisms and paraphrases from the Bible.

But this bit of banter is not the only purpose of this extract. After this degraded state of the Israelites, we see no means whatever by which they gained power or riches. Almost from that time, Saul and David are chasing one

another, in the characters of leaders of two gangs of robbers. We read, at 2 Samuel, Chap. 3, Ver. 1, "Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." Still this must have been a general impoverishment of the whole as a people or nation. And even after the Death of Saul, Absalom carried on a civil war against his father David.

Here we see no means whatever, by which Solomon could become possessed of riches and influence enough to build so expensive a temple as that which is attributed to him. David is said to have carried on successful wars in the latter part of his reign; but the state of the Israelites, as described in the reign of Saul, will not admit the idea, that they could, for a hundred years from that time, carry on successful wars against well armed nations. After David was firmly seated on the throne, it is said, at 2 Samuel, Chap. 21, Ver. 1, "Then there was a famine in the days of David three years, year after year; and David enquired of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." Seven of Saul's sons are hanged and the Lord is appeased! What a Lord! What villainy do we find in religion! A religious villain in power wants no excuse for any purpose. The Lord is always at his elbow to sanction his villainies.

We are told that Solomon made silver as common as stones in Jerusalem; but we are not told how he did it. There were no silver mines in Judea. It was a land of stones not fit for cultivation. Where then did he get the silver? We are told, that he sent ships to Tharshish and Ophir to be laden back with Gold, Ivory, and Precious Stones. But what did he send in exchange? That is the question. The stones of Judea would not purchase the gold, &c. of Ophir and Tharshish. Let our merchants send out empty ships and see if they can get them laden back with gold, ivory, and precious stones. The manufactures of Tyre were the proper produce to be exchanged for the gold, &c. of Ophir and Tharshish; but these would not go unless Solomon paid for them in specie. And that would be like sending specie to buy specie. Judea never produced any thing by its soil, or by the skill of its inhabitants that could have accumulated such riches as were requisite for the building of such a temple. And when we are told, as 1 Kings, Chap. 8, Ver. 5, that the sheep and oxen sacrificed at the dedication "*could not be told nor numbered for mul-*

titude," and at 2 Chronicles, Chap. 7, Ver. 5, that the number was *twenty-two thousand oxen, and an hundred and twenty thousand sheep*, we may safely answer, that the soil of Judea never sustained that number at one time. If we allow a gallon of blood to have come from each animal, on the average, what a sea of blood must the temple have exhibited; for the mode of sacrificing was to slay the victim at the altar! Oh Religion! thou hast wallowed in the blood of thy victims, of both men and beasts!

When we consider that these Free Masons pretend to hold traditionary accounts of all that was said and done at the building of this temple and of the names of many of the workmen, even to minuteness, we can have no difficulty in saying, that there whole mystery is a vile fabrication.

Again, where do they get the account of the assassination of Hiram Abiff? The Bible states no such thing; and as the Bible is the only record in existence upon the subject, they have no way of escaping the charge of fabulous invention. If they plead tradition; from whom but the Jews could that tradition be obtained, those Jews which the old rules of their society excluded? And how is it that the Jews were never in association as free and accepted Masons? These Jews are made the foundation of every thing religious or mysterious and still treated every where with peculiar national barbarity!

In the book before quoted, entitled "*Jacbin and Boaz*," the three assassins of Hiram Abiff are named Jubela, Jubelo and Jubelum. Stolkin is also a celebrated name among Masons, as the name of him who first found the dead body of Hiram. Macbenach, the master's word, is, in some books, stated to be the name of the Fellow Craft who dug up the body. Joabert, the name of him who found the assassins in a cave near Joppa. Indeed, by far the more ridiculous and scandalous part of Masonry remains to be exposed. As yet, I have only shewn it in its improved state, shorn of many fooleries.

I find, Brother Williams, that I have a great deal to do before I make *Royal Arch Masons* of all my readers. It will be masonic to qualify them as I go. Therefore I must address a letter or two more to you, detailing the further particulars of the three first degrees and describing some of those intermediate degrees, which, though not countenanced by the united lodge of England, have been very common among Masons, evidently for the purpose of filching the masonic dupes,. There are the degrees of Mark Man,

and Mark Master; Past Master, Secret Master, and Perfect Master, English Master, Scotch Master, Irish Master, Master in Israel, Architect, and Grand Architect; Nine elected knights and second elect of nine; Excellent Masons and Super excellent Masons. In each of these degrees I am initiated and intend to initiate my readers, to show them all the follies of masonry. I make Masons of them at a very cheap rate; but I fear that my charges will tire them; particularly, when I tell them, that, after the Royal Arch Degree, there are a host of knights to come, armed *cap-a-pee* in defence of Christianity, (of the Rosicrusian Orders,) I will break every lance for them and dismantle every fool of them, laying prostrate at once, the trinity in unity of christianity, Masonry and Rosicrusianism;

So no more at present from your loving brother and the brother and friend of every honest man and woman.

RICHARD CARLILE.

TO WILLIAM WILLIAMS, ESQ. M. P. PROVINCIAL GRAND MASTER OF THE ASSOCIATION OF FREE MASONS FOR THE COUNTY OF DORSET.

LETTER VI.

Dorchester Gaol, August 14,

A. T. 1825, A. L. (*to Masons*) I.

SIR,
WHEN I wrote my last, or No. 5, I had some doubts of the propriety of printing a description of those multitudinous degrees of Masonry, which grew up in the last century and the beginning of this, and which the United Grand Lodge, by its articles of 1813, discarded; but on further reflections, I perceive, that I cannot make my exposure of Masonry complete without them. Therefore, I shall suspend my remarks for a week or two, to work up these degrees. I have them not so minute as I had the three first and real degrees; but minute enough for exposure: so I shall proceed until I have published all that I have, which are about a dozen: and then, after due comment, take the Royal Arch, Knight Templars, and other, Rosicrucian, Degrees.

I now proceed with,

A DESCRIPTION OF THE MASONIC DEGREE OF MARK MAN.

THE ceremony of opening the lodge, as far as it goes, is precisely the same as in the Fellow Crafts degree, and would be superfluously copied here, excepting, that it is called a lodge of **MARK MEN**. The Catechism will be all that is necessary to explain the distinctions of the degree. The masons call it a **LECTURE**: but a *lecture*, in fact, is a discourse read, and not a catechism.

CATECHISM.

W. M. Brother Senior Warden, in what manner do we prepare our candidates in this degree?

S. W. As a Fellow Craft, with the additional characteristic of this degree on his apron.

W. M. What is that characteristic?

S. W. The ten mathematical characters, to correspond with the nine figures and the cypher in arithmetic; the signature of Hiram Abiff; and the mark of this degree.

W. M. Why is he thus prepared?

S. W. To denote the official duties of this class of masons at the building of King Solomon's Temple, and the discovery made by the brethren, when they were repairing the Temple.

W. M. Being thus prepared, in what manner did you enter?

S. W. By three reports (knocks), varying in the sound from those of a Fellow Craft.

W. M. Having gained your admission, how were you dealt with?

S. W. I was conducted round to repair the temple, in a manner peculiar to this degree, and having made a valuable discovery, I afterwards received the solemn obligation to keep sacred the secrets of this order. After I had taken the obligation and sealed it in the usual manner, I was raised in the ancient form of a master mason.

W. M. Having thus bound yourself to keep sacred the secrets of this order, what were the mysteries with which you were then entrusted?

S. W. The sign, token and word of a Mark Man.

W. M. What does the sign denote?

S. W. The penalty of the obligation.

W. M. Why was it introduced into this order of masonry?

S. W. To commemorate the signal used by our ancient brethren of this degree, when the first temple was erected in the city of Jerusalem.

W. M. What was that signal?

S. W. The trumpet.

W. M. Why was it used ?

S. W. To denote the approach of danger.

W. M. What does the grip or token denote ?

S. W. One of the penal laws of ancient Tyre united with the famous link of a Mark Man.

W. M. What does the word denote ?

S. W. Every thing *past, present, or to come.*

W. M. Why was this grand, majestic word introduced ?

S. W. To hold in commemoration a very remarkable circumstance that occurred on the morning that the foundation stone of the temple was laid. Whilst King Solomon was in the act of congratulating our Grand Superintendant, Hiram Abiff, on the occasion of his having discovered the celebrated problem in masonry and geometry, one of the precious stones fell from the royal crown to the ground, which, being perceived by the senior master of the order of mark men, who, with the chief officers, were in attendance on this grand and solemn assembly, he picked it up and returned it to the King. This stone was of the carbuncle kind and represented the tribe of Judah and our Saviour. It was formed into that great and glorious name, which King Solomon permitted to be used in the test word of this degree, in commemoration of its having been found by one of the chief brethren of this order.

W. M. What was the original number of mark men, at the building of King Solomon's Temple ?

S. W. Two thousand.

W. M. Who were they ?

S. W. The Senior and Junior Wardens of the Fellow Craft's Lodges.

W. M. How many lodges of mark men were there in the city of Jerusalem ?

S. W. Twenty.

W. M. Why limited to twenty ?

S. W. In allusion to the height, length and breadth of the sanctum sanctorum or holy of holies.

W. M. How many masons in each lodge ?

S. W. One hundred.

W. M. What was the employ of these mark men ?

S. W. To mark the materials, as they came out of the hands of the workmen, to enable them to put them together with greater facility and precision, when brought from the Quarries of Tyre, the Forests of Lebanon, and the Clay Ground of the Jordan, between the Succoth and Zarthan, to the holy city of Jerusalem.

W. M. What where the peculiar marks on that occasion ?

S. W. Certain mathematical figures, consisting of squares, levels and perpendiculars, that King Solomon commanded to be used on that occasion, which have ever since been denominated the *Freemasons Secret Alphabet or Mystic Characters.*

W. M. Can you describe those characters?

S. W. With that circumspection peculiar to masons, I will meet you on the *line parrallel*, by giving you one part, leaving you to your own free will in giving the remainder.


W. M. I will thank you to proceed?

The S. W. rises, salutes the W. M. with the sign, advances to him, and lays his two penal fingers (first and second) on those of the W. M., and thus forms the index to the secret alphabet, by joining the horizontal parrallel to two perpendicular parallels.

A square, its portions, and the different positions into which those portions may be placed, with the aid of the dot, will form an alphabet of 24 letters, without the use of a quarter, or single side, such as the Roman I. This is the secret alphabet of masonry. It is very probable, that the circle, triangle and square, their divisions and the varied positions of those divisions, first gave the idea of letters and an alphabet. The Egyptian letters are plainly of this character. One of the Greek letters is a triangle. The circle is common in almost all alphabets: the square in many, the united divisions of both in all. Thus the sun, as the only visible circle in nature, might easily have been mystified as the fountain of knowledge, the word of God, or the Logos, or God of Reason.

Finding the foundation of letters, in the varied positions of divisions of the square, brings us to something like an explanation of the "Tau," or "Triple Tau," a very ancient emblem, which, as with the sun, Masons have adopted as an emblem in their mysteries, without knowing why or wherefore, without understanding what it means. It was an ancient emblem on banners, on edifices, and the form or ground plan of edifices as the cross has since been. Indeed, there is good evidence, that the cross is but an altered or abridged emblem of the same original meaning, as the Tau is a Cross, and the "Triple Tau," or Triple Cross, was called the *Crux Ansata*. Many learned heads have been puzzled to define what this "Triple Tau" or Triple Cross means, and many learned essays have been written upon the subject. Some have called it a key, others an implement or emblem of agriculture, others a religious emblem. As with the cross of late, ancient statues held this figure in their hands, and all are agreed, from its frequent use, that it was an important emblem. This has raised a curiosity to get at its meaning, and this meaning, as far as my reading extends, is still a hidden matter. The only masonic meaning that I have seen given to it, is that of the

learned tailor, Brother William Finch, who calls it a T. H. or the initials of Templum Hierosolyma, the Latin of the Temple of Jerusalem. But since this figure is as ancient as any known inscription, we may be assured, that it existed before the date assigned to the building of this said temple of Jerusalem. So, Brother Finch, has made the temple to suit the figure, instead of the figure to suit the initial letters of the name of a building. Masons have been like the Jews: The Jews have brought every thing within the range of their books, by corrupting the meaning of whatever they meddled with; and Masons seek to bring every thing within the range of Masonry. Come, Brother Mackey of Norwich, we must break through these trammels, these nets and toils of ignorance set for us by these Jews and Masons. This so called "Triple Tau" is an emblem in the hands of the seated-lion-headed Sphynxes in the British Museum, and you tell us, that these Sphynxes were set up in Egypt as statues to register great lapses of time. I would rather take your word for any thing, than that of a Jew or Mason. Though a man should say to me that nine tenths or ten tenths of your definitions and expositions of mythological astronomy were erroneous, I would say, "let him go on, his very errors are luminous and do not darken us as do Judaism and Masonry. He has done more than any ancient or modern man, to illustrate ancient history, or the ancient records of man and his parent earth's motions."

The figure of this "Triple Tau" is five lines of equal length, so placed as to form the appearance of the Roman or Egyptian Capitals T. H. or T upon H, thus . In the first place, I have to observe, that there is no more ground to call this figure a Triple Tau than a Double Eta or H, or a Trinity in Unity, or the Mystical Tetractys of Pythagoras in triple form. This name has been given to it from its resemblance to the form of those letters, and upon no better ground than Finch made it the initial letters of Templum Hierosolyma. There is no fair ground to suppose it descriptive of any particular letter or letters; but there is fair ground to suppose it an emblem of letters generally. It presents every possible position in which a divided square can be exhibited at square angles, or by levels and perpendiculars. If such were the foundation of letters, we are safe in saying, that it is a proper emblem of human knowledge, and, as such, as important an emblem as was ever devised. It is a matter in which we cannot be positive, and where all learning can appear but as littleness. I have taken care

not to appear learnedly foolish upon the matter, having confined my supposed definition to that which is demonstrable, which is not the case when it is called a key, unless a key to knowledge be meant, nor when it is called a drill or other ancient implement or emblem of agriculture, nor when it is called an emblem of religion.

There is the same sort of demonstration, with respect to Jesus Christ, or the Logos, crucified, that is, the God of Reason, Reason or the word of God, reduced to, or exhibited upon, a cross, a sign, a figure, a letter, or the foundation of letters. They who call themselves Christians have but *murdered* the mystery, by making it a positive crucifixion, or a putting of a man or a god to death by men. New knowledge, that affects old interests, has invariably been persecuted; but it was a sad corruption, to reduce the circumstance to a brutal matter of fact murder, and to lose entirely the emblematical meaning. When we recollect, that the figure now called the "Triple Tau" was used among the ancients on their banners and as a ground plan of their tombs and temples, and among the druids in conjunction with the circle as the form of their rude enclosures for religious sacrifices: when we know, that the figure of the cross was also so used many centuries before the Christian era, we may be assured, that the cross of the Christians is but an abridged likeness of the taus or triple tau of the Egyptians, and has the same emblematical meaning.

The story of Jesus Christ crucified is also so complete a version of Prometheus crucified; the word *Logos*, *Reason*, or *word of God*, having the precise meaning of *Prome—theus*, the *word of God*; the original meaning of both tales, or of the one, for they are but one, being descriptive of the progress of knowledge among mankind; I feel no difficulty in coming to the conclusion, that the now called *Tau* of the Egyptians and the *Cross* of the Christians are geometrical emblems of the foundation of letters and of human knowledge, even of human language; for a language not reducible to signs or letters could not have been long a standard language. I solicit no one to join me in this conclusion. It is a matter of indifference, other than as it may be applied to the throwing down of existing superstitions, by throwing light upon ancient emblems. I invite a more learned and able man to give me and the world a more learned and able definition upon the *Tau* or *Triple Tau*, as it is called, of the Egyptians and the *Cross* of the Christians.

The *Triple Tau* dissected will exhibit four figures of three

lines each at square angles. The Cross dissected will exhibit four figures of two lines each at a square angle. The triple Tau also will not exhibit more than these same four figures of two lines each at a square angle. Therefore, the Cross may be considered the more simple and equally comprehensive emblem of letters and figures, which as with the Taus, was completed in many instances by being exhibited in a circle, or with balls at its ends, like those over a pawnbroker's shop. A bookseller rather than a pawnbroker is entitled to use this emblem of human knowledge. But emblems are things to be rejected and mankind should be instructed as to the past, present, and future, in the plainest terms of which the several languages will admit.

My definition of this emblem is with me perfectly original. I never read or heard a word bearing upon the same point; and what I have read or heard has been rather calculated to mislead than to instruct. I find, that the most learned Masons could not divine its meaning, as one of them has assured me. Finch knew as much of modern masonry as any man that has lived; he studied it deeply for many years, collected all the writings and printings which he could collect upon the subject, and we have seen his definition. He has given it two or three other definitions, such as *a treasure, a secret place where a precious thing is deposited, or the precious thing itself*. As an emblem of knowledge, it is a precious thing, and it completely unriddles the whole of the Christian Religion. I could, and probably shall some day, write a luminous treatise upon this subject. It has long been in my head as an important point in my war with the fables of superstitionists and their gods. How aptly may I take the cross in my hand and say to the Mason or to the Christian world generally—*In hoc signo, vinco?* By this sign I overcome, I conquer you Masons and Christians. My salvation is founded on the cross, that is, on the emblems of knowledge, on reason.

It was Finch who laid the foundation of this, my exposure of masonry, and I may add my instruction of Masons. He was the first individual to collect all the documents which he could collect concerning masonry for the press. But he has done it in the most obscure manner, making keys necessary to every document that he printed as really descriptive of masonry. This printing, on the part of Finch, gave great offence to the leading men of the Grand Lodge in London, for he began to spoil their trade, to instruct masons at home, and to form lodges by his own knowledge and authority.

They denounced him, though they were afraid of him. This circumstance set one Walter Rodwell Wright, who is now Provincial Grand Master for the Ionian Islands, to remodel the shabby exhibition of masonic documents which Finch had accumulated and published : and, to this gentleman, my readers are indebted for that very good lecture on the second degree of which Finch had nothing like it. I had also Wright's Lectures on the first degree ; but preferred Dr. Hemming's, as the latter gentleman, who lives at Hampton Court and is a Past Grand Chaplain, has given the whole a literary purification, improving, in some measure, on the work of Mr. Wright. Dr. Hemming's book is the existing authorised book for the modern mode of *making, raising,* and *working* in the lodges, though some may adhere to their old forms ; and your book of constitutions, Mr. Williams, which I have and shall shortly print, is the present book of constitutions authorised by the grand lodge. To Finch, I trace my means of exposure ; for had he never published and set up a sort of masonic manufacture, the improvements of Mr. Wright and Dr. Hemming had probably not been made, and masonry had remained unknown but to masons. I recollect, that, in the year 1814 or 15, a shower of rain once drove me for shelter on a Sunday, under the portal or steps of Finch's house, the sides of which were pasted all over with masonic advertisements. My curiosity was excited, and I remained until I had read all ; but it was then all gibberish to me, and I could not foresee that I should be brought to Dorchester Gaol to make this exposure ; an exposure which has electrified, or will electrify before I have done with it, all the Masons in the Island. Even your junior masons are impatient for the forthcoming description the higher degrees.

From the foregoing observations on the Tau, the tau is the common appellation, though it is a triple tau, a trinity in unity, I infer, in conjunction with my observations on sun worship, and on Solomon's Temple, that masons have adopted, as their emblems, whatever they found emblematical or mystical among ancient records or monuments without knowing the meaning of any of them. The masonic, has been an ignorant and dark, instead of a scientific association. It has been a thing of habit without any real purpose ; and none more ignorant of their own institution than Masons themselves. I will maintain this point before the best of them. The real secrets that have existed under the cover of their emblems have been as secret to

them as to the uninitiated world ;" and I flatter myself, that, by a little of that labour and study which I am now pursuing, I shall prove myself the most learned, the most luminous and most instructive mason that has ever appeared among them. I will give you a new emblem ; instead of a tau or cross, I will give you a *broom*, to sweep away all your old rubbish, that, when clean you may join that masonic association which I am opening for the establishment of a common brotherhood among all mankind.

I PROCEED TO DESCRIBE THIS DEGREE OF MARK MAN.

W. M. What is the mark of this degree ?

S. W. The H. T. or Tau in ancient characters.

W. M. What is the chief signature of this degree ?

S. W. The first is H. A. B. and the word is *STODAN*.

W. M. In what manner are they depicted in a Mark Man's Lodge ?

S. W. On the under surface of the key stone of King Solomon's Arch, which they discovered to be a little loosened, at the time that they were inspecting the subteraneous passages and making preparations for the repairs of the Temple.

W. M. What else was there discovered ?

S. W. Round the circle surrounding the letters H. A. B. and between the other letters forming the remainder of the signature of this degree, we found conspicuous in Hebrew Characters the word *Amasaphus*, or as some say, *Amethyst*.

W. M. How many Mark Men were there employed in the Quarries of Tyre ?

S. W. Fourteen hundred.

W. M. How many lodges were there in those Quarries ?

S. W. Fourteen.

W. M. How many Mark Men in each lodge ?

S. W. One hundred.

W. M. What was the pay of each Mason in this degree per day ?

S. W. Nine shekels, equal to £1 2s. 6d. of our money.*

W. M. What was the sum total paid on this class of workmen, at the finishing of the Temple of Jerusalem ?

S. W. Six million, two hundred and twenty-five thousand seven hundred and fifty pounds.†

W. M. What was delineated on this ancient coin ?

S. W. On one side, the *pot of mana* and the words *shekel of Israel* ; on the other *the rod of Aaron budding* with the words *Jerusalem the Holy*

* Smart pay for a Mason.

R. C.

† At this rate, what did the whole temple cost, and where did the cost come from ?

R. C.

W. M. Give me the historical account of this degree ?

S. W. At the building of King Solomon's Temple, the valuable and curious key stone, containing many valuable coins and the ten letters in precious stone work which Hiram Abiff took so much pains to complete, was lost, supposed to have been taken away by some of the workmen, and a reward was offered by King Solomon for the speedy finding or making of another to fit the place. An ingenious Entered Apprentice made one and fixed it in the vacancy in the arch, which being known to some of the Fellow Crafts, they conceived it a disgrace to their order to let an inferior degree bear the palm of honour. They, therefore, in the heat of jealousy, took it and threw it into the Brook Kedron adjacent to the Temple. A reward was also offered for the finding of this second stone, which excited the brother that had made it to go, with two other entered apprentices, in pursuit of it, and when they had found it, they received equally among them the last reward and with it the degree of a Fellow Craft. The Brother who made it, received the first reward to his own share for his ingenuity, and had the honour with his two companions to fix it the second time in the arch, previous to which, the brother who made it cut on the under side the word Amasaphus ; and in addition to his former rewards, he was honoured with the degree of Mark Man, which is done by going round the lodge of a mark man and putting in his hands as a fellow craft to receive his wages. He is desired to state on what ground he claims those honours, and, having informed them of his discovery and what he had made, they then acknowledge his claim to be just, and he, being desired to fetch the said key stone, he finds in his way to the arch, by kicking against the ring of it concealed under ground, the original key stone that Hiram Abiff had made, with the proper characters and signatures on it. He is then taught to put in his hands in due form for the payment of his wages, after which he receives the secrets of this degree,

W. M. Brethren, I now crave your assistance in closing this lodge of mark men.

THE BRETHREN STAND ROUND THE LODGE IN DUE-FORM.

W. M. Brother Senior Warden, what is the internal signal for closing this order ?

S. W. Three reports varying in the sound.

W. M. By whom are they given ?

S. W. By the Worshipful master and Wardens.

W. M. When are they to be given ?

S. W. Immediately after all the brethren of this degree have given the proper sign.

W. M. Brethren, be pleased to give me the sign. (*The reports are then given.*)

W. M. Why are those reports given ?

S. W. As a perpetual memorial of the labour of our ancient brethren in the three famous places where the materials of the Temple were prepared :—the Quarries of Tyre, the Forests of Lebanon, and the clay ground of the Jordan between Succoth and Zarthan.

W. M. To what do the reports further allude ?

S. W. To the class of workmen that composed this degree.

W. M. Then brethren, as the master of that class, I declare this lodge duly closed, till our Fellow Craft brethren have furnished us with fresh materials to be MARKED and PASSED to the spot on which we intend to erect a building to the service of the Grand Architect of Heaven and Earth.

DESCRIPTION OF THE DEGREE OF MARK MASTER.

THE opening of the lodge in this degree exhibits nothing different from that of the others, but in the distinctive sign, word, token and knocking.

LECTURE OR CATECHISM.

W. M. Brother Senior Warden, you will describe the form of preparation that the candidate has to undergo in this degree ?

S. W. He is first prepared in the character of a Master Mason with this additional characteristic on his apron, the H. T. is reversed and in the *ancient masonic form*.

W. M. For what reason is he so prepared ?

S. W. To point out the chief duties that this class of workmen had to perform when the materials were brought to them to be marked and passed in due form.

W. M. In what manner did you enter the lodge after your preparation ?

S. W. With five reports and all of them distinct and loud.

W. M. Why did you give this signal of your approach ?

S. W. To denote the No. of this degree as the fifth.

W. M. There is a second reason for this branch of the ceremony ?

S. W. In allusion to the peculiar number and class of workmen employed in and about that magnificent building in the holy city of Jerusalem.

W. M. Having gained your admission how were you dealt with in this degree of a Mark Master ?

S. W. I was conducted round the lodge five times.

W. M. For what reason ?

S. W. To point out to me, that, without the full enjoyment of the five external senses, I could not have received the privileges of this degree.

W. M. In what manner were you proved as to the possession of those senses ?

S. W. After traversing from west to east, I was commanded to kneel to *hear* and receive the benefit of the prayer; and having been taught to repeat it from the delivery of the proper officer, my possession of this faculty was fully acknowledged.

In the second round, the holy bible was presented to me, from which I was desired to read that passage where the word of a Master Mason is to be found. This ceremony proved the faculty of *seeing*.

In the third round, the compasses were opened at an angle of ninety degrees and applied from the guttural to the pectoral part of my body, till my countenance, on some particular emotion, denoted, that I retained the noble faculty of feeling.

In the fourth round, the pot of manna was presented to me, and having partaken of its contents and declared the same good, the proper officer acknowledged my possession of the faculty of *tasting*.

I was then delivered over to the Senior Warden, who kindly conducted me round, for the last probation, to the Right Worshipful Master in the east, where, standing in due form behind the sacred altar, I was taught to kneel before the pot of incense: being commanded to pronounce its contents, I was acknowledged by the master, to be in possession of all the five external senses, and was accordingly passed, in due form, to receive the further ceremony of this degree.

W. M. What was the chief thing that entitled you to the sacred mysteries of this order?

S. W. My free acceptance of the great and solemn obligation (He then seals the sacred obligation by pressing the holy bible to his lips five times, and is raised from the foot of the altar, in due ancient form, both hands on the Holy Bible, &c.)

W. M. Having now, by the most solemn ties of honour, fidelity and brotherly love, bound yourself to the religious performance of your sacred test what was your reward for that voluntary sacrifice?

S. W. The communication of its sacred mysteries.

W. M. Name the three first?

S. W. The sign, token and word of a Mark Master.

W. M. What does the sign denote?

S. W. The penalty of the obligation.

W. M. Why was it introduced in this degree?

S. W. In commemoration of the *signal* used by the ancient brethren of this order, at the erection of that famous Temple in the holy city of Jerusalem, by our most excellent grand master, Solomon King of Israel.

W. M. What was that *signal*.

T. W. The celebrated Light House on the highest part of Mount Lebanon.

W. M. For what purpose was it there set up?

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S. W. To guide and direct the ancient mariners employed in fetching Gold, Ivory, and precious stones from Ophir, for the ornamental parts of the Temple,

W. M. What does the token denote?

S. W. Another of the penal laws of ancient Tyre united with the *link* of a Mark Master.

W. M. What does the word denote?

S. W. Omnipotent, omnipresent, omniscient.

W. M. To what does it further allude?

S. W. To one of the names of the almighty creator of heaven and earth, which name, with all its glorious attributes, King Solomon caused to be entirely displayed in the centre of his audience chamber. It was this grand ineffable name, with all its glorious attributes subjoined, and aided by the admirable eloquence and wisdom of Solomon, that wrought the conversion of his noble friend and ally the great and learned King of Tyre; and which he in conjunction with Solomon and our grand superintendant, Hiram Abiff, conferred on the brethren of this degree, as one of their distinguishing *characteristics*.

W. M. What was the original number of Mark Masters at the building of the first glorious Temple of Jerusalem?

S. W. One thousand.

W. M. Who were they?

S. W. The Right worshipful Masters of the Fellow Craft's Lodges.

W. M. How many lodges were there in this degree during the building of King Solomon's Temple?

S. W. Twenty.

W. M. Why confined to twenty?

S. W. In allusion to the breadth of the holy place.


W. M. How many masons in each Lodge?

S. W. Fifty.

W. M. What was the employ of these masons.

S. W. To re-examine the materials, after they were brought to Jerusalem, that every part might duly correspond and prevent confusion and mistake, when they were employed in fitting the respective parts to their proper places, and by their additional, marks, in the form of an equilateral triangle, they proved and fully passed the work previously examined by the Mark Men.

W. M. What were the *marks* or characters used by the brethren of this degree?

Here the Brother instead of answering in the usual manner, gives the division of the Tau, in the ancient and masonic characters, formed by his hands thus  and the Right worshipful Master answers him with his Hiram in a similar manner. This point corroborates what I have said, on the Tau in the other degree.

W. M. How many Mark Masters were there employed in the Quarries of Tyre?

S. W. Seven hundred.

W. M. How many lodges were there in the Quarries of Tyre.

S. W. Fourteen.

W. M. How many Mark Masters in each Lodge.

S. W. Fifty.

W. M. What was the pay of each Mark Master per day?

S. W. Twenty five shekels, equal to 3£ 2s. 6d. of our money.

W. M. What was the sum total paid to this class of workmen at the building of the first Temple at Jerusalem?

S. W. Thirty-one millions, one hundred and twenty-eight thousand, seven hundred and fifty pounds. (Hurra! for Solomon and his masons! masons can fabricate lies as well as Temples, R. C.)

W. M. What was delineated on that ancient coin?

S. W. The same as on that of the Mark Man, with the addition of the proper signature.

W. M. Brethren, I now crave your assistance to close this lodge. (They rise and stand in due order as Mark Masters.) Brother Senior Warden, what is the internal signal for closing this degree.

S. W. Five reports.

W. M. By whom are they given?

S. W. By the Right worshipful master and his wardens.

W. M. When are they given?

S. W. Immediately after the brethren have all given the sign of this degree.

W. M. Let that sign be given (it is given and the reports or knocks follow.) why are these reports given?

S. W. In allusion to the five points of Fellowship.

W. M. What is the second allusion?

S. W. The five noble offerings for the glorious temple of Jerusalem. First the grand offering of Araunah the Jebusite on the holy Mount Moriah. Second, the noble offering of King David. Third, the princely offering of King Solomon. Fourth, the mariner's and voluntary offering of the princes and mighty men of Jerusalem. And, lastly, the magnificent offering of the celebrated Queen of Sheba.

W. M. What is the third allusion of these reports at the close of the lodge?

S. W. To the class of workmen that composed this order.

W. M. Then, Brethren, as master of that class, I declare this lodge duly closed, until our Brethren have furnished us with fresh materials for labour in our mystical science of free and accepted masonry.

Of the degrees of Architect and Grand Architect, I have two descriptions as practised in different Lodges, one by Finch. As far as possible I have united them; where not possible, I exhibit both.

A DESCRIPTION OF THE ARCHITECT'S DEGREE IN MASONRY.

THIS Lodge is hung with black, in remembrance of the loss sustained by the death of a former architect and is lighted with twenty one lamps. A throne is elevated in the east; a table is placed in the centre, on which are a bible, a pair of compasses, a square, and a trowel in an urn. The contents of the latter is a mixture of milk, oil, flour and wine, which is supposed to be the heart of a worthy brother.

The drawing on the floor is an oblong. The emblem on it a triangle inclosing a flaming star, in the centre, the letter G, and below, the letters S. W. G. and G. H. S.

The master represents Solomon and is called the *Right Worshipful Overseer of Master Architects*, in some Lodges *Most Mighty*; the Wardens are called *Senior and Junior Superintendants* and *most respectable* and the brethren *Master Architect's* and *most venerable*. They wear a deep red sash and their aprons are edged with the same colour.

In opening the Lodge, the Master strikes seven, (Finch says six,) observing a distance between the third and fourth. The ceremonies of caution as to the close tiling of the lodge are then gone through, and the Master asks—What is the time?

A. The hour of a perfect mason.

Q. What is that hour?

A. The first instant of the first hour of the first day that the grand architect created the heavens and the earth.

R. W. O. This the first instant of the first hour of the first day that I as master open and hold this lodge. It is time to begin our labours.

Reception of the Candidate for passing.

The candidate who has been divested of his sword and blind folded is led in and placed between the wardens or superintendants and is thus addressed by the master.

R. W. O. Brother Noodle, before we can admit you into this mysterious degree of masonry, you must declare your abhorrence of the crime of those worthless ruffians, who caused the vacancy of an architect. As a test of your integrity, we require you to partake of the heart of this innocent victim, for which purpose we have presented it in this urn.

The R. W. O. Takes the trowel, and giving on the point of it a small portion of the contents of the urn, thus addresses him:—"May this you now receive be the cement and bond of union between us. May it remain indissoluble. Say with us—*misfortune to him who would disunite us*. At this time the obligation is administered, the penalty of which in addition to all former penalties, is to be *deprived of the rights of burial*. Noodle, on his rising, is thrown on his face, so that his mouth covers the blazing star on the floor and the bandage is taken from his eyes.

Q. What do you see?

A. The flaming star and the letter G.

Q. What does it signify?

A. Glory, grandeur and geometry.

Noodle rises and is presented with an apron and sash.

R. W. O. Brother Noodle, I reward your zeal for masonry by declaring you an architect. The difference which you observe in this apron proves the superiority of this degree, as, in future, you will be employed only in the elevation of the temple. The sash with which I invest you is a mark of distinction over the inferior orders, and its colour is to remind you, that a former architect chose rather to shed his blood than to reveal our mysteries. After his death, the work was at a stand; and Solomon was zealous to complete it. For this purpose he convened, those masters who had distinguished themselves by their genius, capacity and manners, and formed them into a lodge to effect it.

As those selected were no longer to be confounded with the multitude of the workmen, Solomon commanded that the distinct mark that they had worn should be changed, that they should in future have a right to enter the *sacrum sanctorum*, having previously been placed upon the letter G. and flaming star.

By the original design of the edifice, Solomon perceived that the first elevation was perfect. He therefore, ordered a second to be placed with the same proportions under the direction of the Lodge of Architects.—Under the desire of one of these, Solomon directed, that, in succeeding ages, another should be elected to prevent this valuable part of masonry from being obliterated: that this brother before his admittance should engage himself by promises, such as you have entered into, and may you many years associate and enjoy this happiness among us.

CATECHISM.

Q. Are you an Architect?

A. I am.

Q. In what place were you received?

A. In the *sanctum sanctorum*.

Q. Did you ever work at a thing memorable?

A. At a grand master's tomb.

Q. Describe the inscription?

A. S. W. G. on the surperface, and G. H. S. on the side of it.

Q. What signifies S. W. G?

A. Submission, union and gomar or beauty.

Q. Why is it said to be beauty?

A. Because it was the first word the first man pronounced.

Q. What signifies G. repeated a second time?

A. Gabaon, the proper and original name of the ground on which the sanctuary was built and which was adopted as the word to distinguish Architects from other Masons.

Q. The H. I am well acquainted with; the other S remains to be explained.

A. Stolkin, the name of the first discoverer of a certain corpse.

Q. Of what use are these letters?

A. To instruct posterity in the mysteries of Masonry.

Q. In what do you employ yourself as an architect?

A. In perfecting the science and in regulating the workmen.

Q. By what means where you received an Architect?

A. By the cement which united the stone of the temple.

Q. What were the materials of this cement?

A. Milk, oil, wine and flour.

Q. Of what is the cement further allegorical?

A. The valuable remains of a Great Architect.

Q. By what can you prove yourself to be an Architect?

A. By two signs that are only made at the opening or in the lodge, and by a third sign to be used at discretion.

Q. Describe the former.

A. To place the right hand, the thumb erect, upon the heart, to make a diagonal line forward to the height of the face, to bring it horizontally to it, putting the thumb on the forehead, so as to form a triangle.

Q. What name do you give to this sign?

A. The sign of surprise and defence.

Q. How is it disposed of?

A. By the sign of sorrow.

Q. Describe it.

A. To place the right hand flat on the breast, making a motion as if to retire, and in so doing, to pass the right foot behind the left foot, so as to form a square.

Q. What is the third sign to use at discretion.

A. To draw the right hand over the right hip.

Q. The utility of this sign?

A. To gain admittance into a lodge of Architects.

Q. What time is it?

A. The last day, the last hour, the last instant that the master holds his lodge.

The brethren strike seven times, as they do at the opening, and the lodge is closed.

Finch's Catechism for the degree of Architect.

R. W. O. Brother Senior Superintendent, why do we open and close in this degree with six reports?

S. S. In allusion to the six days of creation.

R. W. O. In what manner is it performed?

S. S. The R. W. O. gives two on the tracing board before him, as emblematic of the first and second days; and the Senior and Junior Superintendants do the same, as emblematic of the other four days.

R. W. O. How is the candidate prepared in this degree?

S. S. With the outward plans of the Temple.

R. W. O. For what purpose?

S. S. To prove himself a master architect.

R. W. O. How did you enter?

S. S. By three distinct and two quick reports.

R. W. O. Why so?

S. S. In allusion to the number of this degree.

R. W. O. Why given by three distinct and two quick reports?

S. S. To represent the square of the Nos. which King Solomon commanded should be well practised and understood by Master Architects, to keep in remembrance that noble discovery of Hiram Abiff.

R. W. O. Why do we go through the ceremony of being conducted round the lodge?

S. S. In commemoration of King Solomon and the twelve tribes of Israel going in Jubilee-procession three times round the foot of Mount Moriah, on the morning that the foundation-stone of the temple was laid.

R. W. O. To what does the sign of this degree allude?

S. S. The first or *external* elevation of the Temple.

R. W. O. To what does the token allude?

S. S. To the union of the five penal fingers of an entered Apprentice, Fellow Craft, Mark Man, Mark Master and Master Mason.

R. W. O. What does the word denote?

S. S. A peculiar branch of the duty of the brethren of this degree.

R. W. O. Be pleased to name it?

S. S. *Comforters* and *overseers* of the people appointed by King Solomon for that purpose.

R. W. O. What was the chief masonic employ of the brethren of this order?

S. S. To give the plans and elevations of the outer temple.

R. W. O. What number of Lodges, and what branch of Masons, formed this order?

S. S. Our lodges only consisted of Senior and Junior Wardens of the twelve Master Masons' Lodges.

R. W. O. How were these masons disposed of in their employ in the plains of Zarthan.

S. S. In the same manner as in the holy city of Jerusalem.

R. W. O. How were they arranged in the Forests of Lebanon?

S. S. In one lodge with eight in number.

R. W. O. What was their pay per day?

S. S. Thirty six shekels, equal to about £4. 10s. 0d. of our money.

R. W. O. What was the sum total paid to this class for their share in the labour of the building?

S. S. Two hundred ninety eight thousand, eight hundred and thirty six pounds.

R. W. O. By what is the Master Overseer distinguished?

S. S. A crimson robe with a broad belt round the waist, with divisions for holding the plans of the temple.

R. W. O. By what is the Master Overseer further distinguished?

S. S. By that famous banner which distinguished the brethren of this order that were enrolled as Eastern Knights in the holy war.

R. W. O. Be pleased to describe that banner?

S. S. It was made of black velvet, in the form of a square. In the centre, the arms were quartered. At the ends of each bar, which formed the cross to quarter the arms, were placed two letters of words of this degree. In the centre of the said cross bars, forming the quarterage of the arms, were the other two. In the first and fourth quarters, a right hand painted in a manner somewhat resembling the token of this degree. In the second, the initials of this degree, and in the third, *Jerusalem the holy*, in the ancient masonic characters. The crest was a slight emblem of the sign of this order, the right hand elevated, and the full word in ancient masonic characters, formed the motto.

R. W. O. In what part of the Lodge is this banner placed?

S. S. Over the head of the Right Worshipful Overseer.

R. W. O. Describe the Jewel worn by the R. W. O.

S. S. The compasses open at ninety degrees, with the points circumscribed by a Tracing board, in the form of a G, radiant from the centre of the head of the compasses: the line and plummet suspended.

R. W. O. Describe the Jewel worn by the Junior Superintendant?

S. S. Two hands emblematical of the token.

R. W. O. Be pleased to describe the Jewel worn by the Junior Superintendant.

S. S. The right hand elevated nearly in due form.

(To be continued.)

GHOSTS.

In a letter to a friend in the Country.

He who will not reason is a bigot; He who cannot is a fool: and he who dares not is a slave.

NOTES TO CHILDE HAROLD.

Concluded from page 157.

Tollington Park, July 25, 1825.

Now, should it ever be discovered by philosophical investigation or chemical experiment, that the soul or spirit when thus cunningly imprisoned before it had ceased to animate its organical temple could not escape till time should destroy its prison house, what an important secret would be revealed! And how deeply would the world be indebted to me should this clue ever lead to such a discovery! What a consolation it would be to the general who had made the slaughter of mankind, the chief business of his life, and who had measured the degrees of his glory by the number of his murders! who acquired the title of "Hero," by filling towns and cities full of widows and orphans! and to the minister who had trampled on the liberties of his fellow subjects, made his country a nation of paupers, and contracted a debt under false pretences, to ruin other countries but, in the end, ruined his own, and all this to gratify a despicable faction, or to minister to the inordinate ambition of a royal despot! I say what a consolation it would be to such personages to know, that after they had defied all the powers of the earth, they could at last, by a slight act of heroism, defy all the powers of the infernal regions. All that would be necessary for them to do would be to cause themselves to be soldered up in their gold coffins, when their physicians had pronounced their recovery impossible.

Those persons too, who may have made up their minds to commit suicide, would find this contrivance very convenient; they would have only to provide themselves with metal coffins made air proof, and secured with spring locks. They might then, "whenever it suited them, lay themselves down in their coffins, snap the Locks, and die in peace, with the knowledge that their ghosts, would be secure from the insults of the armoured knight, who may hunt them through old castles, and towers for sport; and from the violence which the priest may use in attempting to plunge them into the red sea! And from being exhibited for profit, as was the case with the Cock Lane ghost some years ago.

But coffins, though they may be made air proof, cannot be made proof against the corroding tooth of time, whether they are made of gold, brass, or iron. Coffins of the last mentioned metal are in use already, and fully competent I am told, to prevent the resur-

rection of the body ! The testator may, therefore, have a clause inserted in his will, that, as his estate descends, every heir should be obliged to incase the coffin of the deceased with some kind of metal of a certain thickness ; the name of the metal, and other particulars may be expressed in the said will. I mentioned gold in the first instance, because gold is considered less porous than any other metal ; and which would prove how subtle a spirit, or ghost must be, that could force itself through such a solid substance, By this regulation, the casing business may go on till the coffins become mountains, and for duration be coeval with the earth itself ; and excite the wonder of future ages, as the pyramids of Egypt fill with astonishment the minds of the present generation. Solomon said there was nothing new under the sun, in his time.—may not this grand secret have agitated the brain of the projector of those stupendous sepulchres ?

I have now sifted this part of my subject in a sence so fine, that either nothing has come through, or else what has escaped has been too subtle for my dull optics ; but you my friend, who look through microscopic eyes, may be able to give me some information on this important point. I shall be anxious to hear your opinion, in your next letter. But I see I need not wait for your opinion on this point, for here it is in your present letter, wherein you say,—“ it is a *belief* in what we can neither see, hear, feel, taste or smell that constitutes faith. If no body believed in any thing that was not demonstrable to the senses, there would be no such a thing as faith in the world.” This is that blind faith, which none but those who are mentally blind will subscribe to ; because there is more danger in believing too much than in believing too little. For instance ; did not a large portion of the people of England as firmly believe in the existence of *witches*, as you my friend do in the existence of *ghosts* till a phalanx of philosophers, whom you call *ignorant sceptics*, arose and put an end to the drowning, hanging, and burning of poor miserable old women, because they happened to be heavier than the church bible !

Let us now, my friend, examine the powers and properties of a Ghost, whilst it is yet an inmate of a living body or in that state in which it is called a soul ; and to do this more effectually, it will be necessary to notice a few words which are to be found in dictionaries, the definitions of which are very important, and cannot be too closely examined. In Ainsworth's Latin and English Dictionary, the word Ghost is rendered *spiritous* ; but when we find *spiritous*, we do not find that word rendered ghost. So that this is like the old argument ; that a mare is a horse, but a horse is not a mare. But the fact is, the real English of *spiritous*, is *breath, air, wind, &c.* In some cases *spirit, soul* or *mind* ; which agrees with the English word *souled*, and means being furnished with a soul or mind, making soul and mind synonymous.

The latin word *Anima*, which is derived from the Greek; identifies the soul or ghost with wind. So that *ghost, soul, spirit*, and *air* are composed of two gases, oxygen, and azot: or to give ghost a regular genealogy; oxygen and azot are the parents of air, who is the parent of spirit, who is the parent of soul, who is the parent of ghost, who after he has departed from the body, amuses himself, according to the French word *revenant*, by haunting of houses! But whilst in the body, in the character of, and under the name of *soul*, ghost by his invisible operations, works the telegraphical machinery of the brain, which dictates to the hand, that drives the pen, which writes this letter, which I hope, my friend, you will find intelligible. If so, this piece of writing is a fair emblem of my body, and mind. Forinstance;—suppose this sheet of paper, before it was written on, to be my body, and the writing, the intelligent part or mind. Now the white in this letter contributes as much to the formation of the Characters, as the black; for if this paper were all over equally black, it would be as complete a blank, and as unintelligible as it were before I began to write.

I infer from this, that, though the body and mind can do every thing together, they can do nothing when separated; and that when death dissolves the partnership, all intelligibility is destroyed.

You say, that, the mysterious manner in which the mind acts upon the body, convinces you that you have a divine principle stirring within you, and that that principle is immortal. None doubts your immortal principle; *animabilis spirabilis que natura*. The air is immortal. But the surest way to secure intelligential immortality is, to pass through the medium of the printing press! This is much more pleasant, and more effectual too, than to pass through fire for that purpose, as some persons are said to have done in the days of the heathen mythology.

But as to the mind acting upon the body; how does it act? Does it compel the feet to walk, the hands to move, and the tongue to speak? Certainly not. The mind may excite, stimulate, or advise a man to commit a murder; but if the members of the body refuse to act, the mind shrinks back within itself and blushes for its own weakness. The mind is like a watch without hands; the watch may tick, and the mind may think, but the mind could communicate nothing intelligible without the hand or tongue, no more than a watch could measure the hours and minutes, without those external organs which revolve round its face.

If the mind acted upon the body, as the wind acts upon a mill it might be called acting. When the wind, who is the mind's great grandfather, puts his shoulder to the vanes, the mill is *compelled* to perform its office, not a wheel can stand still till the wind pleases.*

* Or the miller, friend D.

Having said so much on ghosts, while they animate and act *with* the body; and upon ghosts, who have been expelled the body by death, and became wandering vagrants, without home or habitation; but having power to pass through key-holes, they have sometimes frightened old women out of their houses and took quiet possession themselves, of what was afterwards called haunted houses, I will now say a word or two on the *holy* ghost.

The *holy* ghost, like other ghosts, appears to be nothing more or less than air. The priest himself being *holy*, all the air that passes through his lungs becomes *holy* too,* whence the title of *Holy Ghost*. Water, by being consecrated by the priest, becomes *holy* water. In a word, every thing appertaining to the priesthood is *holy*, there is *holy* fire, *holy* land, *holy* church, *holy* bible, the *holy* ghost, and as to the Pope he is *holiness* itself. The whole of which is a *holy* Jargon, and corresponds admirably with the pompuous words, royal palace, royal stables, royal dogs, and I may add royal ghost, which inspires the King when he delivers a Speech in Parliament, in the same manner, as the *holy* ghost inspires a Priest when he preaches a sermon.

I will now conclude this long essay, by making a remark or two, on a letter which appeared some time ago in the "Republican", signed J. P. But the real name of the author appears to be Mr. Joseph Pearce. In that letter, Mr. Pearce attempts to defend the resurrection of the body, by asserting, that Crude Mercury, through whatever process it may have gone, can be restored to its original state. I doubt the truth of this assertion at present. However, let Mr Pearce take Crude Mercury, calcine it, reduce it to the finest powder, then carry it to the sea shore and dash it into the whirl-wind. This process would make it flying mercury. Then, if he can mount his spiritual poney, fly after it, overtake it, collect the particles, and restore them to *running* mercury, I will immediately become his disciple and proclaim him the greatest *Joseph* the world ever produced.

Now, my friend, although I have in my own opinion, routed you from every position you have taken, I cannot lay down my pen without expressing my admiration of your consistency in your belief. There is a charm in consistency that sometimes enables even the villain to command our applause.

You believe that the Bible is a divine revelation, and it says Luke 23, 46, that Jesus *gave up the ghost*. And Job. 10, 18. It says that Job, *wished* that he had given up the ghost. Now it is clear, that, if there were no ghost, no ghost could be given up. If you believe in the existence of witches also, your creed is truly scriptural.

Some of our Christian Doctors ridicule the idea, laugh at the name of ghosts and disbelieve in their existence altogether. Holy and faithful men. They do not perceive, with all their

* What up or down?

R. C.

learning, that soul, spirit, and ghost are so closely identified, that if they disbelieve the existence of one, they disbelieve the existence of all, and thereby insensibly convert themselves into deists.

Your's &c.

ALLEN DAVENPORT.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

DEAR SIR,

August, 1825.

WE have another proof, that there are no "Innate Ideas"—so often asserted by believers, to prove that we have an accomplished soul from God. Man certainly differs not from other animals, other than in the ratio of knowledge acquired by learning.

I copy the following proof from the New Times, August 8, 1825.

"Paris, August 4.—A wild man has lately been found in the midst of the woods and Mountains of Hartzwald, in Bohemia who it is presumed, must have been there from his infancy— He appears to be about thirty years of age, *but cannot articulate a single word.* He bellows, or rather, he howls, his voice being like that of a Dog. He runs on all-fours, and the moment he perceives a human being clammers to the top of a tree like an ape jumping from branch to branch with surprising agility. When he sees a bird or other game, he pursues it, almost always with success. He has been brought to Prague but all attempts to tame him have been fruitless; indeed, he appears incapable of acquiring the habits of civilized life.—Constitutional."

I am, Sir,

Your most obedient Servant,

AMICUS.

Note.—Christians! give us similar demonstrations about that phantom which you call a living and independent soul.

R. C.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

Dorchester Gaol, August 12, A. T.

1825. A. L. (to masons) 1.

SIR,

I HAVE made great confusion among those masonic children, of which, you are, so worthily, the Grand Papa. I shall masonify masons, not only by teaching them what is *morality*, about which they talk without understanding; but by shewing them the real meaning of all their boasted secrets, about which they also talk without understanding. If a blue ribband were the proper thing for a man's shoe tie, I would ask the next from you, for this luminous labour of mine upon masonry.

I am, Sir, your prisoner,

RICHARD CARLILE.

NOTE on the word *Abraxes*. Since sending my fifth letter to Williams, to the Press, in looking over a volume of Mackey's works, I find, that he thus defines the word *Abraxes*, a mystical word among Masons, adopted, by them they know not why, or, like their other mysteries, because it was mystical two or three thousand years ago. *Abraxes* is defined by Mackey to be a compounded contraction of Abir-Axis, or, in relation to ancient astronomy, *the Bull at the Pole*, a position of the earth, with regard to the sun and other Planets, which occasioned great devastations upon different parts of the earth, by the 'direful rising and rushing of the waters. Mackey supposes the gems or stones which had the word *Abraxes* engraved upon them to have been mere mementoes of this direful season at certain parts of the earth, or tokens of reward to those persons who had invented the means by powerful structures, of resisting some of the effects of the waters. Whether correct or not, 'this is a reasonable definition. Every person, who can read and think, should read and think upon Mackey's books,

R. C.

NEW RAVINGS.

THERE is a new sunday paper, up for a while, in London called the Palladium. But for meddling with me, it would have died without coming under my notice. It is evidently a paltry imitation of "John Bull," for the purpose of filching some of the profits of my old acquaintance, I might almost truly say, my old *atheistical* acquaintance; for Shackell was the man who first brought an atheistical book into my way and that book was queen Mab! This Palladium (of what?) has copied, with an alteration the notice which Shackell lately published as an advertisement of my god. Now, these dull dogs, if they be true to the Church, do not see, that my God is a plain undistorted extract from the Bible, and that all they can say against it is so much said against the Bible. This god and the masonry subject are the best hits that I have made since I have been in the gaol; as I can scarcely supply the demand for them. This new fellow, this mock bull says, the picture is more like a demon than a god! And what is a demon? What other picture would be a picture or a better picture, of a God? Tell me, and you shall have it in print. The etymological meaning of *demon* is god or intelligent spirit. But the pivot of this notice is, that this puling Palladium has for its motto, "DESTRUCTION TO PERSECUTORS. And then we read

"HORRIBLE BLASPHEMY!!"

"That obdurate and profane wretch, Carlile, is now exhibiting at the window of his Temple of Impiety, in Fleet Street, a Caricature of the most infamous and terrific kind. The subject is a hideous personification of the Almighty, composed, as appears by the passages in illustration of it, from the mysterious writings of the Apocalypse, taken in a literal sense. To describe more minutely this appalling outrage on the Deity, and on public decency would be too disgusting for ears of morality. That its object may not be mistaken, for the figure is more like that of a demon than the Divinity, an inscription is affixed to it, stating what the picture is meant to represent. At the top is written, "Jews and Christians behold your God—the great Jehovah, or Trinity in Unity;" and at the bottom of this most sacrilegious of mockeries "A God for a shilling." That such a horrid indignity to the Creator should have been suffered to remain exposed for a single day in the centre of the metropolis, reflects no small portion of disgrace on the City Police. Such an offence against religion ought to call down upon the heads of its authors the very utmost severity of the law. Not only the printer and publisher, but the artist who could be guilty of so atrocious an abuse of his talents, in the execution of a design so monstrous and diabolical, should be prose-

cuted, as well for the sake of example as for the purpose of appeasing the vengeance of the supreme.

Now, this description of the Jewish and Christian God is not only taken from the Apocalypse, but from the Psalms and the Prophet Habbakuk: so the authority is trebly good. "Indignity to the creator indeed! This creator never created any thing but mischief and wickedness for the animal world. How much ashamed these Jews and Christians are of their God, when we remove the veil of the sanctum sanctorum! We can make them angry and fill them with a persecuting spirit; but it is a most difficult task, their God cannot do it, to instruct them in any thing useful to themselves and others.

R. C.

NOTICE.

We committed an error last week, in stating the price of Toulmin's "Eternity of the Universe" to be one shilling. It is considerably larger than the "Antiquity and Duration of the world," and should have been mentioned at eighteen pence. It was on sale at eighteen pence, before that notice appeared, and such must be the price. The two works for half a crown: as cheap a book, in point of worth, as was ever published. It is peculiarly suitable for those to read who have not begun to reason, as it does not shock a prejudice.

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The Republican.

No. 8, VOL. 12.] LONDON, Friday, August 26, 1825. [PRICE 6d.

TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE
MASONS FOR THE COUNTY OF DORSET.

LETTER VI.

(Continued from Page 216.)

A DESCRIPTION OF THE DEGREE OF GRAND ARCHITECT.

THIS Lodge is to be in the same state as in the preceding degree ; with the exception, that there is no urn. A double triangle is to be formed on the drawing. Twenty seven lamps to be burning. A Jewel is worn by the brethren, pendant to a blue sash ; a double triangle formed by a pair of compasses and a level ; and their aprons are edged with blue.

In this degree, the master is called *Ruler of Grand Architects* or *Mighty Master* : the wardens are called *Senior* and *Junior Overseers* : and the brethren are called *Senior Master Architects*.

The candidate is prepared as before, and the master opens the lodge as in the first degree to receive him.

Reception and Passing.

Master. Most venerable brethren, the second elevation of the temple is finished, and, in conformity to the supreme orders, we are to erect a third, that will terminate the height of it, according to the original design. The superintendence of this third part must be committed to the care of an able, a diligent, and complete workman, such a one as we have not at present among the *grand architects*. We are now convened, and as we have not any particular business before us to engage our attention, the time cannot be better spent than in selecting an addition to our lodge, who, by his assiduity and experience, may be worthy of the appointment to which I allude.

(An interruption here occurs, by a report, that Brother

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Moabon, an architect, is in waiting, to be examined for a superior degree.)

The work has met with obstacles that have impeded its progress; but it cannot with propriety be longer suspended. Our choice must be speedily made. It is fortunate for that architect whose report you have just witnessed, that he has applied in time to be a candidate: let him be, according to his request, examined, and with caution, for it is the work only of Grand Architects to erect structures in the air. The task is too great for inferior craftsmen. They only know by admiring them at a distance when done. Let us now put the finishing stroke to the Temple. If Moabon is qualified, may he succeed and ever after live with glory, happiness and prosperity, and may his name exist to the end of time, as a mighty and respectable word among Great Architects.

(The brethren place their hands thrice upon the drawing, which is the sign of assent for his examination; he is introduced and placed in the west, and thus addressed by the master.)

Worthy Architect, the degree to which you aspire, is a point of elevation to which you are a stranger. The superior art required to be displayed on this occasion, makes us apprehensive, that your abilities are by no means equal to the task. The difficulties you have to encounter are great, and can only be surmounted by the extent of your knowledge and the utmost exertions and limits of your skill. A perfect design for the third structure of the temple is required from you, and as the necessity of raising it is urgent and will not admit of delay, you must return to us as soon as you have completed your design.

The candidate is then led twenty-seven times round the room and a drawing of the temple (usually on paste board) with a third elevation, is put into his hands. He is stopped in the west and acquaints the master, that he is prepared with a design, and presents it for their approbation. With three steps, he is led to the throne, to deliver it to the master, who passes it round the lodge. Whilst this is doing the candidate kneels, his right hand is on the bible and his left on a sword, with a pair of compasses over the wrist. In this position, he takes the obligation, which is, *not to reveal the secrets of the degree to any one who has not produced a design for the third elevation, under the penalty of expulsion from the order and the lodge.*

Master. Rise and let the veil of absurdity be removed, for Moabon is worthy of beholding our labours. (At a signal, the brethren salute him.)

Master. My brother, it is a satisfaction that we have been witnesses of your skill and ability and of your endeavours to give satisfaction in the task prescribed to you. The execution of your design impels us to admit you a Grand Architect. May this new favour conferred on you stimulate you to merit the illus-

trious degree which succeeds, and which derives its splendour from the circumstance, that it will fall to the lot of one of us to be recognised therein as a Grand Master. Approach and receive the marks of rank to which you are entitled, and to which alone your perseverance has elevated you. To distinguish ourselves as *grand architects*, there is a sign, a grip, and a word. The sign is to place the two hands on the head, to form a triangle with the thumb and fore finger of each hand. It is to be answered by the hands being in the same form above the head.

The grip is to take one another by the right-hand indiscriminately and to turn then thrice alternately above and below each other. The word is your name *Moabon*, to be pronounced by syllables, in making the turning of the hands.

This sash and this jewel are indicative of the degree of which you are now in possession, and it is the only mode of your expressing yourself to be such out of the lodge. The sign, word, and grip are considered as sacred, and are not to be used elsewhere. If accident should occasion your visiting the lodges of the inferior degrees, and you are not provided with your sash and jewel, you are at liberty to tuck the left corner of your apron into the band, and by that, you will be recognised a grand architect. You will now pay your respects to the brethren and afterwards attend to the

CATECHISM.

Q. Are you a Grand Architect ?

A. I am.

Q. Where were you received ?

A. In the middle chamber.

Q. Why there.

A. The lodge was held there when the second elevation was finished.

Q. Who gave the design of the temple ?

A. The Grand Architect of the Universe.

Q. To whom ?

A. To Solomon.

Q. By what means ?

A. By inspiration.

Q. In what manner were you employed in the middle chamber ?

A. In designing a third elevation.

Q. By what means were you admitted a grand architect ?

A. By the perfection of the drawing which I presented to the master.

Q. What reward did you receive in return ?

A. A sign and grip.

Q. Deliver them to the next brother. (This is done.) What was the word pronounced?

A. The name of a great architect.

Q. Declare it?

A. Mighty master, I will give you one syllable, if you will give me another.

Q. I am agreeable?

A. Mo.

Q. A.

A. Bon.

Q. How old are you?

A. Twenty-seven years.

Q. What remains to be performed?

A. To veil the lodge of Grand Architects.

The master strikes twenty-seven times and declares the lodge to be concluded.

Finch's Catechism in this degree.

Right Worshipful Ruler. Brother Senior Overseer, why do we open and close this degree with seven reports.

S. O. In allusion to the six days of the creation and the institution of the seventh as a sabbath.

R. W. R. How is it represented in the lodge?

S. O. The R. W. R. gives two reports on the base of the column containing the first great light. The senior overseer gives two on the shaft of his pillar containing the second great light. The junior overseer gives two on the chapter of his column containing the third great light. And the seventh representing the holy sabbath is given by the R. W. R. with his Hiram on the holy writing.

R. W. R. How is the candidate prepared in this degree?

S. O. With the inward plans of the Holy Temple of Jerusalem.

R. W. R. What reason do we assign for this?

S. O. To prove to the brethren present, that he has been duly initiated into the degree of Architect, and then stands fully prepared to receive the promotion of Grand Architect of the Temple as the representative of our inspired grand superintendant Hiram Abiff.

R. W. R. In what manner did you make your entry into the lodge?

S. O. By three distinct and two quick reports.

R. W. R. Why in this manner?

S. O. In allusion to the No. of this degree.

R. W. R. Is there a second reason why we give these reports?

S. O. That the squares of the Nos. may be represented by us

when we enter the Lodge of the Grand Architects, which our grand master King Solomon, in conjunction with his worthy colleague, the learned King of Tyre, commanded to be practised, for the better understanding of the basis of that valuable discovery made by our grand master, Hiram Abiff, on the morning that the foundation stone of the Temple was laid by the hand of that wise and superexcellent King of the Jews.

R. W. R. Why is the ceremony of traversing the lodge in this degree observed.

S. O. Because King Solomon, with the High Priest and elders of the Israelites, went, in public procession, round the Temple, when the cape stone was laid and the building completed.

R. W. R. To what does the sign of this degree allude?

S. O. To the second or inward elevation of the Temple.

R. W. R. To what does the token allude?

S. O. To the number of lodges that compose the secret words of this degree.

R. W. R. To what do the words allude?

S. O. To the dignity which King Solomon conferred on the brethren of this order.

R. W. R. What was the chief masonic employ of the brethren of this degree?

S. O. To give the plans and elevations of the inner Temple.

R. W. R. What were the number of Lodges and what branch of masonry formed this degree?

S. O. One Lodge consisting of the Masters of the twelve Master Masons' Lodges.

R. W. R. How were these Masons arranged and in what manner did they assemble during the time in which they were employed in the plains of Zarthan.

S. O. In the same manner as in the holy city of Jerusalem.

R. W. R. In what manner were they arranged in the Quarries of Tyre?

S. O. In one lodge with eight in No.

R. W. R. How were they arranged in the Forests of Lebanon?

S. O. In one lodge with four in No.*

R. W. R. What was the pay per day?

S. O. Forty-nine shekels of silver equal to £6. 2s. 6d. our money †.

R. W. R. What was the sum total paid to them?

* Ah! Brother Finch, thou art gone to glory; but thou wert a poor Architect whatever thou mightest have been as a tailor. If there were but twelve in all, of the eight in the Quarries of Tyre and four in the Forests of Lebanon; how many were there left to be at Jerusalem and in plains of Zarthan?

R. C.

† Brother Finch seems to have had a very high notion of masonic pay and to have regulated his own charges accordingly.

R. C.

S. O. Two hundred and three thousand, three hundred and seventy-four pounds, ten shillings.

R. W. R. By what is the right worshipful ruler distinguished?

S. O. By a scarlet robe with a broad belt round the waist for holding the plans of the inner ornaments of the Temple.

R. W. R. What other distinguishing mark of honour does the right worshipful ruler bear?

S. O. That famous banner which distinguished the brethren of this degree that were enrolled as the Knights in the Holy Wars.

R. W. R. I will thank you, Brother Senior Overseer, to describe that banner?

S. O. The banner was made of black velvet, in the form of a geometrical square. In the centre, were their own peculiar arms quartered; and the whole circumscribed by a star, with twelve points containing the twelve letters, forming the characteristic words of this degree. In the first quarter, was painted, the left hand; in the fourth, the right hand; the palms outwards. In the second quarter, a hand and two fingers; and in the third, the hands with the backs outwards. The crest was a brother in ancient armour, with an emblematic representation of a part of the sign of this order. The words of this degree formed the motto.

R. W. R. In what part of the lodge is this banner placed?

S. O. Over the head of the Right Worshipful Ruler.

R. W. R. What is the Jewel of this degree belonging to the Right Worshipful Ruler?

S. O. The compasses, open at an angle of ninety degrees, with the points circumscribed by the Holy Bible, so as to form a triangle; and in the centre, a geometrical square formed by the two hands and two fore fingers.

R. W. R. Be pleased to describe the Jewel worn by the Senior Overseer?

S. O. Two hands, one forming a level, the other a perpendicular.

R. W. R. What is the Jewel by which the Junior Overseer is distinguished?

S. O. Two fingers forming a right angle.

Finch's description of closing the lodge in this degree.

R. W. R. Brethren, I will thank you to assist me in closing the lodge in this degree. What is the last duty, Brother Senior Overseer?

S. O. To see that we are properly tiled externally.

R. W. R. What is the next duty, Brother Senior Overseer?

S. O. To see that we are properly closed internally, to deposit the royal standard in the pedestal, and to crave a blessing on the work.

R. W. R. Then, brethren, I will crave your assistance, to enable me to close our labours with peace, unity and form; therefore, brethren, I will thank you to advance from the west to the pedestal in the east and to assist each other in taking down the royal standard, to see it safely deposited, with the Holy Law and Jewels, in our ancient and sacred repository.

The brethren now advance in due form, and when arrived under the banner, they pull gently the plummet, suspended from the crown of the standard, which being connected with a set of pulleys mechanically arranged, they lower it a little by degrees, whilst the organ plays a solemn march. The last brother that advances is the Senior Overseer, who takes it down and puts it into the pedestal. He then returns, with the rest of the brethren, to their respective places, by the proper advances, and stop in due form, when the R. W. R. and S. and J. O. close the Lodge, by seven knocks, and the grand honours are given by all the brethren.

A DESCRIPTION OF THE DEGREE OF SCOTCH MASTER OR SUPERINTENDANT.

In this degree, the master is called *very powerful* and the brethren *very honourable*. The decorations of the apartments are splendid. The ensigns of the different orders in masonry are designed in colours, and, at proper distances, receive the aid of 81 lights. On the drawing, the furniture or sacred utensils of the Temple of Solomon are delineated the ark of alliance, the altar of incense, the golden candlestick, the table of shew-bread, the brazen altar, the brazen sea, &c. The Jewel is worn pendant to a red sash and the apron is bordered with red. A transparency of the temple is in the east and the lodge opens as in the preceding degree of Grand Architect. The candidate is prepared as before, with the exception of the blindfolding; the necessity of the distinction will appear evident in the course of .

The Reception or Passing.

The candidate is admitted by the signal of a Grand Architect. The wardens place him between them and thus addresses the master:—Very Powerful, Moabon is present and ardently desires to participate in our labours. You gave him to understand, in the preceding degree; that there was wanting yet a ceremony for him to undergo, before he would be in complete possession of the secrets of Masonry. His zeal has brought him into your presence to obtain them.

V. P. Brother Moabon, we cannot sufficiently applaud your perseverance in endeavouring to explore our secret mysteries. They are withheld from every one until we are well satisfied of

the conduct of those who solicit them ; for our prudence will only permit us to grant them to those whom we have well tried. Your conceptions upon this business are most probably erroneous ; for it is scarcely possible for you to conjecture the object or intent of our meeting. The grandeur of this degree is immense, and, with the permission of the very honourable brethren who assist me, I will declare it. The mighty degree which we now hold is that of a Superintendant Scotch Master.* The Temple is raised from the foundation to a cape-stone: the elevations are perfect, and the sacred utensils only remain to be prepared, after the drawings of the greatest master that ever lived. We are to elect a successor, who will complete with honour and with glory the models which he designed. Move about the lodge, exercise your genius and present to us the result.

The candidate traverses 81 times round the drawing, and, at length, the Wardens give him designs for the furniture, which he presents to the master.

V. P. Moabon, the designs are worthy of the subject ; but there is an obligation to which you are to submit, before you can be made acquainted with our secrets. This engagement differs from those which you have already taken, in as much as, that, they were entered into in darkness ; whereas, this is offered to you without restraint. It is now for you to decide. We have the power to release you from your professions, even of those which you have made with us. It is a matter of indifference, if you reveal all that you already know on the subject of Masonry. We care not if it becomes the amusement of the popular world. What is now required of you is, an act of sincerity, and, as such, it is transcribed for your perusal and approbation. If you do not concur with the contents, say so, and we will act accordingly. If you consent, read it with an audible voice and we will attend to you.

Obligation.

UPON the possession of my senses, upon the existence of my reason, and upon the understanding that supports, guides and enlightens me, I promise, swear, and vow, that I will keep inviolate all the secrets, signs and mysteries which have been to the present time unveiled, or that shall be revealed to me in future. If I am not faithful to this engagement, may my body be exposed to pains and penalties ; may the veins of my temples be opened and may I be exposed upon a pyramid to the heat of the sun, the cold of the night, and the rigours of the winds ; may my blood run slowly, drop by drop, till the spirit is extinguished that animates the substance ; may I augment my sufferings, if I fail

* What! were Scotchmen known at the building of this wonderful temple, this airy fabric?
R. C.

herein; may nourishment be given to me daily, proportionate and sufficient only to preserve and prolong a miserable existence, as no punishment can sufficiently atone for my perjury.*

If the candidate refuses to repeat it, the Wardens point their swords to his back and drive him before them twenty-seven times round the lodge and then thrust him out of doors. This is called pumping. If he accepts, he pronounces the obligation in an audible voice and the paper is committed to the flames.

V. P. Brother Moabon, your zeal having engaged you to persevere with the firmness of a good mason, we shall now proceed to your proclamation as a Superintendant Scotch Master, a ceremony which from time immemorial has always taken place in the eastern part of the Temple. Prior to this, it has been deemed a mark of respect, and upon the present occasion it must not be omitted, to meditate for a few moments on the tragical end of him whom you are called to succeed. Silence is a sincere sentiment of grief. Let the homage done to his name be perfect, as every particular respecting him is such.

The master pronounces CIVI: the brethren put one knee to the ground. The master strikes thrice; and the brethren place their heads on their hands for a few moments, in a pensive posture. The master then says CAKI: the brethren rise to salute each other and unanimously address the candidate:—We adopt Moabon as our brother and we acknowledge him to be our grand master.

V. P. Very honourable brother, it is with extreme pleasure, that I behold your proclamation to an illustrious Superintendant Scotch Master. Words will not express the sentiments which my heart dictates. I will, however, confide to you the mysteries which are reserved for this degree. Advance and receive them.

This sash will give you authority over masons of inferior order. To distinguish ourselves as Superintendant Scotch Masters, there are three words, two signs and a grip. The words are *Urim*, *Thummin* and *Zididiac*. The signs are to present the hands in the form of a triangle to the forehead, saying:—*Triangular at the forehead is my point of support*. The other is to put the right hand upon the eyes, inclining the head and bending the knee. The grip is to take the two right hands, as in the Architects' degree; but, instead of turning them thrice, mutually give three slight strokes with the fore-fingers closed. Put the left hand on the brother's right shoulder and say:—*Virtue unites two hearts, two heads, two bodies, and in every thing makes us one*.

As Scotch Master, you are to preside in the lodge, as soon as you are capable of instructing the brethren. I shall resign my present power and shall cheerfully submit to your government, as

* Here is a rare specimen of Masonic morality!

R. C.

you have conformed to mine. The mysteries of this degree, to which I require your attention, will be best explained in

The Catechism.

- Q. Very honourable brother, are you a Scotch Master ?
 A. I am.
 Q. What do you find in that degree ?
 A. I know the grand light of the third apartment.
 Q. Where were you received ?
 A. In a high place.
 Q. What is your occupation ?
 A. To prepare the altars and to adorn them with precious stones.
 Q. Have you any other employ ?
 A. To form the sacred utensils and to ornament them with sculpture.
 Q. What are the utensils ?
 A. The ark of alliance, the altar of incense, the table of shew-bread, the golden candlesticks, the brazen altar and the brazen sea.
 Q. What are the ornaments of the ark of alliance.
 A. Two cherubims support and cover it with their wings.
 Q. What does it contain ?
 A. The written law that was given on Mount Sinai.
 Q. Give me the sign of that law ?
 A. By placing the hands upon the head, the fingers open, which is the symbol of the ten commandments.
 Q. What were the materials used in forming the ark ?
 A. Shittim Wood overlaid with gold.
 Q. What were the proportions ?
 A. It was two cubits and a half in length, one and a half in breadth, and as much in height.
 Q. How came you to acquire this knowledge ?
 A. In return for the designs which I presented at my initiation.
 Q. What pledge was exacted from you before this magnificent discovery ?
 A. A voluntary engagement which my heart approved and my mouth pronounced.
 Q. What succeeded this obligation ?
 A. My proclamation.
 Q. The use of it ?
 A. A unanimous acknowledgment from every one present that I was a Superintendant Scotch Master.
 Q. What is represented by the triangle ?
 A. The divine properties of the grand architect of the universe.
 Q. Name them ?

A. Eternity, science and power.

Q. What do the letters within the triangle signify?

A. The sacred word and its situation evinces that the creator is the centre and source of Masonry.

Q. What is the signification of the circle round it?

A. That the supreme being had no beginning and consequently no end.

Q. Why is the jewel pendant to a ribbon the colour of fire?

A. To keep in remembrance the ardour which enabled us to obtain this degree.

Q. In what place was the first lodge of Superintendant Scotch Masters held?

A. Between three mountains, inaccessible to the ignorant, and in a valley where peace, virtue and union reign.

Q. Name the mountains?

A. Moriah, Sinac, Harodim.

Q. Where is the last situated?

A. In the north of Scotland, from whence it is termed Scotch Masonry. In this place, a cock never crowed, a lion never roared, and a woman never tattled.*

Q. What is to be understood by a deep valley?

A. The tranquillity of our lodge.

Q. What produces it?

A. The retaining of the original marks of Masonry.

Q. What are the marks?

A. Three words, two signs and a grip.

Q. How old are you as an architect?

A. Twenty-one.

Q. How old are you as a Grand Architect?

A. Twenty-seven.

Q. How old are you as a Scotch Master?

A. Eighty-one.

V. P. Very Honourable Superintendant Scotch Masters, this is the ultimatum, the highest number in the archives of masonry. It is the boundary beyond which there is no passing. This is the last instant of the last hour of the last year that this lodge is to be held. The very honourable brethren give one knock each until eighty-one are counted and the lodge is closed.

* The continental masons of the last century had a tradition among them, that pure Masonry had been preserved by the inhabitants of a cave in a mountain near Aberdeen. So powerful was the tradition, that some German Masons were deputed to ascertain from those of Aberdeen, if such were the fact. The ignorant Masons of Aberdeen were astonished at such an application, and told the deputation, that they were equally ignorant of pure Masonry; indeed, they had a notion that it had only been preserved on the continent!

R. C.

A DESCRIPTION OF THE DEGREE OF SECRET MASTER,
CALLED, BY FINCH, THE SECRET PROVOST AND LE-
VITICAL ORDER OF PRIESTHOOD.

Form of the Lodge.

THIS lodge is hung with black, strewed with tears. The master represents Solomon and is stiled *Thrice Puissant*. He comes to the temple to the seven expert masters to repair the loss of Hiram Abiff. In this lodge there is but one Warden, who is called Adoniram. It is he who had the inspection of the workmanship done on Mount Lebanon, before the death of Hiram Abiff. He was the first SECRET MASTER.

Form of the Lodge.

Solomon sits in the east, clothed in black, lined with ermine; holds a sceptre in his hand; before him is a triangular altar, on which is a crown of laurels and olive leaves. Adoniram sits in the west, is called inspector, and does not make use of any iron tool; because the work was suspended by the death of Hiram Abiff. Solomon is decorated with a broad blue ribband from his right shoulder to his left hip, at the bottom of which hangs a triangle; but no apron. Adoniram is decorated with a broad white ribband, with black borders, has a triangular collar, to which is pendant, an ivory key with the letter Z in the wards. All the brethren have a similar collar and key, with white aprons and black strings. The white signifies the candour and innocence of the master: and the black the mourning for their chief. The flap of the apron is blue, with an eye of gold painted on it. This lodge should be lighted with 81 lights in branches of nine to each; but may be done with three times three.

Form of opening the Lodge.

T. P. Brother Adoniram, are you a secret Master?

A. Thrice puissant, I have passed from the square to the compasses, I have seen the tomb of Hiram Abiff, and have, in company with my brethren, shed many tears over it.

T. P. What is the clock?

A. The dawn of the day has driven away darkness and the great light begins to shine in this lodge.

T. P. If the great light begins to shine in this lodge and we are all secret masters, it is time to begin our work. Give notice, Brother Adoniram, that I am about to open the lodge.

Adoniram gives this notice: the thrice puissant strikes seven times with his hands and makes the sign of silence, by putting the two first fingers of his right hand upon his lips. Then all the Brethren strike seven times and answer the sign, by putting the two first fingers of their left hands upon their lips. The thrice Puissant says: "this lodge is open."

Form of reception or passing.

The blue master, or candidate, must be examined by an expert master in his third degree, before he is introduced. He is then bound; a large square is hung over his face, with a great light in his hand. The master of the ceremonies knocks seven times at the door, when he enters and gives an account to Adoniram who reports the same to the thrice Puissant, and desires that he may be introduced to him, Adoniram. He is so introduced, examined, led to the pillar or cushion, and told to kneel on his right knee. The thrice Puissant; seeing him with a great square on his forehead, a light in his hand, and kneeling, thus addresses him:—

My dear Brother, you have seen little more than a thick veil which covers the sanctum sanctorum of God's Holy Temple. Your fidelity, fervour and constancy have gained you the favours which I am now about to grant: that is, to shew to you our treasure and to introduce you to the number destined to fill the loss of our dear brother Hiram Abiff, in hope, that God will enable you one day or other to arrive at the secret vault, there to contemplate the pillar of beauty. Do you find yourself capable to keep the secrets with which we are willing to intrust you; and are you willing to take an obligation?

Noodle, I consent.

The penalty of this obligation is, to have the penalties of all former obligations inflicted, guaranteed by seven repetitions of the word *amen*.

Adoniram raises Noodle and the thrice Puissant invests him with a ribbon, key, and apron; crowns him with a crown of laurel and olive leaves; after which he addresses him as follows;—

My dear brother, I receive you, a secret master and give you rank among the Levites, to fill the number of one whom we have lost. This laurel represents the victory you are to gain over your passions. The Olive is the symbol of peace, which ought always to reign among us. It is for you to deserve the favour, that God may enable you to arrive one day, in the secret place, to contemplate the pillar of beauty. I decorate you with an ivory key, hung to a black and white ribbon, as a symbol of your fidelity, innocence and discretion. The white apron and gloves are the marks of the candour of the secret master.

My dear brother, by the rank which you now have among the Levites, in quality of secret master, you have become the faithful guardian of the temple and are one of the seven to substitute the loss of Hiram Abiff, of whose melancholy history you have already been informed. The eye on the flap of your apron is to remind you that you are to keep a careful eye or watch on the workmen in general.

Our signs are, first, the one puts the two first fingers of the

right hand on his lips and the other answers by the same sign with the left hand.

The grip is first, the Master Mason's, then creep up to the elbow and balance seven times, crossing your right leg during the balance.

The pass-word is Zizon, a Hebrew word, signifying *balustrade*, which is a little row of turned pillars. The second word is, Job, Adonai, Ina. They are the three first names which God gave himself to Moses on the mountain: the initials of which you see traced on the triangle.

Go, my brother, pass before the brethren, and then listen to our doctrine.

Lecture or Catechism.

Q. Are you a secret master?

A. I am and I glory in it.

Q. How were you received a secret master?

A. I passed from the square to the compasses-

Q. Where were you received?

A. In Solomons Palace.

Q. Who made you a secret master?

A. Solomon with Adoniram the inspector of the works of the Temple.

Q. Did you perceive any thing at your entrance?

A. Evident marks of the divine presence.

Q. Did you distinguish any thing particular?

A. I perceived a triangle in a great circle, in the centre of which is enclosed a blazing star, which blinded me with holy respect and contemplation.

Q. What signifies the Hebrew character in the triangle?

A. Something beyond the common knowledge of human nature which I cannot pronounce.

Q. We are in a lodge, and, therefore, pronounce it?

A. I have seen the great dazzling light without knowing it.

Q. What was inclosed in the great brightness?

A. The great ineffable name of the grand architect of the universe. Moses was alone on the mountain when God appeared to him and pronounced it. It was forbidden by a law of Moses to be publicly mentioned, by which, the true pronunciation was lost; but I hope one day to arrive at the knowledge thereof.

Q. Did you perceive any thing more?

A. I perceived nine other words in Hebrew characters.

Q. Where were they placed?

A. In nine beams which came from the luminous triangle.

Q. What signify those names?

A. The names which God gave himself, speaking to Moses on the mountain, giving him hopes that his future issue should know the real name.

Q. Give them to me with their signification.

A. Eloah, Adonai, Jehovah, Jaohé, Job, Elohim, Echad, Ozee and Jesai. The nine words are composed of letters which compose seventy two names and are taken from the name of the divinity, according to the Angel's Alphabet and the Cabalistical Tree.

Q. What signifies the circle that surrounds the triangle?

A. It is a meteor which ought to guide us to divine providence.

Q. What signifies the letter G in the blazing star?

A. Glory, grandeur, gomel.

Q. What do you mean by these three words?

A. By *glory*, I mean God: by *grandeur*, I mean the man that may be great by perfection: and by *gomel*, I mean a Hebrew word which signifies thanks to God for his supreme power and goodness. It was the first word that Adam spake when he beheld Eve,

Q. What signify the five points of the blazing star?

A. It reminds us of the five orders of architecture which were used in the construction of the Temple; also of the five senses of nature, without which no man can be perfect.

Q. What more did you see?

A. The ark of alliance, the golden candlestick with seven branches, and the table with shew bread.

Q. Where were they placed?

A. In the middle of the sanctum sanctorum.

Q. To what do the ark and the blazing star allude?

A. As the ark was the emblem of peace, an alliance which God made with his people, it was put under the shadow of the wings of the Cherubims. In like manner is the circle, which incloses the triangle in the blazing star, under the emblems of the alliance of brother Masons.

Q. Of what form was the ark?

A. An oblong square.

Q. Of what was it made?

A. Of shittim wood, lined within and without with gold, with a golden crown and supported by two cherubims of Gold?

Q. What was the title and purpose of the ark?

A. The propitiatory, or place that served to appease God's anger.

Q. What did the ark contain?

A. The testimony which God gave to Moses on the two tables of the law.

Q. What did the two tables contain, and of what were they made?

A. They were made of white marble and contained the ten commandments in Hebrew, as dictated to Moses by the Almighty, and thus divided, the four first respecting our duty to God and the six last of our duty to man.

Q. Of what use was the table?

A. To put the twelve Loaves of bread of proportion on which ought to be always in the presence of God as he ordered Moses,

Q. Of what were the loaves made?

A. Of the finest flour.

Q. How were they placed?

A. Six on the right side and six on the left, forming two heaps.

Q. What was put over them?

A. A very pure and bright ewer?

Q. Why?

A. In order that they should be an ornament to the obligation made to God.

Q. What was the name of the sanctum sanctorum?

A. Debur, a Hebrew word.

Q. What does it mean?

A. Speech.

Q. Why was it so called?

A. Because there the divinity resided and from thence delivered his oracles.

Q. Who constructed the ark?

A. When Moses was ordered by God to construct the ark, he made choice of Bazaleel, the son of Uri, of the tribe of Judah and of Mariam sister to Moses. He likewise chose Aholiab the son of Ahishemek, of the tribe of Dan: two able workmen for that purpose. Upon these occasions, the people of Israel shewed so much ardour and zeal, that Moses by the advice of those who had the direction of the work, was obliged, by the sound of the trumpet, to make it known, that he had no further occasion for more assistance. Moses likewise had particular directions for the number of vessels for the tabernacle and for the use of the sacrifices,

Q. How comes the candlestick to be composed of seven branches?

A. Because the No. 7 represents the number of the planets

Q. What was on the top of each of them?

A. A lamp, and each pointed north and south.

Q. Of how many parts did they consist?

A. Seventy.

Q. What does that number of parts represent?

A. The twelve signs of the Zodiac through which the planets move.

Q. What does the fixed eye in the lodge represent?

A. One only light, that dispels the darkness from us.

Q. How did they get up into the galleries of the temple?

A. By a stair case, contrived as a screw in the inner wall of the temple, by which they ascended by three, five or seven steps, It was called Cockles, because it was made like a screw:

Q. How many doors are there in the sanctum sanctorum ?

A. Only one in the east, which was covered with purple, hyacinth, gold and azure.

Q. What do these colours represent ?

A. The four elements,

Q. How old are you ?

A. Three times twenty-seven, which are eighty-one.

Q. What is your pass-word ?

A. Zizon.

Form of closing the Lodge.

T. P. Brother Inspector, what is the clock ?

A. The close of the day.

T. P. What remains to be done ?

A. To practice virtue, shun vice and remain in silence.

The Thrice Puissant addresses himself to the brethren says :—
As nothing is to be done but to practice virtue and shun vice, we will be silent and let the will of the Lord be done. It is time to rest. Brother Inspector, give notice to the brethren, that I am about to close the lodge by the mysterious number.

The Inspector repeats this to the brethren. The Thrice Puissant claps seven times with his hands and then all the brethren imitate him. He makes the sign of silence, which they answer and the lodge is closed.

A DESCRIPTION OF THE DEGREE OF PERFECT MASTER.

Form of the Lodge.

THIS lodge is hung with green ornaments and with four white columns, erected at equal distances on each side. It is illuminated by sixteen lights, four at each angle of the cardinal points. In the east is a red canopy, with a table before it covered with black and strewed with tears.

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, who presides, represents the noble Adoniram, the son of Abda, of the tribe of Dan, who conducted the works of the Temple, before the arrival of Hiram Abiff at Jerusalem. Afterwards, he was sent to Mount Lebanon, to inspect the work that was there carrying on for the use of the Temple. He was recalled on the death of Hiram Abiff, and had the honour of being the first of the seven that were substituted in his stead. He is decorated with the orders of the degree of perfection, and those of Prince of Jerusalem. He sits in Solomon's chair, under a canopy, holding a setting maul. There is but one warden, who represents Stolkin. He is ornamented with a jewel of perfection and sits in the west, holding a mallet. He does the duty of inspector. The

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master of the ceremonies represents Zerbel or Beneia, Captain of King Solomon's Guards. He is decorated with a green ribbon round his neck, in the form of a collar, to which is hung a pair of compasses, the points of which form an angle of ninety degrees; which is the jewel of this degree. His apron is white lined with green, and he carries a naked sword in his hand. All the brethren are decorated in the same manner with Zerbel, with a similar collar, jewel and apron; the flaps of the apron down, and the jewel embroidered or painted thereon. In the middle of the apartment are painted, four circles on a square stone, with the letter I in the centre; the outer circle enclosing the other three.

Form of opening the lodge.

T. P. I. R. W. M. Brother Inspector Stolkin, is the lodge tiled and are we all Perfect Masters?

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master; it is, and we are all Perfect Masters.

T. P. I. R. W. M. If so, give notice that I am about to open the lodge of Perfect Masters?

S. Respectable brethren, the Thrice Puissant, Illustrious, Respectable and Worshipful Master gives you notice that he is about to open the lodge of Perfect Masters.

As a call to order, the Thrice Puissant, Illustrious, Respectable and Worshipful Master knocks four times; the Inspector does the same; and the same is done by one brother in the south and another in the north. Then, all the brethren make the sign of admiration, with their eyes lifted up to heaven, their arms extended and hands open. Then, looking down upon the earth, they cross their arms on their bellies and exclaim altogether: CONSUMMATUM EST.

T. P. I. R. W. M. Brother Stolkin, what is the clock?

S. It is four.

T. P. I. R. W. M. If so, it is time for the workmen to begin their labour. Give notice that the lodge of Perfect Masters is opened.

The inspector gives this notice and the work begins in a

Reception or Passing.

The Candidate or Secret Master being in the preparing room decorated as such, the Master of the Ceremonies moves from his seat in solemn silence, and, striking the Inspector four times on the right shoulder, thus addresses him:—Venerable Brother Inspector, Brother Noodle, a Secret Master, is now in the anti-chamber and solicits the favour of being admitted a Perfect Master.

The Inspector then reports him to the chair, on which the

Thrice Puissant, Illustrious, Respectable, and Worshipful Master asks:—Is he deserving of this honour, and do you answer for his zeal, fervour and constancy.

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master, I do.

T. P. I. R. W. M. Let him, then, be instructed in the usual manner?

The Inspector orders the master of the Ceremonies to go and introduce the candidate, who is to be first examined in the former degrees. He is also divested of his sword and every thing offensive. A green silk cord is thrown round his neck, both ends of which are held by the Master of the Ceremonies in his left hand, with a naked sword in his right. He is thus led to the door of the lodge, on which the M. C. strikes four times. The Inspector, inside, repeats the four knocks and informs the Lodge that somebody knocks as Perfect Master. The Thrice Puissant, Illustrious, Respectable and Worshipful Master orders the Inspector to enquire who knocks. The Inspector orders the Tyler to open the door cautiously and to enquire who it is. The Tyler obeys and is answered by Zerbel, that Brother Noodle, a Secret Master, is desirous of being admitted to the honours of a Perfect Master. The Tyler then shuts the door and reports the candidate's request to the Inspector, who communicates it to the Thrice Puissant, Illustrious, Respectable, and Worshipful Master, who orders the candidate to be introduced. The door is opened and he is led to the south side, near the tomb, having the sign of a Secret Master on him. The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, seeing him in that attitude, thus addresses him:—

T. P. I. R. W. M. What do you desire, my brother?

Noodle. The favour of being received a Perfect Master.

T. P. I. R. W. M. Brother Inspector, teach the Brother to travel.

The Inspector leads him by the green silk cord from the South passing by the west, four times round the lodge. At each angle, he gives the different signs, from the apprentice upward, and does the same every time he passes the Master. After which, he is carried to the tomb, which he is made to cross saltier (by a leap). He is then led up to the altar, with his right knee a little bent, having still the sign of a Secret Master on him. After a short pause, the Thrice Puissant, Illustrious, Respectable and Worshipful Master bids him advance, kneel and lay his hand on the Bible, to take the obligation. The penalty of which is *dishonour*, in addition to all former obligations and penalties.

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master takes one end of the cord that is round Noodle's neck and draws it off, saying, my dear Brother, I draw you from your vicious life, and by the virtue of the power which I have received

from the most powerful of kings, I raise you to the dignity of a Perfect Master, on condition, that you fulfil and faithfully observe every thing that is prescribed by our bye-laws. This Noodle promises to do.

The first sign of this degree is the sign of admiration. Extend your arms, open your hands, and look towards heaven. Then let your hands fall and cross them on your belly as low as you can, with your eyes looking mournfully towards the earth.

The second sign is, to bring the toes of your right foot reciprocally to each other, until the knees touch. Lay your hand on your heart, and then draw it across your breast, forming a square with your elbow.

The third sign is, to clench each others wrist, like the Masters: carry your left hands between each others shoulders and press four times hard with the fingers on the back, when you give the Master's Word, which is Mahabone or Macbenach. Then, interlace the four fingers of your right hand with the thumbs upright, pressing against each other and forming a square.

The pass-word is *Acassia*: the sacred word *Jave*.

History of this degree.

Solomon, having been informed, that the body of Hiram Abiff was found and already deposited on the outside of the temple, towards the North, near to a well, in which his Jewel had been found, was happy to have the poor consolation of finding the precious remains of so great a man. He gave orders and strict charge to his Grand Inspector, the noble Adoniram, that the funeral obsequies should be as pompous and magnificent as for the king himself. He likewise ordered, that all the brethren should attend it with white aprons and gloves, and strictly forbid that the bloody stains should be washed away, until he had wreaked his vengeance on the perpetrators of the horrid deed. The noble Adoniram, chief of the works of the temple, soon finished a plan for a beautiful monument, which was erected and finished in nine days. It was made of black and white marble. The heart of Hiram Abiff was enclosed in an urn and exposed for nine days on the three steps of the sanctum sanctorum, previous to the finishing of the temple, and then placed on the top of a beautiful obelisk, which was built on the side of the temple, at the west door a little to the north, in order to mark out the place where the murderers had first deposited him in a pit, before they removed him to the place where Stolkin found him under the sprig of Cassia. The heart of the excellent Hiram Abiff was then exposed to public view in the urn with a sword run through it. The brethren came to express their grief on the occasion, kneeling on the first step which led to the sanctum sanctorum. At the expiration of nine days, the heart was deposited on the obelisk and covered with a

triangular stone, on which was engraved in Hebrew, the characters I. M. B. The I is the initial letter of the ancient master's word, and M. B. are initials of the new word. A sprig of Cassia was engraved over the I.

After this, Solomon had all the triangular medals taken from the masters, and the master's word changed to that now given in the third degree. The body of the respectable Hiram Abiff was buried in the middle of the great chamber, separated from the temple, with all the honours due to so great a man. It was in this chamber, that Solomon used to hold his chapter and confer with Hiram, King of Tyre and Hiram Abiff, on the sacred mysteries. Three days after the ceremonies were over, Solomon, surrounded by all his court, went to the Temple, and all the workmen were placed in the same order as on the day of the funeral. The king offered up a prayer to the almighty, then examined the tomb, the canopy, the repeated triangle, and the letters which were engraved thereon. He also examined the pyramid, and finding every thing perfectly executed, he cried, in ecstasy—*CONSUMMATUM EST.** All the brethren answered with the sign of admiration and said amen, amen, amen.

Catechism.

Q. Are you a perfect master?

A. I have seen the circle and the square enclosing the two columns.

Q. Where were they placed?

A. On the place where was deposited the body of our Master, Hiram Abiff.

Q. What do the columns represent?

A. The columns of Jachin and Boaz, through which I must have passed to arrive at the degree of perfect master.

Q. What could Solomon mean by establishing this degree?

A. He did it in honour of Hiram Abiff, in order to imprint on the minds of the people an unaffected love and respect for his memory and to incite in them a desire to find out his murderers for, at this time, it was not known if the murderers had not the audaciousness to mix themselves with the brethren and to partake in the general expressions of consternation and grief, in order to conceal their guilt and prevent suspicion. Solomon, to ascertain this, ordered a general muster of all the workmen, and found, that they all answered to their names, excepting the ruffians who had run away. He therefore ordered the noble adoniram to build an elegant monument for him, at the west south west part of the Temple, that there the body should be privately interred, and no brother admitted to the knowledge of it, who was

Pray, Mr. Williams, who taught Latin to this fictitious king of Jews, before the language was known in Europe?

R. C.

not a *secret master*. The body was also privately embalmed and some time after removed to another apartment, separated from the temple where the King held the chapter. The heart of that great man, after being exposed nine days, on the third step of the sanctum sanctorum, and having received the homage of the brethren who knelt on the first step, was then shut up in the urn and fixed on the top of the obelisk, with a sword pierced through it, implying, that such an atrocious deed cried out aloud for public vengeance.

Q. What instructions have you received from the different degrees through which you have passed?

A. By them, I have learned to regulate my morals, to cleanse my heart from all stain, in order to qualify myself for the high desire of perfection, at which I hope some day to arrive.

Q. What does the square stone in the middle of the circle mean?

A. It teaches us, that the foundation of our building must be laid on a living rock, of which we are originally formed.

Q. For what are the circles?

A. They are an emblem of the divinity which hath neither beginning nor end.

Q. What do they altogether represent?

A. The creation of the universe, which was accomplished by the will of God and the power which he gave to the primitive qualities.

Q. What do you mean by primitive qualities?

A. I mean *heat, cold, and moisture*, from the combination of which the four elements sprung.

Q. How came they to be mentioned here?

A. In order to remind us, that God is every where, and, that without the divine influence, no solid building can be raised.

Q. What does the letter I, in the middle of the square stone, signify?

A. It is the initial letter of the Perfect Master's word.

Q. Will you pronounce it?

A. Jave.

Q. What does it mean?

A. It is the name, by which I know the grand architect of the universe.

Q. How have you been received Perfect Master?

A. By a point to my heart and a rope round my neck.

Q. Why a point to your heart?

A. In memory, that I have consented that my heart should be plucked out.

Q. Why had you a rope round your neck?

A. To teach me that by this humbling power, I must not pride myself in the progress which I make in Masonry and virtue.

Q. How many signs have you?

A. One by five.

Q. Why one by five?

A. To call to my memory the degrees through which I have passed.

Q. How many tokens have you?

A. One by five, which reminds me of my five points of entrance

Q. What are they?

A. The four rounds about the temple, and the fifth, the sign of admiration.

Q. What does the tomb represent, which you perceived when you entered the lodge?

A. The burial of our respectable Master Abiff in the valley.

Q. Why is it placed at the north part of the sanctuary?

A. To teach us, that a man must divest himself of all worldly care, to be qualified to enter the sanctum sanctorum.

Q. What is the meaning of the rope that comes from the coffin in the north goes by the obelisk in the south, and binds the two columns together which are fixed crossways.

A. It represents the rope which the brethren made to draw up the body and afterwards to let down the coffin. That rope was made of green and white.

Q. Does it signify any thing else?

A. It further signifies, that we have broken through the darkness of sin.

Q. What have you done in entering the lodge?

A. I came to the altar, working as an Entered Apprentice, Fellow Craft and Master, to cross the two columns.

Q. Why so?

A. To remind me, that it was by the means of having passed through those degrees, that I have obtained the honour of being made a Perfect Master.

Q. Is there no mystery couched under this explanation?

A. It teaches us that we cannot arrive at the sanctum sanctorum, by any other method, than by a purity of morals, a rectitude of intention and secresy, which are to be learnt in the first degree.

Q. Why did you enter the sanctum sanctorum by the side?

A. That I might learn by it to avoid the common way of mankind.

Q. What is your colour?

A. Green.

Q. For what reason?

A. To imprint on my mind, that being dead to sin, I expect to gain new life by the practice of virtue, and to make a progress by these means in the sublime science, which I hope some day to be acquainted with, by arriving at the highest degree.

Q. Who can communicate them to you?

A. God alone, whose knowledge is infinite.

Q. What do the two pyramids on your draft represent, one being in the south and the other in the north, and what signify the figures on them.

A. The two pyramids represent Egypt, where the sciences were much cultivated, and whence some had their origin. On the south pyramid is drawn the meteor which guided the master, in search of the body of Hiram Abiff: and on the north pyramid, the Perfect Master Mason's Jewel is represented.

Q. What does the Perfect Master Mason's Jewel signify?

A. It puts us in mind, that, as Perfect Masters, we should act according to the strict rules of propriety, caution and attention, in the whole tenour of our proceedings through life.

Q. What was the name of the Master of the apprentices.

A. His name was Boaz, and to him Solomon did the honour of calling the column on the left side of the Temple after him.

Q. Who was the master of the Fellow Craft?

A. His name was Jachin, a man much esteemed and respected by Solomon, who did him the honour of calling the right hand pillar after his name, and at which place he paid the Crafts their wages.

Q. What was the name of the Master of the Masters?

A. His name was Mahabone or Macbenach, a very virtuous man, held in the highest esteem by Solomon, and one of the first intendants of his building. He was also the intimate friend of Hiram Abiff, which induced Solomon to send him in search of the body of his deceased friend, when every former attempt to find it had proved ineffectual. Solomon ordered him to go and requested three things of him: first, that he should bring back that respectable man's jewel; second, that he should bring with him that ever to be lamented man dead or alive; and third, that he should discover the perpetrators of that horrid deed.

Q. Did Macbenach comply with these three orders.

A. With fifteen others, who were chosen to attend him on this search, he first went to the Temple, where, seeing the blood that had been spilt in many parts, he traced it to a well in the north part of the temple, whence he concluded, that Hiram Abiff had been killed and thrown into this well. Thus prompted, and further encouraged by a luminous meteor which stood over the well, he determined to have it drawn dry. This being done, he went down into it, found not the body but found the master's jewel. It appears, that Hiram Abiff, when attacked by the ruffians, must have plucked off this Jewel and thrown it into the well near the great staircase, rather than it should fall into the hands of such villains. Macbenach blessed heaven and jointly with his companions offered up a prayer of thanksgiving for their signal success. After this they went on, in order to comply with the other parts of their instructions. They had the meteor still for their guide, when they stopped at a small hill between Lydria and Joppa to rest awhile, and then it was, that

Brother Stolkin found the body of the respectable Hiram Abiff as is related in the third degree.

Form of closing the lodge.

T. P. J. R. W. M. What is the clock, Brother Stolkin.

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Adoniram, it is five o'clock.

T. P. J. R. W. M. Since it is five o'clock, and the work is ended, it is time to refresh ourselves, so give notice that I am going to close this lodge.

S. Take notice brethren, that this lodge is about to be closed. Adoniram Stolkin, a brother in the south and another in the north each knock four times. They all make the sign of admiration and consternation at the tomb, and Adoniram pronounces the lodge closed.

CONSUMMATUM EST!

(To be continued.)

TO MR. RICHARD CARLILE DORCHESTER GAOL.

7, George Street, Hammersmith,

Aug. 8, 1825.

SIR,

As an antidote to the Death bed lies of Fanatics, perhaps, you will publish the epitaph, I herewith send, for a disciple of Mirabeau and Godwin. With verbal alterations, it will do for any other, and make a little variety, if not improvement, in Church-yard Lyrics. As I wholly differed from him in politics, I barely do the justice impartiality requires of me. He was a gardener, and maintained his opinions with firmness, mildness, and moderation, in defiance of every obstacle that his circumstances, the slanders of his acquaintance, or the arrogance of his employers could raise. He was a most determined enemy to violence of every kind; and never rudely forced his opinions on any man; but would give up the most lucrative employment rather than abandon an iota of his principles. This, I now think, having dearly bought experience by similar conduct, more to the honour of his heart than his head. Chesterfield was a rascal, who has done a vast deal of mischief with foolish rogues, but he was more of a Philosopher than philosophers generally admit; and I often say to Mr. Christopher, "Time will shew who can do most good, Pedants or Politicians."

The subject of this letter was most scrupulously honest, which seems to be rather inconsistent in a Champion of community of goods: be it so, or not, it gives the lie to the assertion, that religion is necessary to morality; for he was perfectly moral in every respect, and far superior to his station in life, which his valuable and well selected collection of Books indicated. CAN YOU BE DOING HARM IN CONVERTING DRUNKEN CHRISTIAN BRUTES

AND UNWASHED ARTIZANS INTO PHILOSOPHERS AND, AS MANNERS MAKE THE MAN, INTO GENTLEMEN, AND THAT TOO, WITHOUT AT ALL INCAPACITATING THEM FOR THAT LABOUR TO WHICH THEIR FATE DOOMS THEM? The question is not work, or no work, as Cobbett, the politic—literary ruffian, who loves contention for contention's sake, but loves it better for pay, says, that Labourer is best educated, who knows best how to dig, but the question is, SHALL WORKMEN BE DRUNKEN BRUTES OR REASONABLE BEINGS.

For many months this "*horrible wretch*, who believed in neither God nor Devil," suffered severely, with the greatest fortitude, from a disease he knew to be incurable; but his mind never wavered, even when his wife told him his sufferings must soon end, as the medical men said there was no hope. She said to him, "White, if you fail, (alluding to his opinions) I shall never more put trust in any man, or any thing." So much as she had heard of the terrible deaths of Infidels, she might well fear for him, and for herself, his pupil. But her fears were vain; he set her an example she can never forget. He was a Philosopher to the last, settling his affairs and reading a Newspaper, until his eyes failed a few hours before his death, and even then was filled with the milk of human kindness and mildness that marked his life.

I remain, Sir, Your obedient Servant,

R. T. WEBB.

Here the body of William White, deprived of the principle of Vitality, peacefully.

Enters into new union with surrounding matter,

May fate thy elements combine,
To form again a mind like thine!
Strong and capacious it must be,
By reason bound, from prejudice free.
Its only aim the happiness of man,
On broadest base and truest plan;
Self but a speck within its scope,
To perfect all its rock-built Hope.
May fortune on its efforts smile,
With Lux'ry blest—not spent with Toil,
And fashion lead where sense would fail,
And all the good you wished prevail!

As a slight tribute of respect for his worth, and to rescue his memory from the unmerited censure which the Viper-tongued Hag, Intolerance, unsparingly pours on all who see not with her carnage-dimmed eyes, this Epitaph was written by R. T. Webb, and inscribed by his sorrowing widow and a few friends of congenial Sentiments.

A TRIBUTE OF RESPECT TO DEPARTED WORTH BY ANOTHER FRIEND.

On the 30th of July, 1825, Died at Hammersmith, in the 53rd year of his age, that *virtuous* Atheist and Republican, William White, after a protracted illness of 18 months, which he bore with philosophic fortitude, and to the last declared his ardent attachment to the principles which he had advocated through the greater part of his life, hoping for their general dissemination. He was a man of extraordinary mental capacity, an indefatigable enquirer after, and defender of truth, a most clear and powerful reasoner, a well conducted and generally triumphant disputant, whose urbanity was conspicuous, at all times "bold enough to be honest, and honest enough to be bold! A philanthropist in the most extensive sense; A sincere friend, and a man of the strictest integrity in all the duties of life. Such was the character of that noble of nature and son of philosophy: such is the sentiment of a friend and of all who knew him as to his worth: and such may every man become,

TO RICHARD CARLILE DORCHESTER GAOL.

ESTEEMED FRIEND,

London, 7th day, 8th month.

HAVING, ever since thou announced thy intentions of giving to the world a complete exposure of Freemasonry, stood upon the very stilts of expectation, for the appearance of what I have always understood to form one of its leading features; and as thou hast been entirely silent about this very material clause, I could no longer desist from an enquiry into its realities, as I begin to be apprehensive, that thou hast dropped thy investigations altogether. I conjure thee if it is in thy power, to answer the interrogation of a friend, as it may assist to set at rest a point, which, of all others, next to the gloomy reveries of religion, has laid its paralyzing influence on the portals of my heart and like a baleful satyr arrested every spontaneous glow of patriotic enthusiasm. Thou hast gone or rather waded through an immense paraepigma of mummeries upon the subject: thou hast laid open the breast of brother Noodle to the dagger; but he has escaped its point; in short, what thou hast said upon the subject reminds me of the predicament in which the *divine* Milton involved himself, when he had set his divine and infernal Angels in battle array, inasmuch as, he could not make them deal one mortal blow: and this is precisely thy case, with regard to brother Noodle; for, after thou hast placed him in attitudes which would have shaken the nerves of a Hercules, by a mere necromantic or masonic manœuvre, thou rescuest him without so much as a bleeding pore.

But the subject which I am about to broach, and that which I have understood from infancy to form a prominent feature in the inaugural part of Masonry, and that alone which has deterred me from becoming a mason, inflicts pain on the corporeal parts in sad reality.

Whenever a vagrant thought of Masonry has happened to stray across my mind, though ever anxious to be acquainted with its mysteries, the fear of what I am about to relate harrowed me up even unto shrivelling and stamped an injunction on the idea, which banished from my grasp that knowledge of secrets so delightful to all; for thou must know, that so early as seven years of age, these impressions were engraven upon my mind, and I make no doubt, but that thou art well aware, that whatever seriously arrests our attention, particularly that which puts us in bodily fear, can never be totally erased from our memories. Few of the sagest philosophers can entirely divest themselves of fear and look with indifference on surrounding dangers and the prejudices of early education. But not to be prolix, a quality which I perfectly eschew, I shall proceed to the subject of inquiry, and thou wilt eventually see what an all powerful instinct is self-preservation.

I was born and brought up at a country village, not above one hundred miles south of the Tweed, a place, by the bye, much infested by that wandering race of people yclept gipsies. Among this detached community, there was one man about thirty five years of age, suspected and I believe not without some reason, of having Asian blood in his veins, a real cosmopolite, or vagabond philosopher, who was looked upon by the country people as being well acquainted with necromancy, the occult sciences, conversant with the magi, and even with the secrets of freemasonry. He also phrenologically favoured these impressions, and his whole demeanour was consonant with the figure which thou mightest picture in thy mind's eye of a magician, a genii or a prophet. This platonic-sage, being on one of his peregrinations through our village (West Witton,) espied a man, who was a stranger in the village, upon the top of a house, and, by a mere sign or twist of the fist, made him descend immediately. A very religious old gentleman, being witness to this magic like performance, very properly judged, that, if the electric qualities of this Egyptian's *swarthy hand* could instantly make a man descend from the top of a house, full two stories high, his services would be inestimable in a land so dreadfully infested with witches and fairies, and therefore engaged him immediately upon the spot as his servant.

Abraham Baxendale, (for that was the name of our hero) upon entering his new situation, was consulted by every one respecting the weather, when the Bees would swarm, when the eggs would be hatched, why the cream could not be churned, who were the fathers of unborn children, when the young girls were to be married, or

the married released. No *why* could be put but he had a *wherefore*, and in short, was the oracle of the village. A man like this, who was able to disclose futurity, might well be supposed to be acquainted with the mysteries of Freemasonry. He was accordingly questioned upon the subject, and thereby lost his credit, as it was looked upon as the highest degree of apostacy, for a brother to discover the secrets of his craft; but as Abraham was very communicative, he set about the narration immediately, and I well recollect, towards the winding up of the story, he related, in his last clause, that "*every mason, who shall attain the third degree, shall be burnt in the posterior with a cross, as being symbolical of the cross, upon which our blessed saviour died, and if such brothers as have received the HOLY BRAND should, through age or infirmities, forget the grip, or any other inaugural part of masonic ceremony, this shall stand as a note of reference to the end of their lives.*" Abraham, being very energetic at the moment, "suited the action to the word," snatched up an Iron, fashioned after the figure of the holy cross, which had been used in branding sheep, and stuck it into the fire, not a person present (and I formed one of the circle) but clapped his hand upon his breech for immediate defence, and scampered off with gymnastic celerity, to prevent the being made a mason of the *third degree*. This part of masonry, which has left such terrific impressions upon my mind and has deterred me from entering the *holy order*, I beg thou wilt make apparent to my weaker understanding, so that I may consistently denounce or embrace an art, which I may say has occupied a great deal of my thoughts for upwards of twenty years.

Let me again invoke thee to answer my interrogations, as to whether the burning actually takes place or not, which I firmly hope will set at rest the much agitated mind of thine assured friend.

EPHRAIM SMOOTH.

Note by R. Carlile.—MY readers cannot fail to share my amusement in the reading of Ephraim's letter, which I hold up as another proof of the mischief of secret associations like that of Masonry. That and every other kind of superstition operates upon the mind of the multitude like a blast upon vegetables, scorching some altogether and reducing all to imbecility, or rather, preventing all from rising above imbecility. Two pamphlets have been lately published as Nos. of a work entitled "*The Cat out of the Bag;*" which is *professedly* an exposure of Masonry. If it has any relation to Masonry, it must be to some of those higher or Rosicrucian degrees, which I have not yet fully examined, though in possession of the necessary documents. In this work, the masons, at their initiation into some degrees, are exhi-

bited in a state a nudity, with the exception of a small apron, not of fig leaves, as the first Mason and Masoness, Adam and Eve, wore, but of leather: and the master of the ceremonies is represented as operating upon their bums with a red hot poker! I cannot say what fooleries have not been introduced as parts of masonic ceremonies; for, before the union of the wrangling masonic sects in 1813, when limits were placed, the invention of new degrees was the *chief d'œuvre* of masonry. Like the Christian Religion, it began to shew so many wrangling sects, as to promise its own overthrow. But my present impression is, from all the authorities which I have upon the subject, that Abraham Baxendale's story about the impression of the cross upon the bum, and the exhibitions in the pamphlets called the "Cat out of the Bag," are pieces of burlesque upon masonry. I shall developé all for which I have an authority, and nothing but for which I have the authority of real masons. Several new masons, with whom I had no previous correspondence, have assured me of correctness as far as I have gone and have the satisfaction to find it corroborated by respectable men, who are unknown to each other, and who, therefore, cannot conspire to deceive me or the public.

But Ephraim Smooth seems to retain the impression that Abraham Baxendale had superhuman powers and seems to think seriously of the superiority of Asiatic blood! Materialism teaches me, that no human being ever had such a power, or any power, over any other human being, or over any other animal, other than the power of knowledge, quackery and assurance over ignorance and fear. I should like to come in contact with some of these gifted beings, to put their influence to the test; not doubting but I could lay their powers, as the priests lay spirits; because there is nothing to overcome. The Bible is a book of ignorance and vice that encourages all this mischievous nonsense, and the greatest wickedness that is practised on the face of the earth is, *the wickedness of religion*. Hear it, Wilberforce, hear it Judge Bailey, hear it, all you who waste your means in Bibles and religious books, you are the vile scum of the earth, you are the vicious and wicked. All other wickedness is harmlessness itself when compared with yours. Other acts of immorality are generally the ebullitions of passion; but yours is a cold, calculating, studied, tutored wickedness, anxiously sought to be imposed upon all. You shall not succeed, you shall be overthrown. I will show you, with the aid of the few who are of my disposition, that honesty and virtue, well maintained, will ultimately and speedily

overthrow all the powers that wickedness can array against it. I am now opposed by the whole government of this country and its influence, by the whole of the aristocracy and its influence, and by the whole of the priesthood and its influence, with many ignorant beings into the scale; but I feel certain of speedy triumph over all and of the total abolition of that vice, *religion*, in this country. The affair is approaching a crisis, at which the multitude will come over to us and speak out. Distribute your Bibles and your religious books, make every soldier keep a Bible in his knapsack, and every sailor one in his chest, and you will but further my views. Your books are most respected where they are least known: mine are only respected where they are known. This is the point of difference between us this the ground work of my triumph.

I shall be glad to be assured that Ephraim Smooth is a Materialist. It is no easy attainment. Under present modes of education, it requires a deal of knowledge, to be acquired by independent and fearless thought, to become a materialist or atheist.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,

Dorchester Gaol, August 17, 1825.

THE newspapers, which are called ministerial and royal, are beginning to howl like frightened wolves, at the progress of the Mechanics' Institutions: and I claim this as a proof, that these papers constitute and support a wicked institution, that dreads the light, that totters at the prospect of exposure, of being well known to and understood by, the mass of the people. When I say *people*, I mean they who are employed, or who have been employed in useful labour. All beyond these form the scum and disease of human society and have no just claim to count as a part of the people.

The Mechanics institutions have one object and only one—that object is strictly good, unalloyed with a particle of evil;—it is intended and calculated to increase the knowledge of the mass of the people, to make every man a scientific schoolmaster in that circle which he can influence: and whatever obstructs this, whatever, in the present constitution and institutions of society, is affected by it, ought to give way and must be removed. A more pure and more useful institution, than those now formed and forming for Mechanics, never did never can, exist. It is the very

acme of utility, in its relation to human happiness. They are the schools proper for the attainment of the summit of human wisdom in its progressive state. They will not only make mechanics better workmen and more moral men: but a scientific knowledge in their different trades will give them that notion of self importance, which they ought to hold, and make them like that work which they have to do, make them follow it closely as a gratification, as well as an urgency to obtain the necessities of life.

Having been a mechanic and acquainted with some of the London Manufactories, I feel competent to make statements upon this subject. I have marked the fact, and I know that the experience of others will bear me out in the assertion, that, wherever, among a multitude of men employed in a manufactory, any one of them has shewn a taste for scientific research and has applied that research to the improvement of his trade, he has made his way, if his moral qualifications have been good, to a rule in that or a similar concern, either as a foreman and overseer or as a partner. Self interest, in any master manufacturer, will not allow him to let moral and scientific worth in a workman languish unnoticed or uncherished. The object of the Mechanics' Institutions is to create a multitude of such men. For my part, I would have such an institution in every ready built Church, Chapel or Gaol, if I had your power.

Then, renounce that abominable disgrace, that disgrace even to a king, your patronage of the association of Freemasons, and announce, that you will be *practically* the grand patron of the Mechanics' Institutions. Not you, not your tools, not they who would make a tool of your name, not all the vile characters who luxuriate in idleness on the produce of the labour of others can check the moral progress of these institutions, in going so far as the power of the useful part of the community can carry them; but you can assist, you have the power, you have the means; to extend them more rapidly; you have but a short period for further life, there is no appearance of a probable change in the form and manner of the government of this country in your life time; do this one really good deed and redeem, in some measure, while you yet live, the errors of the past.

I am, Sir, your prisoner,

RICHARD CARLILE.

NOTICE.

THE Treatise on Mercury by Belloste is now reprinted and all orders can be immediately supplied.

No. 1. Vol. 12, of the Republican is reprinted in a large edition, so that we shall be able to supply all demands. The successive numbers will be reprinted to the same effect.

Printed and Published By R. Carlile 84, Fleet Street.

The Republican.

No. 9, Vol. 12.] LONDON, Friday, Sept. 2, 1825. [PRICE 6d.

TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE
MASONS FOR THE COUNTY OF DORSET.

LETTER VI.

(Continued from Page 249.)

A DESCRIPTION OF THE DEGREE OF INTIMATE SE
CRETARY, OBTAINED BY CURIOSITY, OR ENGLISH
MASTER'S DEGREE.

Form of the Lodge.

This lodge is lighted with twenty seven lamps, in three branches nine in each, and placed as in the third degree, east, west and south, hung with black and strewed with tears.

At a reception, there are only two brethren in this lodge, who represent Solomon King of Israel and Hiram King of Tyre. They are dressed in blue robes, lined with ermine, with crowns on their heads and sceptres in their hands. A table stands between them, on which are placed two swords, a cross, and a roll of parchment. The brethren in this lodge are called Perfect Masters, wear white aprons, lined, bordered and trimmed with fiery red, a collar of the same to hang round their necks, with a plain triangle painted on the flap of the apron, and white gloves bordered with red.

The room in which this lodge is held represents the Hall of Audience for Masons. It is opened and closed by twenty seven knocks of a hammer, nine strokes at short intervals, and an interval between the eighth and ninth.

Form of opening.

Solomon strikes his twenty seven and Hiram does the same.

The brethren present bend their right knees, cross their hands and raise them so that their thumbs touch their foreheads. Then, altogether, they repeat the word *Jova* in a low voice. They then draw their swords and retire; Solomon having appointed them

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guards, with a captain and lieutenant, whose business it is to see that the others behave themselves with decency, to keep the lodge well tiled and to drive away Brethren who would come near it: thus there remain in the lodge only the two kings.

Form of reception.

The candidate being in the anti-chamber, the captain of the Guards orders one of the men to take away his hat, sword, gloves, apron and Jewel of Perfect Master. He is then placed at the lodge-door, which is purposely left on the jar, that he may peep in at the two kings. When he is well fixed, the Guards make a noise, which being heard by Hiram, he looks about, and seeing a man peeping, throws up his hands and cries in a rage: *O heavens! we are overheard!* Solomon says, that cannot be, as my guards are at the door. Hiram, without reply, runs to the door, seizes the listener by the hand, drags him into Solomon's presence and says, here, see, then! Solomon asks what shall be done with him. Hiram says we must put him to death and puts his hand on his sword. Solomon quits his place, runs to Hiram, lays his hand upon the sword and says: *stop my brother.* He then strikes hard on the table, on which the Captain and his guards enter and salute the kings, by drawing their right hands from their left shoulder to their right hip. Solomon says to them: take away this guilty man and let him be forth coming when wanted, your lives must answer for him. They depart with the prisoner.

Solomon and Hiram remain alone for some time, as if in contemplation and talking very low. Solomon strikes the table loudly, when the Captain and his Guards enter, leading the candidate, and remain with him in the west, till, by a sign given by Solomon, they bring him before the throne. The brethren then take their places, and Solomon thus addresses the candidate:—

By my entreaties and solicitations, I have so far prevailed on my ally, the King of Tyre, whom you, by your curiosity, had so offended, as to oblige him to pronounce a sentence of death upon you; I have so far prevailed on him, as not only to procure his pardon for your offence; but have even obtained his consent to receive you as an Intimate Secretary to the articles of new alliance. Do you think, that you can inviolably keep secret, what we are about to communicate to you, and will you bind yourself to it by an inviolable obligation?

Answer. I do and will.

The penalty of this obligation is to have the body opened, entrails plucked out, heart torn to pieces, and the whole thrown to the wild beasts of the forests, guaranteed by three amens.

Solomon then shews the draft of the lodge to the candidate and thus explains it to him.--The window represented in the clouds is an emblem of the dome of the temple. In the glass of

it is the letter I, which is the initial of the name of the grand architect of the universe *Jova*. The building at a distance represents Solomon's Palace, with the door and great gate to go in by the mausoleum. The tears marked out represent the Mason's audience chamber, hung with black, where Solomon used to shut himself up, when he could spare a minute from business, to lament the unhappy fate of Hiram Abiff. I was in this chamber, that Hiram King of Tyre found him in a deep meditation, when he came to visit him. The letter A signifies *alliance*; the first P to the right of the mausoleum *promise*; the other to the left *perfection*.

Solomon orders the candidate to advance and says to him, I receive you as Intimate Secretary, on the condition, that you will as faithfully fulfil your duty, and be as much attached to this order, as the person was, whom you have the honour to succeed in office. The colour of the ribbon with which I now decorate you must ever bring to your memory the wounds which that great man received from the traitors, who so inhumanly murdered him; and likewise, of the blood which he rather chose to spill than to reveal the secrets with which I am about to entrust you. We expect, my brother, that your fidelity will be proof against all temptations and dangers; and that the sword which I give you will serve to protect you against any villain, who shall dare to attempt to surprise you into a confession of our mysteries.

The first sign is to draw your right hand from your left shoulder to your right hip, as the penalty of your obligation.

The second sign is to raise both your hands, cross them and let them fall by your sword, at the same time lifting up your eyes to heaven.

The grip is to take each others right hand, in the usual manner of saluting. The one turns the others hand and says *Berith*, which signifies *alliance*. The other turns and says *Neder* which is *promise*. The first turns again and says *Shilomoth*.

The pass word is *Joabert*, which is the name of the favourite of Solomon, that peeped in at the door, and the answer is *Zerbel*, the name of the Captain of the Guards. The sacred word is *Jova*.

History of this degree.

Solomon, in consequence of the treaty established between him and the ambassadors of Hiram King of Tyre, solemnly covenanted to furnish Hiram with a certain number of measures of oil, honey and wheat, and a grant of province consisting of thirty governments, in exchange for timber, hewn, formed and drawn from the Forest of Lebanon, by King Hiram's people, and hewn stones to be formed in the Quarries of Tyre, and fitted for immediate use. This treaty was to have been fulfilled as soon as the temple should be finished. But Solomon allowed a year to elapse,

without paying any regard to its fulfilment; during which, Hiram visited the province and had the mortification to find it a barren sandy soil, inhabited by an uncultivated people, so that its possession was rather likely to be a burthen than a benefit. Not hearing from Solomon, he determined to go in person to Jerusalem, to expostulate with him for having neglected to comply with the terms of the treaty. On his arrival, he entered the palace, went through the guard room where Solomon's court was assembled, and rushed directly into the King's apartment, who happened to be alone, bemoaning the loss of Hiram Abiff. Hiram walked so hastily, and seemingly in so passionate a manner, as to raise the suspicion of Joabert, one of Solomon's favourites. Struck with a notion that Hiram had some evil design on Solomon, Joabert followed to the door to listen, and was discovered there by Hiram, who exclaimed :—"*O heavens! we are discovered!*" and, running to the door, seized Joabert by the hand and dragged him into Solomon's presence, saying *here he is!* Solomon, who could not doubt the trespass, said, what shall we do with this criminal. Hiram replied, we must kill him and drew his sword for that purpose: on which, Solomon, rushing from his throne, cried, *stop my brother and suspend your wrath awhile.* He gave a hard knock on the table, on which the Guards came in. Solomon said to them, *seize that guilty man and be answerable for his appearance when requested.* The Guards retired with their prisoner and Solomon thus addressed Hiram. This man, Sir, is the only person among my favourites and the Lords of my court, who has zeal and an affectionate attachment to my person. I know him sufficiently to be convinced, that his indiscretion is less to be attributed to an imprudent curiosity, than to his apprehensions for my safety. Your looks, change of countenance, and hasty manner of passing through the guard room, were the causes that excited his curiosity and alarm for my person. I, therefore, entreat of you to recall the sentence of death which you have pronounced against him, and I will be answerable for his zeal and discretion. Hiram, seeing how agreeable it would be to Solomon, that his favourite should be pardoned, readily consented, and the two kings renewed their treaty, which was to be perpetual, with different claims, and promises on both sides of lasting friendship, to which Joabert was Intimate Secretary. This, my dear brother, is what is represented to you in your reception as Intimate Secretary.

Catechism.

- Q. Are you an Intimate Secretary.
 A. I am (with the eyes lifted to heaven.)
 Q. How were you received.
 A. By my curiosity.
 Q. Did you run any risk by it.
 A. Yes, a risk of losing my life.

Q. What was done to you after you were elected.

A. I was committed to the care of the guard and expected to have sentence of death passed upon me.

Q. Were they Intimate Secretaries of Perfect Masters.

A. I was then ignorant of it; but have since found that my resolution, firmness and perseverance procured me the favour of being the first initiated into this degree.

Q. What are the pass-words.

A. Joabert and Zerbel.

Q. What do they signify.

A. Joabert is the name of him that listened at the door; and Zerbel is the name of the Captain of the King's Guards.

Q. What is your grand word.

A. Jova.

Q. What were you before you were an Intimate Secretary.

A. favourite of King Solomon's.

Q. From what country did you come.

A. From Capula.

Q. What is your name.

A. Capulist.

Q. How many governments did Solomon give to Hiram King of Tyre, in return for the work done by his people for the Temple.

A. Thirty.

Q. Where was it that you were received.

A. In Solomon's hall, hung with black and illuminated with twenty seven lamps.

Q. What signifies the letter I which you saw in the window.

A. Jova.

Q. What does that word signify.

A. It is the third pronounciation of the grand architect of the universe, which in this degree signifies *to return thanks to God, the work is complete.*

Q. What signify the A, and two P's in the triangle.

A. The A means *alliance* the first P, *promise* the second *perfection.*

Q. Why is the lodge lighted with twenty seven lights.

A. To represent the twenty seven hundred candlesticks, which Solomon ordered to be made for the illumination of the Temple.

Q. What does the door in the draft of the lodge represent.

A. The door of Solomon's Palace.

Q. What means the triangle that hangs to your ribbon.

A. The three theological virtues—faith, hope and charity.

Form of closing the lodge.

Solomon strikes twenty seven, by three times nine; which are repeated by Hiram. The brethren bend their right knees, cross their hands, raise them so as to bring their thumbs to their temples, and, in a low voice, pronounce the grand word *Jova.*

A DESCRIPTION OF THE DEGREE OF INTEND- ANT OF THE BUILDINGS OR MASTER IN ISRAEL.

Form of the Lodge.

THIS lodge is hung with red and illuminated with twenty-seven lights, distributed by three times nine, besides five great lights, which are placed at the foot of the altar, opposite to the Thrice Puissant Master, who represents Solomon, King of Israel. The first warden represents Tito Prince Harodim: the second Adoniram the son of Abda. Solomon stands in the east and the wardens in the west, forming a triangle. Adoniram acts as Grand Master of the Ceremonies. All the brethren wear a red triangle collar round their necks, to which a triangle is suspended, on one side of which are engraved the initials of the following words—Benhoram, Echad, Jachinai—signifying Free Masons have one God. Oh! the eternal! On the reverse, the initials of Judaha, Ky, Jaca—signifying—God, the Lord. In the middle of the triangle, on the one side, is engraved G, and on the other side, the letter A, signifying grand architect. The apron is white, lined with red, and bordered with green. It has a star in the middle darting nine rays. Above that is drawn or embroidered, a pair of scales. On the flap is a triangle: with the letters B, A, I, in the angles.

Form of opening the Lodge.

The Thrice Puissant Grand Master holds a sceptre in his hand and says—Illustrious brethren, are we tiled.

A. Thrice Puissant Master, we are safe and secure here.

Q. What is the clock.

A. It is break of day.

The T. P. M. then strikes the altar five times, which is repeated by Tito and Adoniram with their mallets.

T. P. M. As it is break of day, it is time to begin our work. My brothers, this lodge is opened.

All the brethren clap their hands five times and make the sign of admiration, by carrying their right hand to their foreheads, the fingers a little extended, to prevent the light; then extend their arms and hands looking to heaven. After this they let their hands fall on their bellies, forming a triangle, with the two thumbs and fore fingers.

Form of Reception.

The candidate must be barefoot. The Thrice Puissant Master says—Brother Tito, how shall we repair the loss which we have sustained by the melancholy and traitorous murder of our never to be forgotten Master Hiram Abiff. You know, that it was he

alone who was to be entrusted with the decorations of the secret chamber, where every thing the dearest and the most respectable initials were to be concealed. There, the ark was to be deposited, and, by the presence and protection of the almighty, was insured. Scarcely had this great master set about this work, when he was snatched from us by the most horrid and infamous plot. Most illustrious Wardens, advise me what to do.

Tito. Thrice Puissant Master, I am fully aware of the loss we have sustained, as well as of the difficulty we have to repair it. In my opinion, the only remedy we have is, to appoint a chief for each of the five orders of architecture, and that we unite to give him every assistance in our power towards the completion of this third secret master.

T. P. M. Most illustrious prince and brother Tito, your advice is too good to be neglected, and to shew you how much I am swayed by it, I now appoint you, Brother Adoniram and Abda his Father, to inspect the work. Go to the middle chamber and see if there be any of the chiefs of the five orders of architecture there.

The Grand Master of the ceremonies withdraws to the other room and enquires if there be any chiefs there. The candidate answers—*I am here*. The G. M. C. puts to him the following question.

Q. Are you possessed of zeal to apply with scrupulous attention to the works which the Thrice Puissant Master will commit to your care.

A. I look upon it as the greatest happiness and advantage I am blessed with, to have an opportunity of conversing with him on the great and glorious work, when he purposed to erect a Temple to the almighty worthy of his glory.

Adoniram receives from the candidate the sign, token and word of the three first degrees, after which he leads him to the door of the lodge and knocks three, five and seven times, at intervals. The door is opened by a brother, to whom Adoniram says: The brother, whom I introduce, is one who works in the middle chamber. He is allowed to pass and is taken by the hand by Adoniram, with the master's grip, to the middle of the lodge, where he is instructed to kneel on a square flag stone, opposite to a table, behind which Tito sits, who puts a sprig of Cassia, or any other green sprig, into his hand, and then, in that position, he takes the obligation: the penalty of which is, to observe all rules laid down by the grand council of the Princes of Jerusalem, under the penalties of all former obligations, with the addition, *that his body may be severed in two and bowels torn out and given as a prey to the fowls of the air in justice and equity*. Amen. Amen. Amen.

The obligation over, a brother comes behind covers him with

a red veil, lifts him up, sets him on a stool in the middle of the lodge, and thus addresses him :—

My dear brother, Solomon, King of Israel, being willing and desirous to carry on to the highest degree of perfection, if possible, the works commenced by Hiram Abiff, he has thought proper, to effect this business, to employ the five chiefs of the five orders in architecture, assisted by the three Princes of Harodim, Tito, Abda, and his son Adoniram. He was well convinced of their zeal and abilities and therefore hoped to see the work completed in a masterly manner. We flatter ourselves, my dear brother, that you will contribute with all your might to this grand end. As you represent a dead man, it must be to you an emblem, that, in order to succeed in this great work, you must execute it with the same spirit as our respectable master Hiram Abiff would have done. You must also be possessed of the same spirit and resolution as he was, which was to prefer death to the divulging of the mysteries of the order. We hope you will follow his example. I will now raise you, not as you were raised before, but as Hiram Abiff was raised by Stolkin.

Adoniram takes the candidate's right elbow in his left hand, with the right gives him the master's grip, and, by three pulls, lifts him and throws the veil from his face. All the Puissant Grand Masters give him the sign, token and word.

The first sign is that of amazement and surprise, which is done by lifting your hands as high as your cheeks, the fingers perpendicular and both thumbs touching the ears, so as to form two squares. In walking, you stop as if astonished, and when standing, throw your body back.

The second sign is to clap your right hand to your forehead, with your fingers and nails turned on the eyes and say *Benhoram*. Your brother answers by interlacing the fingers of both hands and by putting the back part of them to the left side of the belly, and, looking up to heaven, says—*Echad*.

The third sign is that of grief, figurative of the Fellow Craft's sign. Carry your right hand to your heart, and at the same time, your left hand low down on the left side, as if to struggle. Then, move your elbow three times in a circular manner, from side to side, and say—*Ky* ; to which the other responds *Jaca*.

The token is to touch each other's heart, pass and take each other with the right hand by the middle of the arm, and, with the left hand, by the elbow : pass it three times. The one utters the grand word *Jachinai* and the other answers *Judah*.

Catechism.

Q. Are you an intendant of the Building.

A. I have taken five steps of exactitude and have penetrated into the inner part of the Temple. I have seen the effects of the great and resplendent light, in the middle of which I have seen,

in Hebrew characters, the three mysterious letters I. I. I, without knowing what they mean.

Q. How were you received Intendant of the Building.

A. By acknowledging my ignorance.

Q. Why were you raised to that degree.

A. In order to dispel the darkness in which I am encircled and to get such light as would regulate my heart and enlighten my understanding.

Q. In what place where you introduced.

A. In a place full of wonder and charms, where virtue and sovereign wisdom reside.

Q. What is the duty of an intendant of the Building.

A. To keep the brethren steady in the practice of virtue by setting them a good example, to correct their works.

Q. Why is it required, in this degree, before you are admitted, to shew that you are well instructed in the three first degrees of Masonry.

A. To shew that it is only gradually that we can arrive at perfection.

Q. What do you learn from the three first degrees.

A. The first teaches moral virtue ; the second political virtue ; and the third heroic virtue.

Q. Why were you obliged to take your steps backwards as well as forwards in your different degrees.

A. To shew, that the progress towards virtue was slow and gradual ; that we must by humility curb that pride which is natural to us, before we can presume to hope for perfection : And, also, that we must judge so far impartially of our actions and so far effectually govern our passions, as not to leave any thing exceptionable in our conduct.

Q. Can you explain the mysteries of our lodge.

A. I will endeavour to do it in the best manner I can.

Q. What do the three mysteries in your jewel signify.

A. *Jachinai* signifies divine beauty—*Judah* divine wisdom. The three letters I, in the middle of the triangle of the blazing star, are the initials of the sacred and nameless word.

Q. What does the circle in the inside of the third triangle imply.

A. The immensity of God's power, which hath neither beginning nor end.

Q. What do the three letters in the circle mean.

A. Oh ! the eternal alone possesseth the attributes of divinity.

Q. What are the chief attributes of the divinity.

A. Beauty 6. Omniscience 11. Justice 7. Wisdom 7. Eternity 8. Compassion 10. Boundless 10. Perfection 8. Creation and Mercy 14. These make in all the number 81.*

* I had a thought of writing a note on this answer ; but the absurdity of the thing can only be fairly met with silent contempt. R. C.

Q. Explain to me the square of 9, which you see in the triple triangle.

A. Nine, thrice multiplied by three, makes 81.

Q. Why do you place Solomon King of Israel, in the temple.

A. In memory of his being the first who constructed a temple to his Lord.*

Q. Why do you place a brazen sea in the temple.

A. To let us know, that the temple of God is holy, and that we must not enter it before we are purified from all uncleanness.

Q. What does the left side of the temple signify.

A. Masonry, under the laws of types and ceremonies.

Q. What does the right side of the temple signify.

A. Freemasonry, under the laws of grace and truth.

Q. What is the meaning of the tomb, which is under the threshold of the door of the sanctuary in your degrees of Perfect Master and Provost and Judge.

A. It shews that we must be purified by death, before we can enter into the mansions of bliss.

Q. What does the candlestick with seven branches signify.

A. The presence of the holy spirit in the heart of those who faithfully observe the law.

Q. Why are you barefooted at the time of reception.

A. Because moyses was so when on the Mount.

Q. What did you hear before you entered the lodge.

A. Five great strokes.

Q. What do they denote.

A. The five points of felicity.

Q. What happened in consequence and what was done with you.

A. A warden immediately appeared, who supported and carried me round the temple five times.

Q. What was his intention in so doing.

A. Surprise, wonder and grief took possession of my mind all the time.

Q. Why were you thus affected.

A. I was thus affected at the sight of what was enclosed in the blazing star.

Q. Pray, what could that be.

A. Something that was mysterious and appertaining to the grand architect of the universe, which I hope to be acquainted with in time.

Q. Why had that star five points or rays.

A. It was to shew, first, that in the construction of the temple, the five orders of architecture were made use of: second, to

* Who constructed the temple of Elora in Hindostan before the name of Solomon King of Israel was fabled? Answer me that masons. Your Solomon's Fabled Temple, as to skill and labour, is a wigwam compared to this reality.
R. C.

represent the five points of felicity : third, the five senses, without which man is imperfect : fourth, the five lights of masonry : and fifth, the five zones inhabited by masonry.

Q. What are the five points of felicity.

A. To walk, to intercede for, to pray, to love, and to assist your brethren, so as to be united with them in heart and mind.

Q. Why were you seized with wonder.

A. It was on seeing the beauty and ornaments of the temple, whereof I saw but a part.

Q. Why did you not see the whole.

A. A thick veil concealed a part from my view ; but I hope that the strong desire which I have to improve in my zeal for the royal art will disperse the cloud in time, which now obstructs my sight from them.

Q. Why were you seized with grief.

A. Because all the wonders I saw brought to my remembrance the melancholy end of our respectable Master Hiram Abiff.

Q. How were you made to walk.

A. By the five points of exactness.

Q. And what do you mean by this.

A. I mean the five solemn steps which I took in advancing to the foot of the throne of the powerful king of Israel, where I took my obligation in his presence.

Q. Why, at your reception, where you obliged to represent a dead man.

A. It denotes to us, that good masons should be silent to the world and repair from its vices.

Q. What do the seals imply, which are put into your hands.

A. An emblem of Justice to my brethren. By the said scales, I ought also to weigh my own actions and to regulate my own conduct, in order to justify the good opinion conceived of me by appointing me a Master in Israel and an Intendant of the building.

Q. Have you seen your illustrious and Perfect Master to-day.

A. I have seen him.

Q. Where was he placed and how clad.

A. He was placed in the east under a canopy bespangled with brilliant stars and clad with azure and gold.

Q. Have you any remains of darkness about you.

A. The morning star lights me and the mysterious star guides me.

Q. Where were you thus conducted.

A. I cannot tell you.

Q. How old are you.

A. Twenty seven.

Q. What number have you marked.

A. Five, seven and fifteen.

Q. Where did you remark them and what do they mean.

A. I remarked them in the arrangement of the lights and have already explained the two first numbers. The last represents the fifteen masters, headed by Mohabone, who found the body of Hiram Abiff.

Q. Why do you wear a green ribbon and the same colour on your apron.

A. To teach me that virtue and zeal in Masonry are the only roads to lead me to true and sublime knowledge.

Q. What does your jewel represent.

A. The triple essence of the divinity.

Form of closing in this degree.

T. P. M. What is the clock, Illustrious Warden.

A. Thrice Puissant, the day is at an end.

T. P. M. Remember, Illustrious brethren, and think often of the five points of felicity. It is time to rest.

The T. P. M. and Wardens strike five times each. All the brethren clap five, seven and fifteen times, and the lodge is closed.

A BRIEF DESCRIPTION OF THE DEGREE OF PAST MASTER.

Catechism.

W. M. How were you prepared as a Past Master of arts and sciences?

P. M. In the character of a Master Mason and properly hoodwinked.

W. M. Why were you hoodwinked?

P. M. To point out to me, that the secrets of this degree, perceptible by vision, were to be hidden from my sight, until the light of my understanding had qualified me to receive them.

W. M. What procured you admission?

P. M. Four distinct knocks and the pass-word of a Master Mason.

W. M. In what manner did you enter the lodge of a Past Master?

P. M. Upon four points of geometry, formed by the square and compasses united; and the letter G in the centre.

W. M. Why were you initiated in this manner?

P. M. Because the compasses are the principal instrument belonging to the master mason; and the two points elevated above the points of the square denoted, that I had arrived at the summit of operative Masonry. The letter G in the centre was the proper passport, that being the initial of the pass-word of this degree, signifying a mason that is master of his profession.

W. M. In what manner were you then dealt with?

P. M. I was conducted in the usual form and by the proper steps of advancing, to receive the obligation.

W. M. In what manner were you placed to receive the obligation?

P. M. Upon both my knees, my hands upon the Holy Bible, and my mouth holding a pair of compasses over my hands.

W. M. What was the reason of this peculiar position of the compasses?

P. M. As my hands had been instrumental in duly executing the noblest parts of operative masonry, my mouth was thus employed, to denote that I was then about to be passed a Past Master of Arts and sciences. And as my head was then confined with the compasses by my hands on the Holy Bible, it strongly figured to my mind, that the compass of God's word was to be the standard of every operation in my future life, that I might thereby arrive at the summit of masonry, by passing through the speculative degree of this mortal life, to that glorious and celestial lodge, where the Grand Pass-Word of the Almighty Architect will procure us admission, and with whom, peace, order, and harmony will eternally reign.

W. M. Be pleased to arise and in proper position deliver the obligation.

(The additional penalty of this obligation is to have the hands struck off at the wrist.)

W. M. How did you confirm it?

P. M. With my lips four times on the Holy Bible.

W. M. In what manner were you raised?

P. M. By the grip of a past master.

W. M. Be pleased to advance and give it to me with the first sign.

(The grip is to lay hold of the left hand of one brother by the right of the other, at the wrist, grasping it tight.

The sign, place the thumb *perpendicular* on the lips, between the nose and chin. Indicative silence.

W. M. To what do they allude?

P. M. The grip alludes to the part of the obligation, of having my hands struck off from my wrists; and the sign alludes to that other part of the obligation, of having my arms struck off from my body and both hung at my breast, suspended at the neck, as an index of infamy till time and putridity consume the same.

W. M. Be pleased to deliver the second sign and its signification? (By extending the arm at length, and, with the thumb and finger, as if holding the plumb-line.)

P. M. It alludes to the manner of distinguishing a brother of this degree at such a distance, that it prevents us from making use of any other method.

W. M. Be pleased to communicate the *chief word* and its signification.

P. M. Giblum or Chibbelum. It means a workman, who is master of his profession; but more especially alluding to the excellency of the sculpture, in the stone work of Solomon's temple.

W. M. To what does the pass-grip allude?

P. M. That memorable characteristic which distinguished the ancient Sidonia workmen at the building of Solomon's Temple.

W. M. To what does the pass word allude?

P. M. To the first and most distinguished workmen in the Porphyre stone work, during the erection of that edifice.

W. M. What is the distinguishing *mark* or *signature* used by the brothers of this degree?

P. M. The initial of its first noble chief officer, at that time in Jerusalem, to be placed in conjunction with the initial of that famous class of workmen, who distinguish themselves in that branch of operative masonry set apart for finishing the Porphyre materials.

W. M. Where were you placed after your obligation?

P. M. After circumscribing the Lodge by the Right Worshipful Master's command, from east to west, I was placed in a circle, in the centre, as a Past Master, to prove to all the brothers then present, that I was eligible to act in future, in conjunction with them, to superintend the workmen up to this order inclusive.

W. M. Why is our Lodge in this degree dedicated to the noble prince Adoniram?

P. M. Because he was next in rank to Hiram Abiff, and also grand superintendant over the levy of Jerusalem, and the first Right Worshipful Master who presided over the Master Masons at that memorable period of time.

A BRIEF DESCRIPTION OF THE DEGREE OF EXCELLENT MASONS.

Catechism.

W. M. How were you prepared as an Excellent Mason?

E. M. In the character of a Past Master of arts and Sciences and properly hoodwinked.

W. M. Why were you hoodwinked in this degree?

E. M. It alludes to the darkness of the Jewish nation, prior to the delivery of the two tables of stone by the almighty to Moses; which was to bring them to the light of the those religions and moral laws, that were ever after to be the standard of their future lives and actions.

W. M. What procured you admission?

E. M. Five distinct knocks and the pass-word of a Master of Arts and Sciences.

W. M. In what manner did you enter ?

E. M. Upon the Trinity in Unity, figured out by five triangular points in geometry.

W. M. Why were you introduced in that manner ?

E. M. To denote, that I was about to enter on the foundation of geometric masonry, the superstructure of which was the laws of that celestial trinity, which this instrument, on which I entered emblematically, represented.

W. M. In what manner were you then dealt with ?

E. M. I was conducted round the lodge in due form.

W. M. What were you then ordered to do ?

E. M. To advance by the same number of steps as I had then made in masonry, accompanied with their respective positions.

W. M. In what manner were you placed to receive your new obligation ?

E. M. Upon both knees bare and bended, my right hand on the holy bible and the left extending the passport of my admission.

W. M. Why called *passport of admission* ?

E. M. Because, if I had not previously proved myself qualified to perform those excellent branches of operative masonry, as a complete architect, in all its beautiful designs of sculpture, painting, tapestry and ornaments, I should not have been found eligible for the sublime secrets contained in this degree: therefore, my left hand, extending this honourable emblem of admission, was to denote to the brethren present, that I was a fit candidate for this degree, and extending it in full view of all the brothers, was the last signal for any of them to examine me, if they had any doubts of my pretensions or qualifications to become a member of this order.

W. M. How did you confirm your obligation ?

E. M. With my lips five times upon the holy bible.

W. M. How were you raised ?

E. M. By the grip of an excellent mason.

W. M. Be pleased to advance in due form and give it ?

W. M. To what does it allude ?

E. M. To the penalty of the obligation.

W. M. Be pleased to give me the grand emblematic sign and tell me to to what it alludes ?

E. M. It alludes to that memorable event of Moses receiving the ten commandments upon the thrice famous Sinai, in the wilderness of Arabia.

W. M. To what does this word allude ?

E. M. To that grand period of time, when the almighty condescended to converse with Moses at the foot of Mount Horeb

and gave him his commission to go to Pharaoh and demand the liberation of the Jews from their Egyptian bondage.

W. M. Being obligated and initiated, where were you placed?

E. M. Behind the veil of the temple, where I was ordered to restore myself to light, which enabled me to find by a most singular phenomenon, that I stood upon holy ground.

W. M. With what were you invested?

E. M. With the distinguishing external of an excellent mason to certify that I stood exalted by my merit above the degree of a Past Master of arts and sciences.

W. M. With what is the Jewel of this degree ornamented?

E. M. A star with as many points as will take in the initials of the conjunct words of this order in masonry.

W. M. What is the *mark* or *signature* of this degree?

E. M. The three peculiar initials of the redeemer of mankind?

W. M. What is the Masonic allusion of these three?

E. M. The first alludes to the strongest pillar of Solomon's temple: the second alludes to the grand architect of that temple: and the third to those Masons that performed the operative part.

W. M. Where did the ancient brethren of this order assemble, during the period employed in building that famous religious edifice?

E. M. On one of the famous adjacent mounts, since called mount Sion; but during the dedication of the temple, they assembled for divine worship in the third round of courts.

W. M. What was the original number in this *excellent degree*?

E. Eighty one masons, formed into nine lodges, with nine in each lodge.

W. M. Why is this degree dedicated to Moses?

E. M. Because he presides over that lodge where those two *excellent masons*, Aholiab and Bezaleel, performed their pious work in the wilderness, agreeable to the injunction of the almighty, when they were ordered to prepare the furniture and other sacred utensils for the holy tabernacle, which was first set up in the wilderness during the forty years pilgrimage, prior to their entrance into the promised land.

A BRIEF DESCRIPTION OF THE DEGREE OF SUPER-EXCELLENT MASONS.

Catechism.

W. M. How were you prepared, as a super-excellent Mason?

S. M. I was habited as the High Priest, hoodwinked; and both feet slip-shod.

W. M. Why habited as the High Priest?

S. M. Because this part of masonry constituted the most solemn part of the employ at Jerusalem, when King Solomon's Temple was erected: namely, to survey all the sacred utensils and ornaments that were to adorn the inner part of the Temple. The most solemn and religious duties of mankind in all ages and countries have ever been appropriated to the priesthood. And Aaron the brother of Moses, being the first high Priest, by command of the Almighty, we prepare our candidates in the habit of High Priest, in commemoration thereof.

W. M. Why were you hoodwinked?

S. M. In commemoration of the custom of our predecessors, the nine deputy grand masters, the founders of the degree, who met in the holy place, prior to the dedication of the temple from which all natural light was totally excluded and which only received the aid of that remarkable artificial light, the three great candles, which were kept continually burning, therefore, in commemoration thereof, we are deprived of our natural light, and the first light we afterwards receive is the representation of these three famous great candles, or artificial lights, in this sacred place.

W. M. There is a second reason why you were hoodwinked?

S. M. Because, in the sanctum sanctorum or holy of holies, there was no other light than the supernatural.

W. M. Why were you slipshod?

S. M. Because, that part of the Temple in which the brothers of this degree first assembled was called the holy place, and being situated on holy ground, we were, for that reason, slipshod.

W. M. Being thus prepared, what gained you admission?

S. M. Three distinct and three quick reports.

W. M. In what manner did you enter?

S. M. Upon the six famous points of geometry.

W. M. In what manner were you then dealt with?

S. M. I was conducted round the lodge in due form.

W. M. What were you next ordered to do?

S. M. To advance by six steps, accompanied with their respective signs.

W. M. In what manner were you prepared to receive your new obligation?

S. M. Upon both knees, with my right hand upon the holy Bible, and my left extended with the emblem of my admission.

W. M. Why was your left hand thus employed?

S. M. Because that emblem, being the double equilateral triangle and containing six sides, denoted the six peculiar branches of the noblest office in the Temple, that I was then called upon to fulfil, namely, first to survey the constitutional rolls previous to their being deposited in the famous archives of masonry: second, the precious stone work: third, the holy place; fourth, the sanctum sanctorum, fifth, the ark of the covenant:

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and, lastly, all the other utensils, and these were emblematically pointed out by the double equilateral triangle.

W. M. Be pleased to deliver the obligation?

(I have not the form of this obligation. Indeed there is no fixed form in these branching degrees of masonry. The new penalty is to lose both arms.)

R. C.

W. M. How did you confirm it?

S. M. With my lips six times on the holy Bible.

W. M. In what manner were you raised?

S. M. By the grip of a *super-excellent Mason*.

W. M. Be pleased to advance and give it? (This is done but the manner is not known to me.)

R. C.

W. M. To what does it allude?

S. M. To that part of the obligation where that peculiar loss of both the *arms* constitutes the penalty attached to any voluntary breach thereof.

Finch says here an explanation of the signs in this degree are next given, but I cannot even glance at them without danger of exposing what I dare not commit to paper, but Brothers that belong to this degree cannot be at a loss to know what part of scripture to refer to for a full and beautiful explanation.)

W. M. Be pleased to deliver the words and their allusion. (This is done in due form, but that form is not known to the writer.)

W. M. In what part of the lodge were you placed?

S. M. In the centre to represent a point within a circle.

W. M. Why there?

S. M. As a point is the smallest portion of geometrical matter, and the circle the largest of any within the plane of its surface, I was thus placed, to represent that point; as one of the smallest particles of created matter, and the Deity was aptly represented by the circle, whose centre is every where, and circumference no where.

W. M. What is the distinguishing *mark* or *signature* of this degree?

S. M. The initials of the four famous double bodied stars, situated east west, north and south.

W. M. With what is the *jewel* of this degree ornamented?

S. M. In the twelve points forming the star are the initials of our distinguishing united words.

W. M. What was the original number of this degree?

S. M. Nine, formed into three lodges with three in each.

W. M. Why is this degree dedicated to Aaron the High Priest?

S. M. Because he was the first priest, who presided over the first most excellent and sacred lodge held in the Tabernacles in the wilderness of Arabia. So also were the brothers of this degree appointed by King Solomon, as *super-excellent Masons*, to survey all the sacred furniture and jewels of that glorious build-

ding, for the same pious purpose as those in the Tabernacle of Moses.

A DESCRIPTION OF THE DEGREE OF NINE ELECTED KNIGHTS, CALLED BY FINCH, SUBLIME KNIGHTS ELECTED.

Form of the Lodge.

THE chamber in which this chapter is held represents the apartment in Solomon's Palace. The hangings are red and white columns intermixed and strewed with flames. The master represents Solomon King of Israel and is stiled the *most sovereign*. There is but one warden who sits alone in the west representing Stolkin and is called the Inspector. All the rest of the brethren must be in black and placed in the south, as the lights are placed, eight close and one at a distance. When there is a reception, all the brethren, being in mourning, set with their hats flapped, and the right leg over the left, their heads leaning on their right hands, in a doleful character. Their aprons are lined and bordered with black. They wear a broad black ribbon from their left shoulder to their right hip, on the breast of which are painted three heads of fear and terror. A poignard hangs to this ribbon with nine red roses painted on it near the bottom, four on each side and one in the centre. Each brother has a naked poignard lying at his feet. The plan of the draft of the lodge or chapter is an oblong square, at the upper part of which, to the right, is drawn, the city of Jerusalem. At the left is represented a cave near the sea side, and the River Joppa, surrounded with rocks, in which a man is seen, lying with his head on a rock, a lamp burning by him, a poignard at his feet, a running stream of water and a cup. Over the mountain, the setting sun is seen. In the middle of the draft appears a bush, which seems to be on fire, occasioned by the reflection of a rainbow. A brilliant star is fixed immediately over the cave, to point out the retreat of the murderer. On the draft is likewise seen, a winding road which leads from Jerusalem to Joppa. On this road, a dog is seen near to the cave, which is the figure under which the unknown person is drawn. A man closely follows, and, at a distance, are seen, eight other men walking without order. Near the room where this chapter is held, there must be a small room made to represent a cave, and a large stone in it for the candidate to sit upon, a little table with a lamp lighted, and, under it, the word *REVENGE* written. A poignard lies on the table, a spring or fountain runs in the room, a cup to drink out of, and an effigy of a man asleep:

In this chapter, the sovereign sits under a canopy, in an eleva-

ted chair of state covered with black. Before him stands a table covered with black and a fiery coloured carpet, on which is a bible, a sceptre and a dagger*. Solomon strikes with his sceptre, and Stolkin strikes with his poignard, which he holds in his hand, as a symbol of revenge.

Form of opening.

Q. Are you an elected Knight?

A. One cavern received me, one lamp gave me light and one spring refreshed me.

Q. What is the clock?

A. Break of day.

The master knocks 8 and 1. The inspector initiates him, and the brethren clap the same number with their hands. The master says—This chapter is opened.

Form of reception.

The Master of the Ceremonies brings the candidate to the door, knocks 8 and 1, which are repeated by the master, all the brethren being in their proper postures. The inspector rises and receives the candidate, whom he brings into the middle of the chamber, opposite to the Thrice Puissant. After a little silence, he is asked by the master:—What do you want here?

A. I am come to solicit the favour of being initiated into the degree of the Nine Elected Knights.

Q. What motives induce you to think that you deserve to have the honour conferred upon you.

A. My zeal, fervour and constancy, which I promise shall be doubled hereafter, have made me aspire to this favour.

T. P. M. Learn, my brother, that you are to impute your present admission into this chapter, less to a desire in us to confer this degree upon you, than to an inclination to make a trial of your conduct and courage, and of your compliance with the obligations which you have contracted in the different degrees through which you have already passed. Know, my brother, that, at this moment we have in our power one of the murderers of our respectable master, Hiram Abiff, who groans under the enormity of his guilt and expects every instant to undergo the rigorous torture which his crimes justly merit, to serve as an example to deter others. This I have learnt from a stranger, who will conduct those I send to the place where the miscreant is hidden.

My dear brother, this chapter is fully convinced of your zeal and is much disposed to confer higher degrees on you. So, now, the opportunity offers, of your being the first to revenge the craft, by bringing this villain to condign punishment, if possible, adequate

* A very becoming emblem of the Trinity in Unity. We have dagger-work and revenge here approaching somewhat to the French Degree of R. C. Kadosh.

to the enormity of his crimes.—Do you find yourself disposed to vindicate the royal art, and to sacrifice the traitor, in honour of masonry?—Give me an answer.

A. I shall be happy of the opportunity to revenge the death of our dear Grand Master.

T. P. M. I must previously inform you, that this man is perhaps one of your acquaintances, probably, your friend, or your brother; but in such a case as this, every sentiment must give way to that of revenge, which, with you, is to stifle every other consideration, because, no bad consequences will attend your accomplishment of this revenge. Besides, this is the only opportunity that offers of making us sensible of your zeal, by which you will be admitted into this degree; therefore, determine immediately.

A. I am determined.

T. P. M. Suffer yourself to be conducted and follow the stranger, to the place where the criminal is hidden?

The candidate is now blind-folded and conducted to the cave, where he is seated on a stone, opposite to the sleeping murderer. When seated, the guide tells him, that he shall have to leave him for a while; another brother shakes a parcel of chains and groans heavily. The guide places the candidate's left hand on the table, tells him to lay his head on his arm, and his right hand on his thigh: and thus addresses him:—My dear brother, I must leave you a little while, be of good courage, and not daunted. Promise me faithfully, that you will remain in the posture in which I now leave you, however much alarmed you may be, by any noise which you may hear. Attend to what I say; for if you neglect it, your life may be the cost. As soon as you hear a masonic knock, take the bandage from your eyes and closely examine every object that is around you. When you hear a second knock, drink out of the cup, which you will find near your left hand. When you hear a third knocking, you must do exactly as a voice shall bid you. Although I leave you alone, believe me the eyes of the whole chapter are upon you; therefore, I beg, that you will not fail to comply with these instructions. Farewell, I leave you. He quits the room and shuts the door sharply after him*. In a minute or two, he knocks three distinct knocks after a while, he knocks again, as before: and then, again, when a voice tells the candidate, to take that dagger and strike the villain, first on the head, then in his heart. Cut off the head and follow me with it in your left hand and the dagger in the

* The dramatic representation is here contemptible. Here is along instruction and ceremony performed, with a noisy shutting of the door, in the face of a sleeping murderer, who is to be the victim of the plot! Nothing is supposed capable of waking him, not even the subsequent masonic knockings and the voice that orders his destruction. This masonry is a detestable and wicked science as a whole.

R. C.

right. He is again brought to the door of the lodge and knocks 8 and 1. The door being opened, the master says, who comes there.

A. Joabert, who has discovered where the traitor was concealed and having revenged the death of our respectable master, Hiram Abiff, comes to lay the villain's head at the feet of Solomon, King of Israel.

He is then admitted. Holding the head out, he strikes at it with the dagger, which brings him to the throne, where he falls on his knees with the head and dagger exposed in his hands. The King, seeing the candidate rises with great indignation and says:—Wretch! what have you done? My orders were, that the traitor should be taken and brought to me, not that you should put him to death. Your obedience of orders shall therefore cost you your life. Stolkin, put him to death. (On hearing this the brethren fall on one knee and beg pardon from Solomon for the candidate, saying, that it was an excess of zeal and love for the memory of our respected master, Hiram Abiff, that prompted him to disobey the king's orders. While this entreaty is making Stolkin seizes the candidate and stands ready to execute his orders. Solomon says stop:—My Brother Joabert, I freely forgive you, the second time, as you meant no wrong, but beware of the third offence.—The head and poignard are then taken from him and the obligation is administered.

The penalty of this obligation embraces those of all the foregoing, with a promise to *revenge masonry in general**; to protect the order of one's brethren with all one's might and power: to submit one's self to perish by the same weapon which will be given as an *honourable mark* of this order, and as a reward for zeal and constancy.

The Thrice Puissant raises the candidate and gives him the dagger, saying:—I deliver to you this vindictive weapon: make a good use of it when required.

The first sign of this order is for one to take a poignard or sword and stab another on the forehead: The one that is struck claps his hand to his forehead to see if it is bloody†!

The second sign is to strike your poignard to the heart of another and say N——m. The other answers, by laying his hand upon his heart and saying—Joabert.

The grip is to take the thumb of the other's right hand, and, in the bottom of your's, clench all the fingers of both hands and place the thumb erect. It signifies the elect eight close and one by itself.

The pass-words are N——m† Joabert and Stolkin.

* What can this mean?

† Pretty play! Delightful masonic morality!

‡ I have not been able to fill up this word.

R. C.

R. C.

R. C.

The grand word is *Begulgal*, signifying, faithful guardian or chief of the Tabernacle, friend and chosen favourite.

The candidate is led to his seat, the brethren resume their proper attitudes, and the Thrice Puissant delivers the following

Discourse.

Thrice respectable brother elect, the unanimity and earnestness, with which this respectable assembly required your pardon, disposed my heart to grant it, especially, as your crime was only an overflow of zeal. In this, you have imitated Joabert, the favourite of Solomon King of Israel, as I am about to relate. You, doubtless, recollect the lamentable catastrophe of our respectable master, Hiram Abiff. His death is the constant subject of our grief and tears, and, in this, we imitate the wisest of kings, who bemoaned the irreparable loss which he had sustained. You know, that Solomon, on hearing that he was missing, put a stop to the building, and swore, that no person should be paid his wages, until this great man was found dead or alive. You also recollect, that, the brethren went in search of him, and that Stolkin, at length, found him assassinated and buried under or near a sprig of Cassia. Stolkin's good luck, on this melancholy occasion, endeared him to the king, and procured him his greatest confidence. Nor was Solomon contented with having the funeral obsequies of that great man celebrated with as much splendour and magnificence as possible; but was also determined to take public satisfaction on the perpetrators of that horrid crime, and to sacrifice them to the manes of his deceased friend. He issued a proclamation, offering a reward to any person, who would give information where the villains were concealed; and that he would even forgive the real assassin, if he would come into his presence, acknowledge guilt, and give up his accomplices, so that they might suffer condign punishment for the expiation of the greatest of crimes. This proclamation was long out to no purpose. But, one day, when Solomon was sitting in his hall, giving audience to more than ninety masters and other officers of the order, Jerbel, Captain of the Guards, entered and informed him, that an unknown person wanted to speak to him in private, as he had a matter of the highest importance to impart. The brethren were alarmed at the readiness with which the king consented to a private audience, from fear of danger to his person; but the audience being short, a speedy return removed those fears. He informed them, that this unknown person was acquainted with the retreat of the murderers of Hiram Abiff, and had offered to conduct such people as would accompany him and inform themselves of the truth of what he asserted. The brethren, to a man, immediately stood up and offered their services on the occasion. The King was highly pleased at their zeal, but declared, that, among such a number of virtuous brethren, they who should be employ-

ed in the honour of taking these victims of vengeance, should be determined by lot. The names of the intendants of the buildings who were present, were put in a box, when the king declared the nine whose names should be first drawn should follow the unknown stranger and bring the traitors alive, to be made an example to the latest posterity. Lots were accordingly drawn and joy gladdened the faces of those whose names came out. These received instructions from the king to follow the unknown man, who would conduct them to the cave, which was the retreat of the traitors. They departed, but one of the nine, Joabert, whom you this day represent, animated with uncommon ardour, and thinking his brethren walked too slow, got before them, and was the first that came to the cave, which was situated near the sea side, not far from Joppa. Near it was a bush, which seemed to burn; and a star, which had conducted them, stood fixed over the cave. Joabert, inflamed with rage, entered, and by the help of a lamp which was burning, saw the villain asleep, laying on his back. A dagger lay at his feet, which Joabert seized and struck with all his might, first on the head, and then in the heart. The villain sprang up with fury; but, immediately dropped dead at his feet, and pronounced the word N—m. Joabert cut off his head and then quenched his thirst at the spring in the cave, when he was joined by his brethren, whom he was just going to meet. They, seeing the head of the Villain, represented to Joabert, that he had committed a fault by his zeal, and that thus putting an end to the villain's life, he had rescued him from the tortures which Solomon had prepared for him. They promised to intercede and use their influence with the king to procure his pardon. All quenching their thirst, Joabert taking the head, they walked back to Jerusalem. On seeing them, Solomon was about to give orders for the intended tortures; but espying the villain's head in the hands of Joabert, he could not restrain his wrath, and ordered Stolkin to put him to death. This would have been instantly executed, had not all the brethren thrown themselves on their knees and begged him off, as the illustrious brethren of this chapter have done for you. From the historical circumstances related, you may see what useful instructions can be drawn. First, by the traitor's death, you see that crimes never go unpunished; but that, sooner or later, they meet their deserts. Secondly, you may learn from Joabert's danger, how unsafe it is to exceed orders; and that it is a necessary duty, strictly to comply with the orders of your superiors. Thirdly, by the pardon procured for this zealous brother, you may learn, how easily the heart of a good king is influenced to be merciful. You also see how necessary it is to have friends, who will interest themselves warmly for us on critical occasions. And, now, my dear brother, we will put an end to this discourse, by applauding your reception with 8 and 1.

Catechism.

Q. Brother, are you a master elect.

A. I have been made acquainted with the cave.

Q. What have you seen in the cave.

A. A light, a poignard and a fountain, with the traitor Ehyroh.

Q. Of what use to you were these things.

A. The light to dispel the darkness of the place, the dagger to revenge the death of our respectable master Hiram Abiff, and the fountain to quench my thirst.

Q. Where were you made a master elect.

A. In the hall of audience, in Solomon's palace.

Q. How many intendants of the building were there present at that time.

A. Nine, of which I was one.

Q. From what order or number of people were those chosen.

A. From upwards of ninety, mostly intendants of the building and some masters.

Q. By what motive were you prompted to become a master elect.

A. The desire of revenging the death of our respectable master, Hiram Abiff, by destroying his murderer Ehyroh.

Q. Where did you find the assassin.

A. At the bottom of a cave, situated at the foot of a burning bush, by the sea side near to Joppa.

Q. Who shewed you the way.

A. An unknown person.

Q. What road did you pass through.

A. Through dark and almost inaccessible roads.

Q. What did you do when you came to the cave.

A. I laid hold of a dagger, there found, and, with it, struck the villain so forcibly on the head and the heart, that he immediately expired.

Q. Did he say any thing before he expired.

A. He only uttered one word.

Q. What was it.

A. N—m, which signifies revenge.

Q. How was your election consummated.

A. By revenge, disobedience, clemency and 8 and 1.

Q. Explain this.

A. By revenge, I destroy the traitor ; by disobedience, I exceeded the orders given to me by the King ; by clemency, through the intercession of my brethren, I obtained the King's pardon ; and, lastly, by 8 and 1, as we were only nine chosen for the business.

Q. What did you do after killing the traitor.

A. I cut off his head, quenched my thirst at the spring, and

quite fatigued, laid myself down to sleep, where I remained until my companions entered the cave crying out revenge.

Q. How did Solomon receive you on your presenting the head of the traitor to him.

A. With indignation, as he had proposed to himself much gratification in punishing the villain and even doomed my death; but on account of my zeal forgave me.

Q. What did the dark chamber represent, into which you were conducted before your reception.

A. It is the representation of the cave, where the traitor was found by me.

Q. How came you to be left there blindfolded.

A. To call to my mind the traitors sleep, and how often we may think ourselves secure, after committing a crime, when we are in the most danger.

Q. How did the elect walk.

A. Darkness obliged them to put their hands before their heads, to prevent injury, by coming against an obstruction. And as the road was bad and uneven, they were obliged to cross their legs, and, for that reason, we sit in that posture in the chapter.

Q. What does the dog represent, which you see in the draft.

A. The unknown person, or good citizen, who conducted the elected.

Q. What does the naked arm with the dagger mean.

A. That revenge ever attends guilt.

Q. What does the black ribband with the poignard signify.

A. The grief still subsisting for Hiram Abiff, though his murderer was punished, as it was perpetrated by masons, and some of them yet unpunished.

Q. What emblems do you use to explain the number of nine elected.

A. First, nine red roses, at the bottom of our black order. Second, nine lights in the chapter. And third, nine strokes to gain admittance. These are the emblems of the nine elected, and red is the emblem of the blood that was spilt in the temple and ordered to remain there, till revenge was completed.

Q. How do you wear the black order in this chapter.

A. From the left shoulder to the right hip, with a poignard hanging to the bottom of it.

Q. What colour is your apron.

A. A white skin bordered and lined with black, spotted with red, and, on the flap, is painted a bloody arm holding a bloody dagger.

Q. With what is this chapter hung.

A. White; red and white mixed with flames; white flames and red flames; and red on the white. The one indicates the blood that was spilt, and, the other, the ardour and purity of the elect.

Q. Why have you no more than one warden.

A. Because the chapter was always held in Solomon's Palace, where there was no one but his favourite privy to what passed.

Q. What is there more to be done.

A. Nothing, as every thing is achieved, and Hiram Abiff revenged.

Q. Give me the pass-word.

A. N—m.

Q. Give me the grand-word.

A. Begulgal, is a word which signifies faithful guardian or chief of the tabernacle, friend or chosen favourite.

Q. Have you any other pass-words.

A. There are two.

Q. Give them to me.

A. Stolkin, Joabert.

Q. At what time did the nine elected set out on their journey to the cave.

A. Just at dark.

Q. When did they return.

A. At the break of day.

Q. How old are you.

A. 8 and 1 perfect.

Form of closing the Chapter.

Solomon makes the sign, by putting his hand to his forehead and says :—My brethren, let us renew our obligation. The brethren make the sign with their daggers, first striking the head and then the heart. Solomon strikes 8 and 1 : Stolkin does the same : and the chapter is closed.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

DEAR SIR,

Hull, 16 August, 1825.

THE account you published of the late Wm. Stephens, of this place was perfectly correct.—In his manners he was mild and in-offensive, and so far was the acquirement of knowledge from making him averse to labour, as some imagine, that, though he was a slender man, he would frequently perform as much work as two ordinary man.

My wife visited him a short time before he died,—He desired her to assure me, that he should die a true Materialist, and parodying the expression of Addison, when on his death bed, he added "See how a Materialist can die."

Several Christian writers have exulted at Addison's exclamation, as affording a complete proof of the truth of the Christian religion—Was you disposed to imitate their logic, you might now adduce a similar proof of the truth of Materialism—I continue so sceptical as to reject such proofs of any Creed, but remain with best wishes for your welfare, Dear Sir, your obedient Servant,

J. JACKSON.

TO MR. RICHARD CARLILE, DORCHESTER GAOL.

SIR,

Bristol, August 6, 1825.

I HAVE with very great pleasure perused your excellent, and correct, exposure of one of the greatest humbugs that ever crept into the mind of man (Freemasonry) and I cannot refrain from embracing the earliest opportunity of expressing my thanks for the part you have acted on the occasion. Though it is sometime since I discarded and disowned the fraternity, from their animosity and hostilities toward each other in this city. I cannot but reflect and look back with shame at my former folly and ignorance. Figure to your brilliant imagination, if you possibly can, any thing a hundredth part so absurd, as a set of men, some of them really not deficient in intellect and ability, met together and dressed up as puppets, more fit for our ensuing fair, in old silk or velvet dresses, of various colours, purchased at a rag shop, or made from their wives or mistresses cast off pelisses, gowns or petticoats; a surgeon, as Commandant Knight of the Rosy Cross Knights; an Attorney, as commander of the Knight Templars and Knights of Saint John of Jerusalem; an Auctioneer, late a Methodist Preacher, &c. &c. &c., as commander of the Knights of the East; a Salt Man and Banker, as Commander of the Scotch Knights, who appeared, not long since, at a masquerade, in the same dress, a very proper place, you will admit, I am certain; a Jaw Bone Cracker or Dentist, as Commander of the Nine elect, representing the great and wise Solomon himself; with a Pork-butcher, Pigman, Sausage Maker and Roman Catholic, &c., as Generalissimo, or great and grand superintendant plagiarist of Finch, and Co., alias Charlatan Major of the higher orders of Noodles, armed in mockery to hurl a mock revenge upon a people for no other offence than because they inhabited a spot of ground on which tradition says that a god was put to death! But here we have many more orders or degrees than you communicate as forthcoming—here we have the *Grand Grand Kadosh*, Order of *Misraim*, *Le Orion* or *Egyptian Masonry*, &c. &c. &c. As a specimen of their brotherly love, I send you some squibs, which they throw at each other.

Yours, Sir and Brother,

HIRAM THE SECOND.

Five Shillings worth of Fun, and a Crown's worth of laughter, the Free Masons are mad and Bridge Street is all in an uproar.

SAYS Squint'em the Grand to Porky his Brother,
 "I'm mad with vexation of this that and to'ther
 Calls for cash are so frequent, I really am dun'd
 Ev'ry hour of my life; and continually stun'd,
 With the thund'ring knocks, and low vulgar abuse;
 Of men, who won't hear of a further excuse.
 So hit upon something, Brother Porky, I pray,
 To pay off our debts, without any delay."
 "I will tell you mine Brodher," says Porky direct,
 "I've hit upon something, which I do expect
 Vil not only pay debts; but give money to boot,
 Oh, most excellent thought! is it not very goot?
 Let's hear it," cries Squint'em, and stamp't on the toe
 Of Porky, who bowed, but first bellow'd out, "Oh!"
 "'Tis to make puplic, and show for One Shilling,
 Our Grand Rooms in Bridge Street, to each fool that's willing!
 But who'll be the Show Men?" cries Squint'em with fury,
 I wont, for I've shown quite enough, I assure ye!"
 Brother Blacksmith now beg'd, with a gut'ral stammer,
 To propose for that office his friend Brother Hammer,

Who would knock down, so pretty, the rabble, if rude,
 Or those who without paying should dare to intrude.
 To assist him, Brother, Look ass declared himself ready,
 And look'd quite as wise as his Friend Brother Neddy;
 While Black muzzled Jack, with pate soft as wool,
 Cries" Da-mmee, that's right, the roast we will rule.
 Then a monkey step'd forth betwixt Gentile and Jew,
 And grinning petition'd for something to do—
 All places were filled except that of the Fool,
 For which monkey—had not been to school
 But the Bullet-brain'd Bashaw of Bengal renown
 Would be quite in his element performing the clown:
 So Halloo Boys, Halloo Boys, Masons for ever,
 The Grand Lodge in Bridge Street, there's none half so clever.

To be seen during the Fair, at the Slave Mason's Hall, Bridge Street

A GRAND COLLECTION OF NATURAL AND ARTIFICIAL CURIOSITIES.

THE natural curiosities consist of a Bengal Tiger, whose ferocity is only equalled by its stupidity. A Black muzzled Cur, that answers to the name of Jack, very fond of sleeping on wool; it is more of the Bully than of the Bull breed, being most noisy when it is most gently used: yet is so extremely delicate, that it is much afraid of contamination. A Monkey of the Pug sort, and Dandy Species, something in features like a Jew, and appears on inspection to have undergone circumcision. A great German Boar, soft and gentle in its manners, but partaking of the nature of the Bear—if it hugs it is sure to hurt. A large Ourang Outang, or Wild Man, so tamed as to have learned the art of a Black-smith, and will draw a piece of gold wire to the admiration of the company. A large collection of Asses from the Zebra to the stupid Jack. Among the artificial Curiosities is a view of the mins of Solomon's Temple, with the armour of * * * * * Grand Master of the Knight Templars, who was burnt for Sodomy and other unnatural practices; for which crimes, and their prevalency in the order, it was condemned and the order exterminated.

Note.—I hope this Bristol Friend and Brother will furnish me with a description of the degrees he mentions. I have before heard, that Bristol is a hot bed for the more ridiculous part of Masonry and have wished for a communications with a Masonic brother in that city or neighbourhood. I shall be very glad to hear again from Hiram the second. It should have been the *third*, as tradition already mentions two masons of that name.

R. C.

DR. STODDART, A BLASPHEMER OF THE CHRISTIAN RELIGION
 AND OF THE GODS OF THE CHRISTICOLES!!!

THE doctor has lately sent the following paragraphs through all the newspapers of the country, by printing it in his, headed as the reader will here find it:—

NUMBER OF CHRISTIANS.—By a calculation, ingeniously made, it is found that, were the inhabitants of the known world divided into thirty parts, nineteen are still possessed by Pagans, six by Jews and Mahometans, two by Christians of the Greek and Eastern Churches, and three by those of the Church of Rome and Protestant communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions, than five to twenty-five, or one to five. If we regard the number of inhabitants on the face of the globe, the proportion of Christians to other religionists is not much greater; for, according to a calculation made in a pamphlet published originally in America, and republished in London, in 1812, the inhabitants of the world amount to

about 800,000,000, and its Christian population to only 200,000,000: viz. in Asia, 2,000,000; Africa, 2,000,000; Europe, 177,000,000; America, 18,000,000; the Greek and Eastern Churches, 30,000,000; the Papists, 100,000,000; the Protestants, 70,000,000. The Pagans are estimated at 461,00,000; the Mahometans, at 130,000,000; the Jews, at 9,000,000. If a generation last 30 years, then in that space, 800,000,000 will be born and die; consequently, 73,059 suffer death every day, 3,044 every hour, 51 every minute, and, awful to reflect, nearly one every moment.—*New Times*.

There is more meant by this paragraph, than at first meets the eye. Why is it headed—"number of Christians." As sure as I am in Dorchester Gaol, towards the end of a sixth year's imprisonment, for blaspheming this Christian Religion, Dr. Stoddart has been taught to see the importance and necessity of joining me in my blasphemy, and that promptly! What he has published against Christianity, to be sure is but a matter of fact, visible to all who will look and count; but such; also, have been the whole of my publishings against Christianity.

Here is a system called Christianity, invented, say Christians, and set a going, by an omnipotent and omniscient god, after many thousand years of labour, cogitation and scheming, for the benefit of mankind. So important was the subject deemed, that, say they, this very god, to begin it, assumed the human form and character, and suffered himself to be deprived of life, as a criminal, that the race, or generations of the race to come, should be told, that he had suffered enough to expiate all human offences, past and future, if each human being would but ask him for a share of that expiation. They say, also, that this knowledge is to spread all over the earth. The Doctor has helped us to a statement of its progress, after eighteen hundred years of real hard labour on the part of this God and his followers! He tells us, that, after the countless millions of human beings that have suffered pain indescribable to propagate, or for propagating, or for opposing, this system; after more wealth has been wasted upon it, than the earth has now on its surface; after all the exertions of a God, who made the universe in six days, and all the materials to begin with; after all that the Bible Societies, Tract Societies and Missionary Societies have done and are doing to help this omnipotent god, he has now, after eighteen centuries, but one in six of all the inhabitants on the face of the earth, that know or respect his new soul saving scheme! What can be a more damning fact against Christianity, its God, or religion of any kind? Of these two hundred million Christians, which, by the bye, is beyond the fact, as to number, we may safely calculate, that one hundred millions are as ignorant as the cattle of the field, and would precede or follow their driver (priest) any where; and that about fifty millions are so far enlightened, have knowledge enough, to scout the Christian Religion as an absurdity, though passing among a multitude as Christians. The remaining fifty millions, we may divide into fifty inveterate sects, damning and cursing each other, each proclaiming that the members of one sect can alone claim a share in the criminal and decidual expiation! Such, then, is Christianity, as seen by your blasphemous exposition, O Dr. Stoddart! This exposition fairly considered and calculated speaks far more powerfully than Paine's "Age of Reason." This "Age of Reason" will pass for a Christian Book, before its author has been dead half a century. O! how I rejoice, even at my six years of imprisonment, for having assaulted this damned absurdity; now, even, damned as an absurdity by you; Dr. Stoddart!

There is, another fact, which tells a strange story against the Christian 'Almighty': that Christianity was at its zenith in the seventh century, and that it has been on the decline ever since Mahomet opposed it with his new system! And now, there is not a Christian alive, priest or layman, who will fairly stand forth and defend his religion before me! My very gaolers skulk before me like frightened dogs, upon this subject.

The Doctor, by his conclusion, means to shew us another fact, when he says, that a human being dies every moment. It is laughable, as well as awful, when we consider the Christian doctrine, that the bulk of these beings are to be crammed into a lake of fire called hell! The numbers dying, at one a minute, runs thus: 60 in an hour; 1,440 in a day; 10,080 in a week; 40,320 in a month; 525,600 in a

year; and since the Christian era, 959,220,000! If we include the full period of a year, or the additional odd hours and minutes, or one day in four years, we shall approach to the round sum of a thousand millions. So that putting aside all that died before Christianity began, there must be already, in heaven and hell, more, according to Dr. Stoddart's calculation, of fifty one a minute than fifty one thousand millions of human being, or their souls, if any one can tell what a soul is! Again, according to another version of the fable, these and so many more, perhaps are to come up some day for judgment! What an assize!

After seeing such a data as the above, can any thing be more certain than the system of materialism, that scouts every notion of intelligent spirits, and that contends, that the human race is but one of many species of animals, all living and dying to one end, merely to furnish matter for new generations.

Now, Doctor; now, Theodore Hook; now, Shackell; now, John Bull; now, Palladium; what do you think of the picture of your god in my window? Is it not a correct one? Now, Eldon; now, Peel; now, Christians all; what do you think of my six years imprisonment, for having attacked this "damned absurdity" called the Christian Religion?

From the foregoing data alone, I infer, and proclaim, that *all religion is false and vicious*, and that, *there is no such a god in existence as any man has preached or taught*; no god, no intelligent being superior to man; no intelligent being that can for a moment, affect the motion of the smallest planet. And shewing this, I shew you O man, that the whole duty of man is morality towards his species and all other animals; and that, to seek his own in the general happiness of animal life, is the proper and only moral business of human life.

RICHARD CARLILE.

Dorchester Gaol, Sunday Morning, August 28.—The best sermon that will be preached this day.

P. S. The following article has been going the round of the papers, in conjunction with the Doctor's number of Christians. It is a suitable and luminous postscript to the foregoing article. I have before noticed the historcial fact, in The Republican, or in one of the defences before the Court; but not having Gibbon's Decline and Fall by me, I did not then illustrate it, as it is here illustrated. At the time of this battle, the Saracens were masters of all the Peninsula, of all Italy, nearly all the Islands in the Mediterranean Sea, and of a great part of France, with the whole cost of Africa from Tangiers to Egypt. The extinction of Christianity at that time entirely depended upon the turn of the battle.

SCOPE FOR THE IMAGINATION.—'July 22, 732.—Victory of Charles Martel over Abderamus.—The king of the Saracens having crossed the Pyrenees, and advanced as far as Tours, at the head of four hundred thousand Saracens, Charles Martel, with a very inferior army, by the exercise of great prudence and valour, gained a complete victory over Abderamus. Scarcely more than twenty-five thousand of the Saracens got back.—It is to Charles Martel that Europe owes its deliverance; for if this valiant man had not stemmed the impetuous torrent, it is probable that there would now be as many turbans in Europe as in Asia; even we might now but for this victory be good Mussulmen, wearing beards, sitting cross-legged, smoking and drinking sherbet, having four wives under lock and key, and female beauty always concealed, excepting from the possessors. Conceive, instead of a virtuous and moderate-minded King, that we had a Grand Seignor, with four Sultans and seven hundred wives in a seraglio, where Carlton Palace now stands; Lord Palmerston the Aga of the Janizaries; Lord Eldon the chief of the Mufti; St. Paul's the chief mosque, and the Bishop of London the chief Iman! The bow-string would then stop any difference of opinion, with the breaths of those who presumed to reason; and the heads of innovating men, such as Mr. Brougham or others, would occasionally grace the gates of the seraglio, especially if they questioned the conduct of the Grand Seignor, if it should please him to have a wife sown up in a sack and thrown into the Thames. To be sure, we might gain in the administration of Justice, for their would be no chancery delays to complain of.—*Iris*.

THE GOD FOR A SHILLING!!!
TO MR. R. CARLILE, DORCHESTER GOAL.

DEAR SIR,

Sheffield, August 23, 1825.

I AM waiting in expectation of a message from Mr. Parker, as this is *Justice* day at Sheffield. The paragraph from the "*Palladium*" was copied on Saturday into the *Sheffield Mercury* and it has raised the ire of our fanatics to a desperate pitch. On Saturday, a gentleman asked me "if I would sell that abominable thing?"

A. "It is put there to sell."

Q. "Are you not afraid of being trounced for it?"

A. "Not in the least it is an exact scriptural representation of the Deity."

Q. "What is the price? I have a good mind to buy one and send to Mr. Parker."

A. "I have not the least objection: you shall have it for a shilling."

Feeling his pocket, he said, "I will have that removed," and tripped off, without buying it; the Dandy's pocket being low. A great number came that day to view their God. Yesterday, some person came in a great hurry and bought one. Last night, I being out, a person called, and asked my wife, "What is the price of that thing?"

A. "One shilling only."

Q. "Let me see it (throwing down the Shilling.) Now, I hope no offence, twisting it up, and tearing it to pieces."

A. "Oh! no, Sir, you shall have some more, for the same purpose, if you will pay for them; but if I were a Christian, I should be afraid to tear my God to pieces. You know it is a true description."

Q. "Well it may: now let me advise you, do not put such a thing in any more."

A. "We never allow any person to dictate to us what to put in our window."

Q. "Now how many more of them have you: I know where they come from."

A. "We may have one, or we may have a dozen, and where they came from we can get more."

Q. "I expect so, good evening."

In a short time, this youth came back and said: "I have returned to tell you, madam, that if you put any more of those plates in the window, I shall adopt other means to prevent it." My wife said, I thank you, Sir, for your information, to show how much I am afraid, you may see I have already replaced the one you destroyed, good evening, Sir.

Yours respectfully,

W. V. HOLMES.

P. S. Wednesday morning 5 o'clock.

I escaped yesterday, so I am safe till Friday. I wish they would attempt to prosecute that plate, every person who has delineated any part of Bible History would be equally liable. We have only erred on this occasion, as we do on all when we touch the Bible, it is too near the truth.

If you had made Jehovah a pretty Gentleman, with a good coat on his back, and a starched collar, no person would have said a word against him. But as you have shown him exactly as he is—a monster; the fanatics cannot conceal their ire.

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The Republican.

No. 10, VOL. 12.] LONDON, Friday, Sept. 9, 1825. [PRICE 6d.

TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE
MASONS FOR THE COUNTY OF DORSET.

LETTER VI.

Concluded from page 283.

BRIEF DESCRIPTION OF THE ELECT OF NINE.

THIS lodge represents the cabinet of Solomon. It is lighted with nine lights. Two armed chairs are placed in the east. As the lodge is called the council of nine, it cannot be held unless that number of brethren be present. Two kings are supposed to be included and are seated in the chairs. A child of three or four years old is placed in the centre, and the other members of the lodge surround the infant. One of the Kings has a dagger in his hand; the other a sceptre. Emblems of morality are displayed on the clothing, and the words *conquer or die*, are conspicuous round the room. The names by which the kings are distinguished, is, Solomon, the *most wise*, and Hiram, the *most powerful*.

Form of opening.

M. W. Most powerful king, what is your motive in assisting at our present council.

M. P. Most wise king, I attend your deliberations to demand justice. A murder has been committed and the injury has been unredressed. Punishment must follow, and vengeance will be satisfied.

M. W. Most powerful king, you shall be witness to the enquiry which shall be instituted in order to detect the assassin, and it will remain for you, if we are successful, to determine the punishment.—Placing the sceptre on the head of a brother, he says, I appoint you, most respectable brother, Intimate Secretary. You are to watch for the safety of the council; assure yourself of the qualifications of the members present.

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The Intimate Secretary salutes the kings, and having taken the sign, token and word from the others, reports that all present are faithful subjects.

M. W. My brethren, whom the creator as enlightened, whom equity directs and truth guides, I pronounce that the council is resumed. Intimate Secretary, the profane are excluded, and, under this name, we comprehend Masons, who are honoured with the title of Master Elect. Place a guard without the door, let the avenues be searched, and return quickly with your report.

I. S. Most wise king, all is covered. The guards environ the door of the palace, and our mysteries are secure from the penetration of the world.

The master strikes seven equal knocks and two quick, saying N—N—M, which signifies vengeance.

M. W. Brethren, you have witnessed the grief I experienced on a lamentable occasion. In vain, have I dictated steps to be taken, as a prelude to a discovery. Each of us is interested to revenge our loss. My royal brother is come hither to demand it. To him, therefore, I will refer you. He will inspire you with sentiments worthy of the cause which he undertakes, and you will now attend to his recital.—After a silence, the most powerful king draws his dagger, and, pointing it towards the infant, thus addresses the lodge.

The pledge is before us, which this great man has left. This will soften and stimulate you to virtuous deeds. If his memory be dear to you, the cries of this child, his tears and his prayers, will move your compassion. He asks vengeance for the loss of his parent, who was your companion and your friend. Unite, therefore, your efforts to discover the inhuman wretch that he may meet his reward.

The lodge exclaims M—n—m.

The master, in collecting these votes, is interrupted by a noise at the door, and says, Intimate Brother, who occasions this, and how are my orders obeyed?

The brother retires and immediately returns to report, that the council is betrayed. The lodge unanimously reports N—n—m. The master adds:—The sceptre is raised, our indignation must yield to the necessity of hearing the particulars of the report. Tell us, Intimate Secretary, who has caused this interruption, and who has had the audacity to penetrate to the august council.

I. S. I behold with surprise, that a brother has clandestinely entered the adjacent apartment, and I am apprehensive that he has heard the secrets of the council. It is with horror, I relate, that he appears to be guilty of murder. His hands and his sword are stained with blood. Every particular testifies against him, and all unite to excite my suspicion.

M. W. He shall be satisfied.

The other king deliberates and says:—My brother, attend to

your usual wisdom and be not too rash. Let the wretch be disarmed, bound and introduced, and let him reply to the interrogations that shall be put to him.

This degree appears to be but another version of that Intimate Secretary or Joabert's second slip. The sign is made by drawing two daggers with the right-hand and lifting it as if to strike in the front. The answer to it is, to shut the right hand, and the fist thus closed, is raised and turned quick. The token for him who asks is delivered, by erecting his thumb, while his right-hand is closed, and presenting it to his companion. The answer is to seize the thumb with an extended arm. The word is N--n--m.

SECOND ELECT OF NINE OR PEREGNON.

THE decorations are the same as in the foregoing degree, and it only differs by being lighted with twenty-seven lamps, disposed in groups of nine. The lodge is opened by the master's asking, if there are any other mysteries in quality of Master Elect than those of N--n--m. He is answered, that the appendage to the letter P— is another mystery. The words of this degree are Romvel, Gravelot, Abiram. The ceremony concludes with telling the candidate, that the business of this degree is to prepare him for another, which is the

THIRD ELECT OR ELECT OF FIFTEEN.

THIS lodge is hung with black and decorated with three skeletons. It is opened with fifteen strokes and lighted with fifteen lamps. At a reception, only fifteen brethren are permitted to be present. The sign is to shut the right-hand, with the thumb elevated, as in holding a dagger, to place it under the chin and then to drop it, as in the act of separating the body, indicative of the penalty of the obligation. It is answered by stretching out the hand, as if to cut off the neck with the thumb.—The token is to give little strokes of the fore finger upon the joint of the little finger. It is answered by taking the right-hand, with the fingers of the right-hand extended, and shaking it thrice, which signifies three times five, the number of the fifteen elect.—The word is Zeomet and the answer to it Eloham. (I have no further particulars of the last two degrees than those stated. R. C.

A DESCRIPTION OF THE DEGREE OF THE PRIESTLY ORDER OF ISRAEL, OR PROVOST AND JUDGE.

This lodge is held in Solomon's private arch, under the sanctum sanctorum, and over the sepulchre of Hiram Abiff: in which place he was finally installed with his Jewel.

The officers are twelve; Tito Zadock, the High Priest, King Solomon, Hiram, King of Tyre, with nine grand officers. The two kings are under the High Priest. The first of the nine grand officers is called Senior Provost.

The lodge is hung with red, and illuminated with twelve great lights, in the form of a triangle.

The high priest sits under a rich blue canopy, ornamented with purple, scarlet and gold, the four famous colours that adorned the veil of King Solomon's Temple and the Tabernacle in the wilderness, under Moses the great and inspired law giver.

Tito Zadok, in addition to the office of High Priest, bears that of Prince of Jerusalem and Harodium. Solomon and Hiram are styled royal chiefs. These three officers have each a sceptre in his hands. The two kings wear crowns and the High Priest the regular habit of his office.

The candidate for this degree, having been admitted and obligated, is thus addressed by the High Priest:—

Brother Noodle, you, having taken the solemn obligation of this degree, I do, in virtue of the power to me given, constitute and appoint a Provost and Judge, with the title of High Priest of Jerusalem and Harodim and Grand Superintendant over the Architects of the Temple, in the place of your late Grand Master, Hiram Abiff. And we do here invest you with these four golden keys, suspended to this red ribbon, and with this apron, bound with the same colour, as an emblem of the ardour and zeal of Hiram Abiff. The first of these keys will open the private arch of King Solomon. The second will let you into the tomb of the immortal widow's son. The third will let you into the sanctum sanctorum or holy of holies. And the other will enable you to find the sacred treasure in the ark of the covenant.

Catechism.

Q. What is denoted by Tito Zadok.

A. Tito Zadok, the prince and high priest of Jerusalem.

Q. What means the second name.

A. It denotes the high priest to be just.

Q. What was the intention of King Solomon in forming this degree.

A. To appoint grand superintendants over the architects to carry into execution the plans of Hiram Abiff in the outer works of the Temple, and to honour the great servant of the most high lord, who was, for that purpose, created prince of Harodim and Jerusalem, set above the great and learned King of Tyre, and the most powerful king then on earth, whose wisdom far exceeded that of all men. This high priest was the first admitted by these two kings into this degree and within the holy place of the Temple.

Q. Who was the second Mason exalted to this degree.

A. Zadok, the great favourite of King Solomon, and to him was entrusted the four keys of the sacred treasures contained in the oracle, above it in the obelisk of Hiram Abiff, and below it in the sacred private arch of Solomon.

Q. In what manner did Zadok obtain admission into these sacred places,

A. Into the obelisk, he had free access without attendance. Into the sanctum sanctorum or holy of holies only with the permission and in the presence of Tito Zadok, the high Priest, who opened with his second key the door of the holy place leading to the sanctum sanctorum, and having the glorious veil of the Temple, which separated the holy place from the most holy sanctum sanctorum, thrown aside by twelve of the priesthood, representing the twelve tribes of Israel, he was permitted, during the reading of the law by the Senior Priest of the tribes of Israel, to view that glorious treasure exhibited in due form by the High Priest. Into Solomon's private Arch he entered accompanied by Solomon himself and Hiram, King of Tyre, while the nine grand officers guarded the nine arches that led from the residence of the King on Mount Sion to the arch under the holy mount Moriah. And with his fourth key, he entered the sepulchre of Hiram Abiff, under the Arch of Solomon, and, on that solemn and secret spot, he took the great obligation of this degree, in the presence of the kings of Jerusalem and Tyre.

Q. What was the result of the anticipation of Zadok the High Priest into this degree.

A. He was so struck with admiration, in beholding the furniture of this holy place, in the bowels of the earth, that he fell prostrate and pronounced J———

Q. What does that denote.

A. The glorious light of God. King Solomon perceiving him in that attitude, at the instant the words were pronounced advanced and raised him, exclaiming J——az--b.

Q. What does that denote;

A. The sight of God. Solomon delivered to him the four keys belonging to this degree, by which his knowledge was daily increased.

Q. What else was to be seen in that sacred lodge.

A. A triangle in the middle of a circle, and in the centre of it the **TT** two crosses, like the cross of mount Calvary.

Q. What is denoted by the two roses.

A. The white rose represents the purity and innocence of Hiram Abiff, and the red, on the circle stone his blood open for the honourable course of masonry.

Form of closing.

High Priest.—Companions and explorers of the bowels of the earth, be pleased to assist me in closing the lodge of Judges of the holy city of Jerusalem. Pray, Senior Companion, what is the last duty?

Senior Provost.—To seal the sepulchre of our departed grand master, lock up our secrets, and retire in peace from the mansion of the dead.

H. P. Take the emblems of your office and see that duty faithfully performed.

The Senior Companion receives from the two kings their seals: the one with the arms of Jerusalem; the other with the rod of Aaron budding; with which he closes the tomb and seals the sepulchre of Hiram Abiff.

The high Priest does the same with his seal, which represents the arms of the twelve tribes.—Each joins the proper report as pointed out, and the lodge is closed.

A DESCRIPTION OF THE DEGREE OF PROVOST AND JUDGE OR IRISH MASTER.

Form of the Lodge.

THIS lodge is hung with red and illuminated with five great lights; one of which must be in the centre and the others at the four angles. The master is placed in the east, under a blue canopy bespangled with golden stars. The master's title is that of *thrice illustrious and puissant*. He represents Tito Prince Harodim, the eldest of the Provosts and Judges, first grand warden and inspector of the three hundred architects, who draw plans for the workmen of the Temple. The second senior master acts as senior warden, and the brethren are to be placed to the right and left according to seniority. The wardens sit in the west.

Form of opening.

The thrice illustrious and puissant master strikes four quick and one slow, which is repeated by the warden. The master asks the following questions.

Q. Illustrious brother warden, are we tiled.

A. Thrice illustrious and puissant master, we are tiled and can begin to work.

Q. Where stands your master.

A. Every where, thrice illustrious master.

Q. Why so.

A. To supervise the conduct of the workmen, to attend to the business done by them, and to render impartial justice to each of them.

Q. What is the clock.

A. It is break of day, eight o'clock, two o'clock, seven o'clock.

The master strikes four and one on the altar, which is repeated by the wardens. The master says:—As it is eight, two and seven o'clock, it is time for the workmen to begin their work.—The lodge is opened and the brethren clap four and one.

Form of Reception.

The master holds a sceptre in his hand and orders the grand master of the Ceremonies to go and prepare the candidate. He goes, brings him to the door and knocks as before, which the warden repeats and after him the master. The warden informs the master, that somebody knocks as Provost and Judge. The master sends to enquire who is there, which being done, the answer returned is: Brother Noodle stands at the door and solicits the favour of being admitted to the degree of *Illustrious Master Provost and Judge*. The master desires the candidate to be examined and admitted. The master of the ceremonies introduces him, places him between the wardens and retires. The senior warden takes the candidate by the hand, makes him kneel and pronounce CIVI, and lays his naked sword on his shoulder. Thus he remains a while until the Thrice Illustrious and Puissant Master pronounces the word Ky. Then the Junior Warden raises him and leads him seven times round the lodge. At the first round, he gives the Apprentice's sign, and every other in rotation as he goes round. He is now brought to the footstool of the throne and thus addressed by the master:—

Respectable brother, it gives me pleasure to have it in my power to reward your zeal for masonry and your attention and attachment for the master of masters. This I do by appointing you a Provost and Judge over all the workmen of this lodge; for, as we are fully convinced of your discretion, we do not scruple to confide in you and to communicate our most important secrets to your bosom, which will encourage you to do your duty in this degree, as you have done in the former, to which you had the honour of being admitted. I trust you with the key of the place, where lies deposited the heart and remains of Hiram Abiff; but you must bind yourself by a solemn obligation, that you will never divulge the secrets. Kneel and contract your obligation.

Noodle. I promise to render strict and impartial justice, to pay just and due obedience to the regulations and orders of the council of the Princes of Jerusalem, with all my former obligations: so God keep me in truth, equity and justice. Amen. Amen. Amen.

The candidate is ordered to rise: the master gives him a stroke on each shoulder with his sceptre and thus addresses him:—

Brother Noodle, by a power to me given and with which I am

now invested, I appoint you a Provost and Judge over all the workmen and their works of the temple; and, as such, I ornament you with this golden key, suspended to a red ribbon, which you are to wear as a collar. Your apron is lined with the same colour, as an emblem of the ardour and zeal of the masters. The pocket in the middle is intended to keep the keys of the plans.

The sign of this degree is to carry the two first fingers of the right hand to the lips, the thumb under the chin forming a square.—The pass-word is *Tito*!—The token is, to entrelace the little finger, of each others right-hand, and, with the middle finger, to strike each other on the palm of the hand seven times.—The words are seven fold *Civi, Ky, Jua, Stolkin, Hiram, Geometras, Architect* and *Xinxy*.—The grand word is *Jachinai*. On the flap of the apron a key is painted, being the Jewel of this degree.

Catechism.

Q. Are you a Provost and Judge.

A. I distribute justice to all workmen impartially.

Q. How did you gain admittance into the lodge of Provost and Judge.

A. By striking four knocks quick and one slow.

Q. What do you mean by four quick and one slow.

A. The four first are enblematical of the four fronts of the Temple and the fifth of the unity of God, whose temple it is, and to whom we owe homage.

Q. What did you meet with on your entrance.

A. A warden who conducted me to the west part of the lodge.

Q. Then what became of you.

A. The Senior Warden made me kneel on my knee and pronounce the word *Civi*.

Q. What answer did the illustrious master make you.

A. He pronounced the word *Ky*.

Q. What did the Thrice Puissant do next.

A. He constituted me Provost and Judge.

Q. What did he give you.

A. A golden key to distinguish me as a member of this degree, and with it a sign, token and word, by which I am known.

Q. What is the use of the key.

A. To open a small ebony box, where all the plans for the construction of the temple are kept.

Q. What do you mean by this.

A. I mean that we are only entrusted with a secret to know where the heart of our respectable Hiram Abiff is deposited.

Q. What is your word.

A. *Tito*.

Q. What does it signify.

A. It was the name of the first grand warden. He was a

Prince of Harodim, the oldest of the Provosts and Judges, and Inspector of the three hundred architects of the temple.

Q. What was the intention of Solomon in creating this degree.

A. It was necessary to establish order and regularity among such a number of workmen. For this purpose, Solomon created Tito Prince of Harodim*, Adoniram was created chief of the Provosts and Judges, and the King's favourite, Jeabert, was then initiated into the mysteries of this degree. To him the key was given, to open the ebony box, that contained all the plans of the buildings, such as you have in the degree of secret master.

This box was hung under a rich canopy. Joabert was so much struck with admiration, that he fell on his knees and pronounced the word *Civi*. Solomon seeing him in his attitude, pronounced the word *Ky*, and then put the seals into his hand, by which his knowledge daily increased.

Q. What did you perceive in the lodge.

A. A fringed curtain with a canopy under it, to which was suspended the ebony box containing the plans.

Q. Did you see anything else.

A. A pair of scales, which are the emblems of rectitude, with which we should execute the duties of this degree, as we are appointed Judges to decide all disputes that may occur among the workmen of the temple.

Q. Where is his heart interred.

A. In a golden urn, which is shut up in the obelisk.

Q. What means the two letters X and I, which appear in this draft.

A. Xixy and Jachinai. The first signifies the seat of the soul, and the second is one of the names of the grand architect of the universe.

Q. What means the letters I. H. S.

A. The letter I, signifies Jua. The H signifies Hiram, King of Tyre. And the S signifies Stolkin, the name of him who found the body of Hiram Abiff under the sprig of Cassia.

Q. What do the letters M. B. mean.

A. Mahabone, who found the Jewel of our respectable master, Hiram Abiff.

Q. Where were you placed.

A. In the middle chamber.

Q. Have you done any remarkable work, since you have been Provost and Judge.

A. I have ornamented the tomb of the respectable Hiram Abiff.

* As Harodim is a mountain in Scotland, how would Solomon know any thing about it? And what honour to be prince of such a mountain? The plans, scenery, anachronisms and dramatic arrangements of this masonry are contemptible and detestable.

R. C.

Q. With what did the Thrice Illustrious and Puissant Master ornament you, when you were received into this degree.

A. With a white apron, lined with red, upon which were white and red roses, and a pocket in the middle of it.

Q. What is the intention of the pocket.

A. The eldest of the Provosts and Judges made use of it, to put the plans in which he communicated to the master, who drew them out on the tressel board.

Q. What do white and red roses mean.

A. The red is an emblem of the blood spilt from the respectable master, Hiram Abiff; and the white denotes the candour and fidelity of the masters.

Form of closing.

Q. How old are you.

A. Four times sixteen.

Q. From whence came you.

A. I come and go every where.

Q. What is the clock.

A. Break of day eight, two, seven o'clock.

Q. Why so.

A. Because a Perfect Master or Provost and Judge should be every where at all times or hours, so as to be at hand to administer justice.

The master, wardens. and all the brethren strike four quick and one slow, and the lodge is closed.

A DESCRIPTION OF THE MASONIC DEGREE OF NOAH-ITES OR PRUSSIAN KNIGHTS.

THE origin of this degree is deduced from the tower of Babel, or from a son of Noah.—The officers are,

1st. A Grand Commander,

2nd. A Knight of Introduction.

3rd. A Knight of Eloquence.

4th. A Knight of Finances.

5th. A Knight of Chancery, and

6th. A Knight of Defence.

The members are denominated Knights or Prussian Masons. The mysteries for the initiation are only to be celebrated when the moon is at its full. None to be admitted but Masons.—At the time of the crusades, the Knights of various nations were confederated in Palestine and mutually communicated their secrets in masonry. The Prussian * Knights initiated the Christian Princes and their attendants who were Masons.

The apartment in which the reception takes place must not

* It happens that no such a country as Prussia or people as Prussians were known at that time. As a nation, they are of modern origin. Nothing can equal, for ignorance, the ignorant historical blunders of these masons.

R. C.

be in a confined situation, as the only light permitted is from the moon. The members of this degree wear their swords, apron and gloves trimmed with yellow, and their Jewels pendant by a black ribbon to a button of their waistcoats. The form is triangular and an arrow with its point towards the earth is the symbol. The members should be ranged on each side forming an avenue. The grand Commander in the front facing the moon.

The Chapter opened by the G. C. striking thrice with the blade of his sword and returning it to the scabbard. He then raises his hands towards the moon, the brethren doing the same, and, in this posture, declares that the Chapter is lighted. The Knights examine the drawing until the candidate is properly prepared for introduction. He is to be uncovered, without a sword, and to wear a white apron and gloves. The drawing is to be divided into two apartments. The ground of one is blue, a silver moon and golden stars are to be depicted on it. The other is black, with a triangle and a golden arrow delineated.

he knight of Introduction, who precedes the candidate, strikes thrice; and the Knight of Defence, whose department it is to take care of the avenues, announces him by one on the inside, opens the door and demands the secret of the order, which is delivered and reported to the Grand Commander; who replies.—The worthy knight is at liberty to enter, if he be alone; but if accompanied, it remains for him to be acquainted with the motives that induce his companion to wish for admittance. This is answered, that it is a master who is desirous of being admitted a Prussian Mason.—G. C. Let him enter and be examined.—The Knights draw their swords and present the points to the candidate.

G. C. I declare, brave knights, that he is worthy of your countenance, Give me your assent, (which is done). Brother Noodle, will you renounce pride all the days of your life.

Noodle. I promise so to do.

G. C. Example is far superior to precept, commence your career with an act of humility.

Noodle is led to the Feet of the Grand Commander, by three reverences on his left knee, and being prostrate before him, is commanded to kiss the pommel of his sword. Before he is permitted to rise, the Knight of Eloquence addresses him on the subject of vanity and draws his conclusions on the evil consequences attending it from the example of Peleg and Solomon.

G. C. Do you promise upon the faith of a mason, to keep the secrets with which I shall entrust you, on the conditions, first, that you will never reveal to any of the children of Adam, the mysteries of our order:—second, that you will associate with us in future: third, that you will never suffer at the peril of your life any man to wear the Jewel of this order, unless he makes himself known to you as a Prussian Mason.

Noodle.—I engage myself to fulfil the prescribed conditions.

G. C. Knight of Eloquence, you are at liberty to make known the history of our excellent order.

K. E. To every Prussian Mason be it known, notwithstanding the recent vengeance which the Deity had taken upon mankind for their iniquities by causing a universal deluge, notwithstanding the Deity had given the rainbow as a sign of reconciliation, vouchsafing that favour had declared, that the world should not be again destroyed by waters, that the descendants of Noah, from their want of faith in the divine prediction, being apprehensive of a second deluge, said:—Let us build a city whose top may reach the heavens, and let us make a name lest we be scattered abroad upon the face of the earth.—To accomplish their designs, they began to erect a high tower in the plain of Shinar; but this enterprize being displeasing in the eyes of their maker, as tending to frustrate or delay the execution of his design, that mankind should not always continue together, he obliged them to discontinue the project, by confounding their language, so that one could not understand another. From this circumstance, the city took its name of Babel, which signifies *confusion*: and a dispersion of the people and a planting of nations ensued. It was on the night of the full moon that the Lord worked this wonder, in remembrance of which, the Noahites hold their lodges at this season. The architect was named Peleg. At least, it was he who gave the idea of this building. As a punishment for his contumacy and the presumption of his brethren, he was deprived his speech; and to avoid the outrages of his companions, who considered him as the cause of the failure of their design, he travelled into countries remote from Shinar, and from thence only by moonlight, as he was fearful of massacre if his person were recognized. His place of retirement was Prussia, where, having erected a triangular dwelling, he, by humiliation and contrition for the part he had taken in the plain of Shinar, obtained remission for his sins and had his speech restored to him. This dwelling of Peleg's was discovered fifteen cubits deep from the surface of the earth, in the year 553. In it was found a stone of white marble, on which was inscribed the particulars I have related in the Hebrew tongue, and adjacent was the following epitaph:—Here repose the ashes of the Grand Architect of the Tower of Babel. The Lord had pity on him because he became humble.

Thus we communicate our grand secret to you, unknown to every one but ourselves. We entrust it to you with pleasure. Misfortune to you, if you are weak enough to transcribe it. Be circumspect and for that purpose, practise humility after the example of our grand architect.

The knights sheath their swords and Noodle is invested with his. The Jewel is tied to the button of his waistcoat. His apron

and gloves are decorated with yellow borders, and he is entrusted with the sign, grip, word and pass-word.

The ceremony is concluded by the G. C.'s observing, that the lodge is obscured and that it is time to retire. A table lighted with candles is introduced, and, if a supper be provided, it is to consist wholly of vegetables.

Catechism.

- Q. Who are you.
 A. Tell me who you are and I will tell you who I am.
 Q. Do you know the children of Noah.
 A. I know three of them.
 Q. Who are they.
 A. I particularize them by their initials S. H. I.
 Q. Tell me the words.
 A. Begin and I will reply.
 Q. Shem Ham.
 A. Japhet.
 Q. What does this letter signify.
 A. The initial letter of the secret word.
 Q. Present the signs.
 A. The arms extended towards the moon and the face towards the east.
 Q. Why is the face towards the east.
 A. Because it is the part in which the moon rises.
 Q. Give me the grip.
 A. The hand is clenched thrice.
 Q. Deliver the pass-word.
 A. Peleg.
 Q. How do you know the Architect of the Tower of Babel.
 A. I have mentioned him.
 Q. Who acquainted you with his history.
 A. The Knight of Eloquence.
 Q. In what lodge.
 A. In a lodge where the moon gave light.
 Q. Was this edifice praiseworthy.
 A. It was not, as it was never completed.
 Q. What is the reason to be assigned.
 A. The foundation was laid in pride.
 Q. Is it to initiate the children of Noah that you retain it in your memory.
 A. No; but to avoid the danger which they experienced.
 Q. Where were the remains of Peleg deposited.
 A. In a tomb.
 Q. Was he not considered a reprobate.
 A. No, for the stone on his remains informs us that his Creator had mercy on him on account of his subsequent humility.
 Q. In what manner were you received a Prussian Mason.

A. By three humiliations and by kissing the pommel of the sword of the Grand Commander.

Q. Why did you submit to these humiliations.

A. As a proof of my obedience to the dictates enjoined in this degree.

Q. Why do knights wear a triangle.

A. In memory of the Temple of Peleg.

Q. Why is the arrow reversed in the centre of it.

A. In remembrance of the remission that took place from his contrition, and that the cup of wrath was turned away from him.

G. C. So may it be turned aside from all his successors, and with this sentiment I close the lodge of Noahites.

A DESCRIPTION OF THE DEGREE OF RED CROSS SWORD OF BABYLON.

First point.

Officers.—Cyrus, Mithredath, Senior Prince, Junior Prince, Senior General, Junior General, Eastern Knight, Southern Knight.

Scene.—Babylon, with two towers and a bridge over the river Euphrates.

Cyrus is called *most potent sire*.

For the solemnities of this order, two apartments are required. One is considered as the council chamber of Cyrus, King of Persia and Babylon. A throne is placed in the east and behind it a transparency, descriptive of a dream of that monarch, lighted with seventy lamps, to represent the seventy years of the captivity of the Jews.

Form of opening.

Cyrus.—Brother companions, assist me to open the sovereign chapter of Knights of the Red Cross Sword of Babylon. Princes, Generals, the days of the seventy years for the captivity of the Jews are expired. My intention is to liberate them, and, to that purpose, I will relate to you the particulars of a dream. Interpret the words and assist me with your counsel.

In my sleep, I perceived a lion ready to devour me; and, at a distance, Nebuchadnezzar and Belshazzar, my predecessors, in chains. They were contemplating a GLORY, which masons show as the name of the grand architect of the universe. In the clouds appeared an eagle, from whose beak issued an order to RENDER LIBERTY TO THE CAPTIVES. I was astonished and confounded. The dream vanished, but my tranquillity is disturbed. Princes, deliberate; assent or dissent to the term of the vision.

They draw their swords and present the points to the air, then to the earth; by which they assent to the will of the king. Then

they lift up the points, which denotes *liberty*, and let them remain in that position.

Cyrus.—Brother companions ; the captivity shall be concluded. Princes, Generals, the chapter of Knights of the Red Cross Sword of Babylon is opened.

Form of Reception.

The candidate, being properly prepared, is brought to the door of the outer tower of Cyrus' Palace and gives the proper report. One of the King's Guards of that tower opens and demands, *who comes there?*

Zerubbabel.—The first among my equals, a mason of rank, and a royal captive in Babylon.

Guard.—What is your desire?

Z. To approach the presence of our sovereign.

G. What is your name?

Z. That is well known. Not one in Babylon, but that knows my name and dignity. (*Here Zerubbabel throws aside his outer garment and discovers the rich dress that he usually wore at the court of Cyrus, by which, with his well-known features, he makes himself known to the guard.*)

G. What is your age?

Z. Seventy years.

G. What is the nature of your present application?

Z. To remedy the miserable situation of my brethren.

G. Attend, whilst I report you to the king and council.

Here the Guard knocks as a Knight of the Red Cross Sword, seven distinct or slow, three quick, an interval, and two quick. Answered from within, he reports, that the Prince Zerubbabel solicits an audience of the King. He is commanded, after a pause, to introduce him to the middle tower. The Senior Prince of the Court of Babylon, who now represents Cyrus, the king, comes to him says :—Worthy Prince, for what do you appear before us?

Z. I implore your good will and justice.

S. P. Upon whose account?

Z. My own, and that of my companions, who have been in servitude seventy years.

S. P. Signify the extent of the favour you request.

Z. To grant us our liberty, to permit us to return to Judea, and to assist us in rebuilding the Temple of our Creator.

S. P. Since motives so just and honourable have brought you here, you shall speak to us face to face.

The council chamber door is thrown open, and, upon entering, Zerubbabel kneels before the throne of Cyrus. The king's representative, during the time of his kneeling, delivers the substance of the request. Cyrus says :—Arise, worthy prince, I have long witnessed the weight of your captivity, and am ready to release

you this instant, if you will communicate to me the mysteries of your order of masonry; for which I have always had the most profound veneration.

Z. Most potent Sire, your situation renders it impossible for me to entrust you with them; for Solomon, when he first gave us the principles, taught us, that *equality, fidelity and brotherly love* were ever to be the criterion among masons. Your rank, your titles, your superiority are incompatible* with the mansions where the sacred mysteries of our order are prevalent. Our exterior marks are unknown to you. My engagements with my brethren are inviolable, and I dare not reveal to you *our secrets*. If my liberty is only to be purchased in this manner, I prefer captivity.

Cyrus.—I admire your zeal and your courage. Princes, Generals, this worthy prince merits liberty for his attachment to his solemn compact. (*The brethren assent by lowering the points of their swords.*) With much pleasure, I grant the remission you requested, and consent to your liberty. (*The chains are removed from the captive.*) Go into your country of Judea. I permit you to rebuild the temple of Jerusalem, destroyed by my predecessors: and your treasure shall be returned to you before the sun is set. —I appoint you chief among your brethren and to preside over your equals: and I command, that they shall honour you as they have hitherto honoured me. I expect a small tribute from you, and will send to receive it even under the porches of your new temple, as soon as erected. I ask a model of your temple. It is not for the simple value, that I require it; but to convince your neighbours and surrounding nations, that you are still under my protection. Henceforward, you are to be to me and I will be to you a friend. I now arm you with this sword, as a distinguishing mark above your fellow companions. You are to consider it the same sword that Nebuchadnezzar received from your king Jeroiachim, at the time of his captivity, and I am persuaded, that you employ it in defence of your country, religion and laws. I, therefore, create you a Knight of the Red Cross Sword, and, as a proof of my esteem, I invest you with this apron and sash, which we have adopted in imitation of your own architects. These marks are circumscribed with particular mysteries, which I grant to the Princes and Companions of this Court as an honour: and you will hereafter enjoy among them the same distinctions. I also present you with these remnants of your former Temple, that were brought away at the captivity; this Red Cross Jewel; this olive branch, as an emblem of peace between us; and, the secrets of the Red Cross Sword Degree, as a proof of permission to leave this country for your own. That you may pass without impediment through the provinces between this and Judea, you must

What! was he wiser than the most wise Solomon, or more powerful than the most powerful Hiram; kings of two moderately sized towns? R. C.

give to the three first Babylonish Guards in succession the words S—, M—, and A—, and altogether to the fourth. These words will carry you to your native country; but if more is demanded of you, give them the sword up and down as a sign.

The candidate retires; the lodge or chapter is made to represent a public road with a bridge over the river Euphrates in Babylon, with guards at each end. Zerubbabel appears and is stopped by the first guard, who challenges him with:—Who comes there? He gives the answer, sign, word, &c., and the same to the second guard. He passes through the dominions of the King of Babylon and reaches the confines of Judea. On passing the bridge of the Jordan, he gives the third word to the first guard and to the last the three words. The guard replies:—Thrice tried and thrice approved companion, pass in the name of the God of S— M— and A—. The best scenery for this ceremony, that the place where the chapter is held will admit, is used.

Second point.

The candidate has now put off his rich attire as Zerubbabel Prince of Jerusalem, and has put on that of first sojourner. Zerubbabel, Haggai and Joshua are supposed to have gone through the ceremonies of the Red Cross Sword Degree, and to have become principals, holding a chapter or sanhedrim on their own account, at Jerusalem, to examine all who return from their captivity, to prove that they are legitimate descendants from Abraham, Isaac and Jacob. Ezra and Nehemiah are also officers of this sanhedrim, the whole present being seventy-two.

A report is made at the door by five distinct and two quick knocks: and, to the question of who comes there, is answered:—A sojourner, a descendant of your forefathers, Abraham, Isaac and Jacob, come out of Babylon to live with his brethren in Judea, and to assist in rebuilding the temple of the Lord.

Janetor (*door keeper*). What is your age?

Sojourner.—Seventy years.

J. None but architects and grand architects can be admitted to the honour which you seek. If you possess the necessary qualifications, there is a vacancy not yet occupied and you may, by civility and perseverance, acquire those honours which avail true merit, without regard to birth or fortune.

The candidate gives the signs of the ten preceding degrees and enters upon the proper level.

J. In the name of the God of Abraham, Isaac and Jacob, enter the grand Sanhedrim of Jerusalem and give immediately an account of your recent deliverance from your Babylonish captivity, and endeavour to prove that you are worthy of distinctions.

On entering, he salutes the Sanhedrim with the signs of the No. 10. Vol. XII.

ten preceding degrees, and proceeds with the following narration :—

Most excellent. In due time, I appeared before the throne of Cyrus, king of Persia and Babylon, who admitted the propriety of my application for freedom with fervency and zeal: and, as the seventy years of our captivity had expired, he granted liberty, that I should depart. He also armed me with this sword, and honoured me with the appellation of Brother and Knight Companion of the Red Cross Sword. He furthermore gave me this apron and this sash, with this olive branch and these relics of our former temple, which I now present as a proof of the goodness of Cyrus your deliverer.

Z. Brother architect, the decorations convince us that your integrity and fortitude have been put to the test, and convince us, also, that pomp and grandeur will not triumph over the honours of Masonry. Cyrus, in decorating you with these, was guided by a noble spirit; but not that of *equality* which inwardly accompanies us. The distinctions of this prince you have nobly merited, and you have also pursued those of masonry; but before you can be entrusted with the remaining secrets, you must further say, that your bondage has not obliterated from your mind, the sentiments of a freeman, that you are not incapacitated from attaining the mysteries of the order. Therefore, you must first give me the signal which you received from Cyrus.

The signal is given, and some other ceremony previous to the obligation, of which there is no copy among my documents; but we have seen enough to see, that they are all alike, and that the tenor of one is the tenor of all. The obligation taken, Zerubbabel addresses the near candidate, or Noodle, in the following strain :—

It is our intention, in future, to acknowledge those only as members of our order, whom we know to be true and legitimate masons; not merely by their outward form; but by their manners and actions: and even they must bring with them as a pledge some part of the remains of the former temple. The intent of our labours is to rebuild the Temple of Jerusalem. The sword which Cyrus gave you must be used in defending your brethren and companions in arms and to prevent all those who would profane the august edifice that we are now about to raise to the honour of the Supreme Being. It is on these conditions, that we entrust you with our secrets. After your deliverance, Cyrus created you a Knight of the Red Cross Sword. I now present you with this trowel, which will serve as a perpetual memorial of your dignity, and that, in future, you will work with your trowel in your hand, and your sword by your side, during the time that the Temple is rebuilding.

This sash is to be worn in all lodges and chapters: and it will

be the mark, that you have received two degrees of knighthood.
The chief emblem is the sword and trowel placed across.

End of the degree of the Red Cross Sword of Babylon.

A DESCRIPTION OF THE DEGREE OF KNIGHTS OF THE SWORD OR OF THE EAST.

THERE is another degree, so much like the former, as to be made up of nearly the same words, with some slight variations: it is called; **RED CROSS KNIGHTS OF THE SWORD OR OF THE EAST.** The ceremony is precisely the same with regard to the dream of Cyrus. The reception and dismissal of Zerubbabel are precisely the same, only the tribute demanded is three lambs, five sheep, and seven rams (as if rams were not sheep, or some sheep rams.) An escort is furnished to Zerubbabel. Without the escort, we found that he travelled safely; with it he gets robbed on the bridge of all the insignia of the order which Cyrus had gave him, but as they could not rob him of the secrets, he, of course, is received at Jerusalem as a good masonic Jew. Upon what pretence could Jews ever be excluded from masonry? The penalty of the obligation is never to reveal the secrets of a Knight of the Sword, without suffering captivity for life. The sign of a masonic Knight of this degree is to place the right hand on the left shoulder; letting it fall diagonally to the right side, as if cutting the body in two. The answer is, to place the right hand upon the left hip and to traverse the body to the right hip. The grip is to place the right hand upon the sword and to draw it, as if to fight. Then, to make a movement with the body as if to repel an enemy; the left hand lifted up and closed. The words are *Judea* and *Babylonia*. The pass word *Liberty*. The chatechism will serve for either degree.

Catechism.

Q. Brother, how came you to the eminent degree of Knight of the sword.

A. By humility, patience and frequent application.

Q. To whom do you address yourself.

A. To one who is greater than a king. (modest!)

Q. What is your name.

A. That you will find upon your records.

Q. Your country.

A. Judea, I am born of noble parents and of the tribe of Judah.

Q. What art do you profess.

A. Masonry.

Q. What edifices do you build.

A. The temples and tabernacles.

Q. Where do you raise them.

A. For want of ground, we build them in our hearts.

Q. What is the genuine appellation of a Knight Mason.

A. A Free Mason.

Q. Why called a Free Mason.

A. Because the masons who were chosen by Solomon to work at the temple were declared with their descendants free and exempt from all imposts, duties and taxes. They had also a privilege to bear arms. Since the destruction of the Temple by Nebuchadnezzar, they were carried into captivity with the Jewish People; but the good will of Cyrus gave them permission to erect a second temple, having first given them liberty. It is since this epoch, that we bear the name of Freemasons.

Q. What was the first temple.

A. It was the wonder of the world for riches and grandeur. Its porch would contain 200,500 people.

Q. Who were the architects of this grand edifice.

A. The Creator of the world gave the design and Solomon directed the workmen.

Q. Who placed the first stone.

A. Solomon.

Q. At what hour.

A. Before the rising of the sun.

Q. Why.

A. To point out the alacrity required in the worship of the Deity.

Q. Why is the No. 81 held in so much veneration among Masons.

A. Because this number explained the triple essence of the divinity, figured by the triple triangle, by the square of nine and the number three.

Q. Why were the chains of the captives triangular.

A. The Assyrians understood that the Triangle was considered as an emblem of the name of the Eternal by their captives. They, therefore, made their chains in that form, to render their situation more mortifying and severe.

Q. Why is it prohibited that masons shall not work but at regular structures.

A. To teach us a duty that irregular lodges are not to be frequented.

Q. What were the injunctions given by Cyrus respecting the second temple.

A. That it should be an hundred cubits long, sixty broad, and sixty high.

Q. Why did Cyrus command them to take the wood from Lebanon and stone from Tyre.

A. That the second temple might in these respects be equal to the first.

Q. Who was the immediate architect.

A. Bebot.

Q. Why were the workmen armed with swords.

A. As they were liable to be interrupted in carrying the materials and even the work itself.

Q. Are you a knight of the sword.

A. Look at me. (*draws his sword*)

Q. Give me the sign.—(*given*)—Give me the words.

A. Judea and Babylonia

Q. Give me the pass word.

A. Liberty.

Q. Give the grip—(*given*)—Where have you worked.

A. At the rebuilding of the temple.

Q. The instant of rebuilding

A. Present.

Q. Very excellent, since we are happy enough to have rebuilt the temple in its splendour, let us preserve the memory and remarks of it by our silence.

Now, Brother Williams, I am heartily sick of this abominable trash, and so are most of my old readers, many of whom will not take the trouble to read it. In excuse for filling *The Republican* with it, I would remind them, that nothing vicious or nonsensical can be exposed without being detailed. And however gross or tedious that detail, the exposure cannot be complete and effectual without it. I would gladly have abridged the matter; but I saw that abridgement would have been hailed by Masons as ignorance of their frivolous ceremonies. Other degrees have existed and do exist which I have not detailed for want of the necessary documents; but we have enough, we have all that a celebrated Mason could collect for years upon the subject, at a very great expense, and we find a general sameness, which must of necessity be the case, in whatever degrees or ramifications it takes, unless some specific political or religious principles be mixed up with it, as has been the case on the continent, and, at times, partially in this Island.

The two degrees last described are parts or beginnings of the Royal Arch Degree, the remainder of which will be inscribed to the Duke of York. Then the Knights Templars and the Rosicrucian degrees will be inscribed to the Duke of Sussex, who is now the grand fool of the system, and to whom, or under whom, you, Mr. Williams, play the part of *first fool*. We can hardly blame such a man as the younger Harper, who left his book shop in Fleet Street,

to go and play the part of Joint Grand Secretary to the Grand Lodge, to the tune of 4 or 5 hundred pounds per year. But for such a man as you, to run all over the country playing first fool, or deputy grand fool, is strange indeed, and indicates another phrenological organ, yet unnoticed by Gall and Spurzheim, or an *organ of folly*. All that we know of mankind through the past assures us that this is a predominant organ, more in some than in others; but it must be very large in those who are fond of *speculative masonry*; and from what I have read of your singular connection with this sort of Masonry, the conceit arises, that I could distinguish this peculiar bump on your "temple." The grand Architect of the universe, has yet, among mankind, fabricated but little more than folly, and, unless we can furnish our moveable temples, much better than you speculative masons have furnished yours, we shall pay but a sorry compliment to the *omniscient* and *omnipotent* and *omnipresent* of Royal Arch Masonry.

The degrees of Masonry are something like our University degrees, only the former are dearly purchased and the latter bring considerable profits with them as they profess. They must be both removed. Even Christianity was first preached as a revelation of mysteries, and this accounts for its wide and rapid spreading among the more ignorant and credulous part of mankind. The preaching of Jesus Christ was called the revelation of a mystery, and the very revelation was still a mystery to those who did preach! St. Paul could not reveal it, as I have revealed it, and as I have here revealed the mysteries of Freemasonry. With the first christians, nothing but a revelation of the mysteries was talked about. Curiosity is the child of mystery, and we know that they always keep together, or closely follow each other. When Christianity had its birth, the known associations of mankind were full of all sorts of mysteries, some like this nonsense of Masonry, some more sublime or with more meaning, and others for the gratification of different passions, natural and unnatural. From these mysteries the slaves and other very poor people were excluded, and when the first christian preachers professed to reveal them, their curiosity and eagerness to know them were raised to the highest pitch, as is the case with some silly people at my real revelation of the mysteries of Freemasonry. Thus arose and thus spread abroad that most mischievous of all mysteries, *Christianity*, in its common acceptation. I agree with Mackey, that the book called the Revelation

of Saint John is but an ignorant attempt to reveal an ancient mystery, and hence its title. Nearly all the first known Christian books were called *revelations*. Then came the Epistles from one branch to another branch of sect, that was formed by the curiosity excited among the slaves and other ignorant people; and lastly, a pretended biography or Gospel of the hero of all the mysteries and revelations, the sun personified, named by the Christians, *Jesus Christ*, or *Saviour Anointed*.

That certain mysteries called Freemasonry have existed in this Island is known in almost every cottage, and my revelation will follow the curiosity raised, wherever it be. But I have no real system to set up. I see that these mysteries are all mischievous; I desire to pull all down, to leave nothing of the kind. So also was the existence of mysteries known to all the people tributary to the Romans, and the Roman Conquests opened the way for the exposure and fall of these mysteries. The Roman power removed the danger that would have otherwise attended the exposures; and it is very probable, that the first Christians did expose, as far as they could, the better to set up a new system upon the fall of the old ones: as we read but little of the existence of these mysteries after Christianity began to gain a footing. But these religious savages, the Christians and Mahometans, have destroyed nearly all that were useful or delightful in the ancient mysteries, in ancient science and literature, for the better support of their more ignorant, more useless, and more gloomy dogmas. These religious savages have been the worst of all savages; they have been the scorpions of the earth. Even now, they would fain destroy the last vestige of Hindoo or Chinese records, for the sake of having nothing of the kind of prior date to their low, gross, and abominable Bible and Koran. And of these two classes of book worshippers, each, would gladly destroy the other! Abominable relic of mystery! abominable religion! that makes mankind nothing but a wicked and miserable race of cut throats!

I consider that I have conferred even a benefit on masons who follow the thing from curiosity, by this exposure, and am entitled to their thanks. Many of them go on under the supposition that they arrive at some very important knowledge; and to assure them that they are not, is to confer a benefit on them, pecuniary as well as moral, for the pursuit is very expensive. The Degrees which I have printed in this publication, and much less incorrect than

mine, were sold by Finch at the average price of a guinea each! He considered half a crown a page a moderate charge for his nonsense! *nonsense*, I truly say, for good sense never fetched such a price. His charge for attendance to instruct a lodge was ten guineas a day, and Single Masons he would pass through the degrees at the rate of a guinea, sometimes a guinea and a half, or two guineas for a each degree? To have bought a copy of each degree and its accompaniments that Finch had to sell, or to be initiated by him through all the degrees, would have cost near a hundred pounds! I speak from a calculation made from his lists of prices and avowed charges. His boast was that he administered masonry at a much cheaper rate than it could be bought in the regular lodges! after all, brother Masons, or Brother Williams, I shall give you more masonic information for half a dozen shillings than the cheap dealing Finch would have given you for a hundred pounds. His charges were as abominable as masonry itself. Before I published the Age of Reason, I have bought the two first parts, which I now sell for eighteen pence, for sixteen shillings and have sold them for a guinea. I thought this an enormous price; but there was something for the money, and that something a suppressed book, a book that brought danger of prosecution for selling it. Finch had no excuse for his prices, beside that of finding masonic fools to give them. He was the first to print and sell: and the poor silly fellow thought, that as God was with him, he was going to make masons of all mankind, rebuild the Temple of Jerusalem, and settle all human affairs according to the degrees of holy writ! But he found himself sadly opposed by the brotherly love of Masons. He tells us that experience had taught him, that he could not trust them even to send him an unpaid letter, for fear it should not not be worth opening; and where he let out his books on credit, he found no pay! An action was brought against him for the price of work done in printing or engraving. he tried a set off by charging the man £15 or £16 for passing him through some of the degrees of Masonry; but Lord Ellenborough would not allow the charge; because, forsooth, other Masons said that Finch had no authority to make masons. He had the same legal authority as the Grand Lodge, or any other Lodge, and that is none. I am of opinion, that any man may recover his money again; indict the officers for raising money under false pretences; or bring an action for general damages as to money spent, waste of time, &c. The whole is a permanent

hoax. Aware of this, of late, an attempt has been made to twist it into something like a Benefit Society, but as all the benefits are optional and not compulsory or regulated by articles,—the law would not recognize it as a benefit society.

I have been thinking, whether it would not be worth Mr. Dibdin's while to dramatize some of the foregoing degrees or degrees to come. It would certainly fill the Surrey Theatre for months. The scenery may be got up to any pitch of magnificence, as the subject is most extensive. It would be a much more becoming subject for the stage than was the Herefordshire Murder. I hope, at least, that some friend will submit it to Mr. D's notice, or to that of some other caterer for the dramatic public. The joke would be good, to see all the mummeries practised on the stage; all the secret signs, tokens and words given, and the whole thing exposed to the life! There is room for good comic action, in the nonsensical ceremonies. I will find a gentleman to regulate the thing as to correctness, at all points, if such be wanted. Masonry is in itself a private or secret drama. If the Masons will not see it, their wives will to a woman. And but few masons could keep away from it. I want this done, as the finish to my exposure. Let it once get on the stage, and no two Masons would, afterwards, look each other in the face. The grand patron, of course, is not confined to a patronage of Masonry, in public houses; he will be as well pleased to patronize it on the stage, as in *The Republican*, or elsewhere. I shall dedicate this volume to the Grand Patron of Freemasonry.

It will be necessary to improve some of the dramatic arrangements, which are wretchedly constructed as performed in the lodges. For instance, the murder of Hiram Abiff, at mid-day, in an open building, surrounded by hundreds of workmen, including his time taken for prayer and theirs for burial within the dinner hour, is fallacious upon the face of it. The finding of the Jewel in the well, the body under a loose sprig of Cassia, and the assassin, or, in some degrees, the assassins, in a cave, with the wandering meteor or stars, is equally fallacious and deficient in dramatic arrangement. One would think, that the whole story was a nursery tale. Daggers are introduced, which was an instrument unknown to the Asiatics of that time. The affected grief for Hiram Abiff exceeds that which would be common in real life. Indeed, Masonry may be taken allegorically as another version of the Christian Religion, sub-

stituting Hiram Abiff, for Jesus Christ, or Prometheus or Heroules, or Thammuz, or the Sun for ages below the horizon, gone down to hell.

Taking the Temple of Solomon to be allegorical and to mean a fabric of knowledge, a construction to which Josephus in some measure leads us, Masonry might have been made and may be viewed as a beautiful science. It is in this sense only, that it would be what Sir Isaac Newton pronounced it, *the science of sciences*. But modern Masons have no such brilliant notions; nor do I think that one in a thousand of them will understand my allusion without further explanation. Josephus tells us, that the temple of Solomon was a scientific emblem of the universe, an emblem of the extent of human knowledge, even of inspired knowledge; and so far its masonry was a science veiled in allegory. But as modern masons make no pretensions of the kind, it would be wrong to give them credit for professing the knowledge, as, if possessed, it would be a fair matter for boast, and would court publicity.

Both Masonry and Rosicrucianism are ill-constructed similes of the origin of the Christian Religion or the crucifixion of Prometheus, a persecution and destruction of brilliant reason and accomplishments by force, strength or thieves, for the revenge of which, the associations are professedly formed. Yet ignorant of the allegorical meaning of the association, and taking the whole fable as a literal truth, the members of these associations have but re-murdered their Hiram Abiff, or re-crucified their Christ. And such being the case, my attack upon them, as that of a more intelligent Mason, Christian or Rosicrucian, is fully warranted. And this will explain what I meant by masonifying masons. It has been hitherto considered a disgrace by the ignorant Christians, not to be a Christian of their stamp; but we and Christians will turn the scale and make the disgrace felt, *to be such a Christian*; and the same with Masons.

As I hope by this time, that I shall have improved your masonry, Mr. Williams, I will draw my Masonic letter-

writing to you to a close, with a few further explanations.

The drawings in the lodges for the different degrees were generally made on the floor, with chalk and charcoal. Chalk, Charcoal and Clay are mystic words with Masons, and emblematic of freedom, fervour and zeal or fidelity. In some lodges, it was a custom to strew the floor with powdered rosin, which reflected the illumination, at the time of making a new Noodle. And it was also a custom to make Noodle, with a mop and pail of water, clean up the floor, as his first labour in masonry. But lately the officers of the lodge have adopted the habit of drawing the outline of the figure, as far as possible, by nailing down tape or other material of the kind. It must be confessed, that every thing is done and worn among them, with a degree of neatness and elegance: and, in some instances, at a great expence.

Much of the masonic foolery of the last century is abolished, and, severe as is now the probation of a noodle, it has no comparison with what it was. Every possible terror that could be impressed upon the mind of the candidate, without doing him a bodily injury, was adopted. In some lodges, the first thing he saw, on being restored to light, was the whole lodge standing round him with drawn swords pointed and all but touching him. This, with the glittering effects of the lights and the swords, after having been long blindfolded, must have produced a strong mental impression, even terror. There were also very tedious processions, in perambulating the lodge blindfolded a given number of times.

In calling the men from work to refreshment, the following ceremonies are observed. The master whispers to the Senior Deacon on his right hand and says: It is my will and pleasure, that this lodge be called off from work to refreshment during pleasure. The Senior Deacon whispers the communication to the Senior Warden; he to the Junior Deacon, as his messenger; who carries it to the Junior Warden; by

whom it is pronounced aloud. The two wardens have a column each, about twenty two inches high, as the ensigns of their authority which are called Jachin and Boaz. A lodge at work is under the care of the Senior Warden, during which his column is standing and that of Junior Warden down. During refreshment the Junior Warden has the care of the lodge and keeps his column standing, whilst that of the Senior is down. A call from refreshment to labour is done in the same manner, reversing the distinguishing points.

The form of putting in the hand through a hole, to receive the wages in the middle chamber, as mentioned in the degree of Mark Man, was to bend the thumb to the palm, so as to hold a piece of coin with the thumb, all the other fingers extended. The thumb to be downward, and the palm of the hand not visible. Masons say, that this was adopted to prevent impostors from putting in their hands, as nothing but the hand of the applicant was visible, and that if an impostor did put in his hand, without the proper form, it was cut off. But how ridiculous! one man, that knew the form, might have put in his hand twenty times, without being known as an impostor. The shallowness and ignorance of the whole tradition is every where contemptible.

Forms are observed in drinking in the lodges, and all the motions are made as regular as with soldiers on parade. As far as possible, they make their several signs with their glasses in their hands; and, if you see a man in your company waive his glass across his throat, breast or belly, you may be sure, that he is a mason of one or the other, or all of the three degrees, and that he is hailing to see if another mason be present. There are also ceremonies of clapping with the hands, in the different degrees: and what they mean by doing the grand honours, I know not, unless it be these clappings, and the general routine of signs and knocks. The master's clap is with both hands raised above the head, as if in exclamation, and then brought smartly down on the apron, with a jump at the same time, making as much noise as possible. This nonsense is practised even to regu-

larity and precision. The fellow craft's clap is to form the square with the left hand, as in the sign, then clap the right hand to the left, smite the left breast with the right hand, and lastly the apron, stamping at the same time with the right foot.

I mentioned, in describing the first grips, that the custom was merely to take the fingers in your hand ; but I have been corrected, so far as to be told, that it is more common to take the whole hand, as at a common salute, pressing the thumb at the proper place and covering it as far as possible with the left hand. The grip of the Past Master is to begin with the master's grip and to proceed with a similar grasp up so high as the elbow.

In singing the song of an Entered Apprentice, they stand round a table and join hands across, each man taking, with his right hand, his left hand man's left hand, thus forming a chain and circle. At the last verse, they jump altogether, which is called a driving of piles, and enough to shake the house down. Instances have been known, where it has been thought prudent to shore and prop the room, where this masonic work has been going on. The whole thing is made up of this kind, and a Freemason's hardest work is noisy mirth.

The reader will recollect, that, in finding out the degree of a mason, it is necessary to begin as an Entered Apprentice, and to go regularly through the grips and words. After proving a degree, the question is asked if you are *off* or *from* ; the answer, if advanced, is *from* : *from what* ? Then you must state the last degree proved, and say from an Entered Apprentice to a Fellow Craft, or from a Fellow Craft to a Master. Taking care also never to give the words in full, but to letter or syllable them, with the brother. At an initiation, Noodle is often asked, if he recollects what he has been told, and if he can write it down, or any part of it ? Pen, ink and paper, are furnished ; and if he so far forgets the penalty and promise of his oath, as to begin to write he gets a smart rap on the knuckles from one of the masonic instruments as a memento.

As masonic funerals are in a great measure abolished, and as the ceremony, such as it is, is open, I cannot usefully introduce it here. There is also a form of taking and passing the chair annually, and of appointing other officers, which as they have no secrets but the oaths of the former, the penalty of which is to have the right hand struck off, in addition to the other penalties pledged, they are not worthy of further notice here. A more particular description of the insignia of the different offices would be tedious and useless to the reader of this exposure; my purpose being to expose what Masons call their secrets and mysteries, and not those little fineries which they do not scruple to expose to the public gaze, which are manufactured for that purpose, and to make the supposed mysteries appear more mysterious.

The peroration of my exposure, brother Williams, I intend to be a general, and, I hope, a luminous charge to Masons of both orders, or the Jewish and Christian orders; therefore, I shall break my correspondence with you with very little ceremony, and with very little of recapitulation. I flatter myself, that I have so far made good every proposition of my first letter and of the advertisement of this exposure. Indeed, I have gone rather too much into a detail of matters that were not exactly secret; but I did not like to refer my readers to more expensive books. I dislike the mode, think it unfair, that avoids the trouble of delineating a principle or a fact, by referring the reader to other books, which, perhaps, are not easily to be obtained. It is too much to assume that every reader has a general command of books, multitudinous and expensive as they have become.

I have fairly explained, that the basis of Masory is frivolity in itself and a cheat upon those who are drawn into it. It is also immoral, in almost every effect. The oaths are clearly illegal, though patronized by the Royal Family, and by members of the legislature, the priesthood and the magistracy. They are also exceeding wicked, and an instruction in assassination is the predominant feature of masoury. It begins with

the beginning, and grows into inveteracy as masonry grows upon the individual. Verily, I do think, that Professor Robison (not Robinson, as my printer was pleased to assume for me) has made good his charge, that the horrors of the French Revolution grew out of the masonic lodges. Assassination is made a merit in some of the higher degrees, and it is easy to teach a mind thus instructed, that it is also meritorious in the extermination of an opposing sect or party, that the revenge meant for the murderers of a favourite applies to those who oppose a favourite doctrine. I do not, say, that the thing has been carried so far in this country; but the seeds of the system have been sown, and the same or similar seeds will always produce the same or similar fruits, in the same or similar soil and atmosphere.

If you, Mr. Williams, sit in the House of Commons, in the next session of Parliament, I shall certainly, by a petition, challenge you to a defence of your masonic amusements, if I can find a M. P. to present it for me. There are many other masonic members, and I am not a little surprised to find Mr. Henry Grey Bennett one of them. For the present, I take my leave, wishing you a comfortable digestion of what I have so far written on Masonry, and conclude with the grand sentiment of REVELATION FOR EVER! FREE DISCUSSION, NO SECRETS, NO MYSTERIES!

RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

Dorchester Gaol, August 26, Anno
Tenebræ 1825; Anno Lucis (to
Masons) 1.

SIR,

It is an insult and a disgrace to the nation, that its chief magistrate should be the patron of so scandalous and mischievous a mummery as that of Freemasonry. After I have completed the exposure, I purpose, if I can get an extensive list, to publish the names of the magistrates and priests who support this abominable institution; at the head of which, as a matter of course, will stand your name as grand patron.

None of these mummeries, none of the mummeries of which you are the head and chief, such as Masonry, the Church, orders of Knighthood, and even the monarchy in its present state, can stand before that torrent of knowledge which is rushing upon the people: and the wisest thing that you can do, for the benefit of your successor, is to edge out of every nonsensical or ceremonial mummery as smoothly, but as quickly, as you can. You never had a better or more honest councillor, than,

Your prisoner,

RICHARD CARLILE.

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TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

Bradford, Sept. 5th, 1825.

THOUGH my reply to Mr. Heinekin's remarks on my answer to his lecture will not appear as soon as I wished, yet the fulfilment of my promise is as speedy as my avocations and opportunity would conveniently admit. I shall waste no words in introductory remarks, but proceed at once to my observations on such paragraphs as appear to me to relate to the subject in dispute, viz. "The evidence of a divine superintendence exhibited in the works of Nature and the affairs of the world."

Notwithstanding the explanation given by Mr. H. in the 5th paragraph of his remarks, I am still unable to fix any other meaning to the phrase, "Infidel in practice," than that "vice is the proper practice of the infidel." What meaning can be attached to the phrase unless it is inferred that the theory of the infidel world, if reduced to practice, produce vice?—what is the practice of the mechanic but the application of his theory to create machinery or its produce? We do not call navigation the application of the theory of chemistry, nor land surveying the result of the theory of hydraulics. . . . We naturally suppose, that drunkenness is the practice of the drunkard, and adultery and fornication of the sensual debauchee—Indeed, the explanation given by Mr. H. in this paragraph, instead of removing, the imputation, gives additional force to the inference previously drawn; for, though he says, he "would be far from asserting that there is a necessary connection between Infidelity and Vice," yet he has "no hesitation in maintaining that infidelity is *highly favourable* to the growth of vice, and can hardly fail of producing it, if the mind has not been well cultivated by education, and the passions are not restrained by the suggestions of prudence." No proof

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of this proposition is offered ; and I should be justified by a merely opposite assertion, but I will attempt a brief settlement of the question, whether religion, (meaning thereby a belief in the existence of an omnipotent being and a state of future rewards and punishment at his disposal,) or, infidelity, (by which term we understand, a disbelief of such an existence and state,) be the most favourable to the growth of vice, by which word I mean that mode of conduct, which tends to produce the greatest misery to the individual, and consequently to society. Virtue, of course, will signify that which produces the greatest happiness. It will not, I presume, be denied, that every one invariably seeks his own happiness, it being his interest to do so, and whenever he fails in the attainment, he does so, from his ignorance of the means requisite for the purpose ; and it consequently follows, that knowledge is the grand desideratum of mankind. He is the wisest man, who chooses the best ends, and the best means to secure those ends. In short " knowledge is power." So far then the believer and unbeliever are upon a level ; but here the difference between them commences.—The unbeliever having no hopes or fears from any rewards or punishments after death, will model his actions so as to generate as much pleasurable sensation as possible ; will be virtuous in proportion to his knowledge, as virtue is that which will make him happy, and vice that which will render him miserable. He will never be vicious, but when he is mistaken in the means conducive to happiness. What will be the conduct of the believer ? We will first take the believer in the existence of a deity and a future state of rewards and punishments, unassisted by revelation, and afterwards consider the Christian believer.—From the appearances in nature the Theist cannot infer what actions will be pleasing or displeasing to the deity.—Pain and want are frequently the lot of men whose actions are, by us, regarded as beneficial to mankind, and wealth and pleasure are often bestowed upon men whose actions are injurious to multitudes, and whose passions involve whole nations in calamity. Excruciating agony afflicts the infant, which cannot have deserved the slightest misery, and the monster who lives on the spoil of the indigent, and jests at their woes, rolls in splendour and power.—From such appearances as these the Theist is placed in the greatest uncertainty, as to what actions will be regarded with approbation or displeasure by the omnipotent dispenser of future rewards and punishments.

The very doubt which hangs upon his mind as to the beneficence of his deity, he is compelled to recoil from with terror, and he regards the slightest imputation upon his goodness as a crime of extraordinary magnitude.—He lauds the benevolence of the deity to the skies; while he trembles with the deepest apprehension, when he approaches the boundary between the present and future. Were the unknown future always to operate upon his imagination in full force, it would be impossible for the Theist to retain his senses. All is dark, dreary, and unfathomable, replete with terror and apprehended torment. From what can the Theist infer that he shall be happy in the next world? From the mercy of the deity? Where are his grounds of reliance? Experience here is no clue to the dispensations of an incomprehensible almighty being, and the expectations we derive from the contemplation of one, whose actions are governed by principles inconceivable to us, and who possesses ubiquity and absolute and unlimited power, are fear and agonizing anxiety. — In order to serve this being most effectually the Theist will be able to invent no mode but unbounded devotion, utter prostration and humiliation of himself at his shrine; and as proofs of his firm attachment, he will be led to practise self-denial and bodily austerities, because these will be supposed to be the most disinterested marks of his regard, but the adoption of pleasurable actions though useful, would be open to the suspicion of being performed for the sake of the pleasure. He would also feel it his duty to regard with abhorrence the unbeliever as an object of the deity's displeasure, and persecution (if he had power) would be the next result of the Theist's religion. The motives of the Theist to actions detrimental to the happiness of himself as well to that of mankind in general, and consequently favourable to vice, might be proved to be almost infinite, from the numerous sources of mischief which are the consequences of Natural Religion or Theism, but to those, who are desirous of seeing the subject handled in a clear and satisfactory manner, I recommend the "Analysis of the Influence of Natural Religion on the Temporal Happiness of Mankind" by Philip Beauchamp. It is a work, which comprises in 140 pages the most exquisite logical argument, and ought to be in the possession of every person who aspires to the reputation of a correct reasoner on theological subjects. I should be extremely happy to see an analysis of the influence of *revealed religion* on man's temporal happiness executed by the same masterly

hand. To return to the subject. I will now investigate the motives which are likely to affect the Christian and for this purpose it will be necessary to examine some of the prominent precepts and examples contained in the Old and New Testament. Of the decalogue, the first four commandments direct the performance of nothing that is useful to man, nor the abstaining from any thing that is hurtful to him ; and the restraining precept, contained in the fourth, is not only useless, but in many cases mischievous, and in some if taken literally, is utterly impossible to be kept. The fifth is too vague and indeterminate for practice, for no man or woman ought to be honoured, whose conduct is vicious, in whatever relation he or she may stand to us. The four next precepts have a beneficial tendency, but they are so notoriously the growth of social relations even in a very rude state of society, that they are absurd as making part of a divine revelation. The tenth forbids the indulgence of a desire of my neighbour's wife or property, and if this precept could have been rendered efficient, the commands "thou shalt not commit adultery," and "thou shalt not steal," would have been nugatory. The whole of the decalogue is a collection of negative directions, and recommends the practice of no one virtue. The four last books of the Pentateuch abound with institutions and precepts; and among the vast number of both, it is remarkable how few are really calculated for the benefit of society. The aim of the legislator seems to have been to heap advantages on a small portion of the Jews, at the expense of the multitude. I shall not stop to particularize the absurdity and injustice of many of the laws laid down by Moses; but I think it must strike the most superficial reader, how much the penalties attached to their violation are almost invariably made to augment the wealth of the priesthood under the names of sin offerings trespass, offerings, &c. The end of an enlightened legislator (and who can surpass the deity in wisdom?) ought to be the greatest happiness and advantage of the greatest number of his people. But every one will readily perceive that the Jewish Lawgiver's attentions are ever turned with criminal partiality to the levitical priesthood. The immense mass of property said to be extracted from the people for the performance of the ceremonies of the worship of Jehovah, is incredible; but allowing the statement to be true, the privations of the bulk of the Jews in furnishing means for these institutions, and the support of one entirely unproductive tribe, must have been

extreme, and easily accounts for the various rebellions and commotions among them. I will pass on to the celebrated sermon on the mount as being supposed to comprise the substance of the morality and precepts taught by Jesus.—Some of the precepts and exhortations are of an excellent nature, but others are impracticable and foolish as well as pernicious.—It would extend this article to a much greater length than will be convenient, to enumerate more than a small part of the latter sort; but the following quotations will serve to bear me out in my assertion, “Resist not evil, but whoever shall smite thee on thy right cheek, turn to him the other also.” If any man will sue thee at law, and take away thy coat, let him have thy cloak also.” “And whoever shall compel thee to go a mile, go with him twain.” “Give to him that asketh of thee, and from him that would borrow of thee turn thou not away.” “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you.” “Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. In one place Jesus is made to say “think not that I am come to send peace on earth; I came not to send peace but a sword; for I am come to set a man at variance against his father; and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be they of his own household.” And in another place, he declares, that unless a man hate his father and mother, wife and children and brothers and sisters he cannot be his disciple. If we are told that we are not to understand these sentences literally, by what rule are we to interpret them? It may be also objected to me, that I take no notice of those commands and injunctions that tend to benefit mankind. I answer, that whatever number of these there may be, it does not at all detract from the force of the proposition I am supporting, that religion is favourable to the growth of vice, for so long as useless pernicious and contradictory dogmas contribute so great a share in the general mass, the result of them must be uncertainty and debasement in the mind of the professing, and believing Christian. Besides, we must take into the account of Christianity the necessary and indispensable overwhelming coercion of mind implied in the sentence “he that believeth shall be saved, and he that believeth not shall be damned;” thereby making it imperative on the poor hesitating proselyte, whatever appearances may suggest to him, to prostrate his facul-

ties, to the adoption of certain truth. Does he feel the least doubt, perdition is the necessary consequence. He is not allowed to use his reason, for that would probably ensure his damnation, by undermining his faith. Besides all this, the simple believer is not sure that his belief will procure his salvation, for in another part of the gospels he is told that if a man be not born again of water and the spirit, he cannot enter the kingdom of God, so that without being made a new creature his belief, about which so much is said, and upon which so great a stress is laid, is of no use to him. How can a religion like this tend to produce any good, when the salvation of mankind is made to depend on an incomprehensible creed, and a feeling made up of passion and enthusiasm? We will now turn to the example exhibited by some of the men, who are represented in the scriptures as favourites of the deity of the Jews and Christians. What is there to admire in the conduct of Abraham, who was twice guilty of a deliberate falsehood and behaved in a most cruel manner to Hagar and Ishmael, the one his concubine and the other his oldest son? The great act, which is held up to us for our reverential admiration, is what no sane man would be foolish enough to imitate. He believed that the deity required a sacrifice of a beloved child, and, had he not been restrained, he would actually have cut Isaac's throat; and this was counted to him for righteousness. Can there be a stronger proof of the debasement of man, than that one could be found to attempt, and the votaries of religion to applaud, such an act? on a similar occasion, repeated the falsehood of Isaac his father, and his son Jacob, who was an especial favourite of the deity, was a liar to his father and a swindler to his brother. The task would be endless to mark with reprobation the actions of the select worthies mentioned in the *sacred* volume. What can be more revolting than the deeds of Moses who (instructed by a deity who hardened the heart of Pharaoh, and destroyed all the first born of the Egyptians in a single night for the sins of Pharaoh,) murdered so many thousands of men, women and children of different nations; because they did not worship a god of whom they knew nothing, but by his people's cruelties? Joshua's actions were worthy a pupil of the meek Moses. Samuel is a precious specimen of the priesthood, and David of pious kings. It would be difficult to point out one single praiseworthy deed, of this "man after God's own heart," in the whole course of the history wherein he is mentioned, but many of them deserve the severest censure though none but his con-

duct to Uriah seems to have been marked by the displeasure of Jehovah; and what is the punishment appropriated to it? a pestilence among his subjects who were not culpable! Such is the morality enforced by the examples of holy men! How can it be possible that virtue should grow out of a belief in a religion where the precepts are of such a mixt nature, good, bad, contradictory, absurd and indecent. What can be more "favourable to the growth of vice," than to represent, as the chosen of the Deity, men whose conduct has been fraught with deceit, rapine, cruelty, debauchery and murder? Having treated this part of the subject at much greater length than I intended, I shall shortly dismiss it, and shall say nothing of the apparent contradictions and incredible stories contained in the books of the Old and New Testaments, as my business is merely with its tendency to produce virtue or vice. The vices of the unbeliever will only happen in consequence of his ignorance; for if he were perfectly aware, that misery is the sure attendant of vice; he would not practice vice therefore, as I before observed, knowledge would be a certain remedy for the evil; but knowledge would be little of a corrective to the evil propensities of the believer, whose notions of the deity lead him to infer that an assent to certain mysterious dogmas are absolutely requisite to ensure his future happiness and that such assent will alone be sufficient, though he may have been a scourge to society. There is another absurd contradictory and evidently mischievous tenet held by Christians and fortified by an example, namely, that by repentance, a sinner, be he ever so vile, may be saved at the last hour, of which the thief on the cross is an instance, so that the most infamous scoundrel that ever adorned a gibbet, may, without a single solitary good deed, secure an eternity of happiness. Of how many enormities has not this last mentioned doctrine, (which is equivalent to offering a premium for vice) been the parent? I come to the sixth paragraph.

Mr. H. here produces two latin quotations from Cicero's "treatise concerning the God's," the meaning of which is as follows: "For there have been philosophers, who have thought in their mind that the Gods had no management of human affairs. Of whom, if that opinion be true, what piety can there be? what sauctity? what religion? Piety towards the gods being removed, I know not if even fidelity, and the society of mankind, and the excellent virtue *justice* would not be altogether taken away," and to Velleius, I do not think that you, Velleius, are like other epicu-

reans; (who are ashamed of the words of Epicurus), to whom he declares that he does not truly understand any good which can be separated from the delicate and obscene pleasures; all of which he indeed, (*without a blush**) expressly discourses of. Though Epicurus, as well as other ancient philosophers, was ignorant of the sciences which are the most important in our times; yet it seems to me, notwithstanding Cicero's censure of his doctrines, which I suspect he has not represented fairly, that Epicurus had as much knowledge as made him an honour to the times in which he lived. By some he is said to have taught that pleasure was the chief good, and by others it is said that he placed the *summum bonum* in the tranquility of the mind. I believe both accounts, and that when fairly understood, they both have the same meaning. His life, which was that of a moralist, was an excellent commentary on the doctrine he taught, and proved him a true philosopher. I am surprized that any man who is a Christian Monotheist and advocates the necessity of a belief in future rewards and punishments should quote Cicero in his favor, who though an unquestionably great orator, knew little (almost nothing) of the science of astronomy, was completely ignorant of geology and chemistry, and consequently of physics in general, and was himself really a sceptic as will be seen by the following passage quoted from his epistles, book 6, when writing to Zorquatus he says, "Sed hec consolatio levis est; illa gravior, qua te uti spero; ego certe utor. Nec enim dum ero, angar ulla re, cum omni vacem culpa; et si non ero, sensu omnino carebo," in English, "but there is another and a far higher consolation, which I hope is your support, as it is certainly mine. For so long as I shall preserve my innocence, I will never, whilst I exist, be anxiously disturbed at any event that may happen; and if I shall cease to exist, all sensibility must cease with me." What could Epicurus have said that would have been more Epicurean?

I come next to the 7th paragraph and my reply to it will comprize also the 8th, 9th, and 10th paragraphs. I think it completely unphilosophical to infer more than experience and analogy in the works of nature, or any other works, warrant and I will again take the watch which has suited Mr. H.'s purpose so well. I infer from its construction, that it had a maker. This I gather from experience and analogy; not because I saw that particular watch go through the process of making; but, because I have been in workshops

* Wanting in the M. S.

where I have seen different sorts of machinery preparing and applied to purposes similar to those of the movements in a watch; and though I have never beheld the process of preparing every individual part; yet having observed the result, when the whole was completed, I feel no hesitation in believing the fact of its making. I might go to China and there see a sort of machinery completely new to me; yet, from what I had seen and known of machinery at home; I should directly infer it to be the work of a machinist. In the case of living animals, the case is extremely different; we have not the slightest knowledge of the making of any single being, and had watches derived their existence from generation or vegetation, we should have had no more right to conclude that the first watch was made by an unknown incomprehensible being, than we have that such a being made the first man and woman. The savage, who found the watch, was not so unphilosophical in his reasoning, as Mr. H. wishes to infer. Until experience or analogy had taught him that its movements were caused by some being foreign to and distinct from itself, he had no right to conclude otherwise than he did. Had an oyster and a watch been placed before him at once, and both equally new objects to him, how would it be possible for him to determine that the oyster exhibited greater ingenuity in its contrivance, than the watch? If he referred the cause of either of them to a being superior to himself, he would doubtless choose the watch as exhibiting marks of greater skill. For though a man perfectly acquainted with the mechanism of a watch can easily account for its movements, yet it is rather hard to charge the poor savage with stupidity; because he cannot draw the same inference, when he has not a single item of the requisite knowledge. In the case of *man*, I will, for the sake of argument, admit that there may be beings who have witnessed the creation or making of *man*; and to these the process may appear quite easy, and the proof of the commencement of his existence as evident to them as that of a watch to a watch maker; but without such information, from such a witness, as may satisfy my mind, why must I, like the poor savage, be ridiculed and derided for my scepticism, by beings who do not possess an atom of intelligence on the subject more than myself? In the 9th paragraph Mr. H. has been very liberal of his sarcasms upon the *Atomic* philosopher, whom, on my having assumed as a signature, the name of the founder of that philosophy, he supposes me to represent. But as sarcasm is no part of

argument, I shall not notice it at present, any further than to remind Mr. H. of a very homely proverb, which recommends no one to throw stones who possesses glass windows. Though he disputes that matter and motion can produce the appearance in nature, yet it will be beyond Mr. H.'s power to point out one single fact, wherein matter and motion are unconcerned, or where they are not the sole agents; and as to asserting, that matter and motion are only instruments in the hands of an almighty incomprehensible being, it is assuming the point in dispute. Something must be eternal. Why may not matter in motion be this self-existent eternal being? Many divines embarrassed with the theory of the creation of matter out of nothing, have admitted their belief in its eternal existence, but contend for the necessity of an intelligent being to account for its orderly arrangement. Did nothing but order, harmony and beauty pervade the universe, there would *then* be no proof of the existence of such a being; for the whole might arise from a principle of order in matter itself, but when disorder, discord and deformity make up so great a portion of the works of nature, it seems a far more probable hypothesis to refer the whole to the operation of a general unintelligent principle pervading and directing it. It has frequently been laid down as the height of absurdity to suppose an infinite succession of finite causes and effects, but the absurdity will diminish considerably on a close examination of the proposition couched in the supposition. Every thing which is finite or limited in its duration, we have been told, has a beginning and an end; and in the case of man, we will suppose every succeeding man to follow the birth of the preceding at an interval of thirty years; but as thirty years is only a finite portion of duration, it will follow they say, that no number of finite portions will ever amount to an infinity of duration, and that, let whatever number of men, we choose, to have successively existed, yet as the portion of time the life of one would occupy, would be finite, the duration of the existence of the whole would also be finite, for no number of finites can make an infinite. This argument has had considerable reliance placed upon it from the apparent dilemma in which it involves the hypothesis of an infinite succession of causes and effects; but we shall, I trust, get clear of both the horns. No one will deny that the possibility of men and women being generated from this time to eternity, because we can easily suppose that it may happen for 100 years forwards, and there is as little difficulty in extending the period to

1000 years. And at the end of the latter period, shall we find it a whit less possible to conceive generation to proceed to any assignable period? Nay, conceive it (which is as much within the limit of possibility as the first supposition) to have proceeded to the last limit that can be numbered, yet we see no reason for saying that *here* successive generation must stop; in fact we feel that such an assertion would be absurd. Well, then, if it be possible that successive generation may exist beyond any assignable period, it may exist through eternity to come, it may have existed through a past eternity. There is no more difficulty in the one supposition than the other. Any hypothesis as to the production of animals by any changes or convulsions in the globe are more conjectural than probable, and when reared, independent of facts, rest upon very sandy foundations, but the reasoning just insisted on, is as logical as metaphysics will allow.

I am surprised that Mr. H. should represent matter as an inert substance, which possesses within itself neither form nor activity, when the discoveries of natural philosophers have proved that there is no part, but is in a state of activity; that every part of matter is in motion; that it is never, for a single instant, at rest; and that motion is inseparably connected with, and evidently one of its properties. Indeed, what is motion without matter? Nothing. *Matter and motion*, I have no hesitation in affirming, though I may be sneered at, *do to all appearance, arrange between them, the events and circumstances of eternal ages, and the order and disorder of a boundless universe, uniting in themselves both causes and effects; both of them passive, yet both active, both insensible but neither as a whole intelligent.*

In the 11th paragraph Mr. H. expresses his agreement with me in the proposition, that it is man's interest to be virtuous; but he does not think that he who understands his interest best is most virtuous, and asserts that the prospect of a future reward is a very important if not absolutely necessary, stimulus, even to a virtuous mind. He accuses me of interpolating a passage of his with the words "*to a well constituted mind*" which he protests against, as giving an unfair version of the original text. He acquits me of an intentional interpolation, for which I feel obliged to him, as nothing was farther from my intention than taking any unfair advantage. But on turning to the third paragraph of Mr. H.'s lecture, I find the following words. "*It is, say these philosophers, a man's present interest to be virtuous; and the consciousness of acting right, is an ample reward*

TO A WELL CONSTITUTED MIND." And this position he immediately attempts to disprove as a reference to his lecture will shew, and will fully justify my version of the text. And though he does not attempt to prove "that the consciousness of integrity (*to a well constituted mind*) without the prospect of future reward would be an *insufficient* stimulus to virtuous conduct, yet he takes some pains to prove that it is *NOT sufficient*, and I cannot yet distinguish the difference in the meaning. He says that there is an essential difference between requiring a *stimulus* to virtue, and being *charmed* with vice. To a person perfectly aware of the advantages of virtue and the evil consequences of vice, the latter could have no charms for him, for the connexion would appear so inseparable that it would destroy all inclination that might be produced by its inviting appearance. A man passionately fond of fruit would not taste of the most luscious grapes, if he knew that the indulgence of his appetite would cause the amputation of a limb. Virtue, to a person properly apprized of its great advantages, will appear so charming, as to render any other stimulus unnecessary.

In the 12th paragraph, Mr. H. appears to understand the word knowledge in a sense very different to that in which I use it. I do not look upon literature as synonymous with knowledge, nor think a person ignorant because he is illiterate. I think a man may be a great linguist or an eminent mathematician, and be very deficient in that sort of science which includes a correct knowledge of his own interest. I admit that literature and the sciences are calculated to increase greatly both the mental and physical enjoyments of their possessors, but high, very high, attainments in them are not always accompanied with a knowledge of the science of morals; but when a man's acquisitions include the whole, he will be a very useful and happy man indeed. He will be virtuous in a very superior degree, and I therefore maintain that virtue and knowledge are inseparable; so also are vice and ignorance; that the generality of believers meet death more with apprehension and fear than with hope and joy, Mr. H. says is a very broad and bold assertion, but directly contrary to history, observation and fact. I for my part, am perfectly willing to abide by their decision. I have read the history of Christian martyrs and confessors, and I have also read of the martyrs and confessors of other religions and those of no religion at all. And what does the whole prove? that the feelings of men and women may be excited to any pitch and by almost any means. If the

martyrdom, or joyous death of a Christian is to be cited as a proof of the strong hope of a future reward, I suppose that the hope of the poor wretch who throws himself beneath the wheels of the car of the bloody and obscene Lingam of Hindostan, or that of the North American Savage, who sings under his tortures and insultingly defies the malice and ingenuity of his tormentors, will be equally just and well founded. But amidst the thousands and tens of thousands who have triumphed in the glorious prospect of future reward, the millions of believers who cling to life with the tenacity of despair and die with doubt and apprehension, are thrown aside in the calculation. Religion is the offspring of fear, and is inseparable from its parent. If I take my argument from history, observation, and facts, I am directly told to separate christianity from its corruptions and the wicked practices of bad men which Mr. H. says do not belong to or result from those exalted doctrines which breathe nothing but the purest love to God and man. In my reply to the 5th paragraph, I shewed that these doctrines are not so pure in their breathings as is here asserted, and though especial regard may be exhibited in them towards the deity, yet the happiness of man is clearly of very subordinate importance. But why must I be compelled to take Christianity otherwise than I find it, a mass of institutions, and practices, which have been the curse and degradation of mankind. Paganism, Mahometanism, Brahminism, nay every superstition, that ever infested man would have nothing but excellent qualities in it, if we take away all that is vicious. Henbane would most probably be a nourishing plant if its deleterious properties were extracted. Martyrdom itself proves nothing, but the sincerity and enthusiasm of the martyr, nay in some cases it will not prove even that, for some have fled from martyrdom, whom *shame* has brought back to the stake in order to recover a lost reputation. Some men notoriously vicious have suffered martyrdom in the early ages of Christianity, it being believed by great numbers, that it purged the sinner of all crime and was an immediate passport to immortality. And though it may be admitted that the prospect of future reward *did* excite to martyrdom; yet, in how few instances can it be proved that such prospect was an incentive to a moral and virtuous life! The reader of "Middleton's Free Inquiry" and the "Ecclesiastical History of Mosheim," will find my opinions supported by the record of undisputed facts.

Mr. H. in his 13th paragraph says, "it really seems use-

less, and in fact almost impossible, to reason with one, who can see no beauty, nor order, nor design, nor beneficial tendency, and but little of enjoyment and happiness either in the natural or the moral world," &c. Let us not mistake one another. I am not aware that my words will bear the inference Mr. H.'s words imply. I can see beauty, order, apparent design, &c. &c. but along with these I perceive deformity, disorder, want of design, maleficent tendency, pain and misery; and how can an impartial observer conclude that their author is a being of infinite power and benevolence? "What can we reason but from what we know," and such an inference is as unphilosophical, as would be that of a courtier, who should declare his king to be full of kindness and beneficence, because the parasites of the palace revelled in luxury wrung from the toil and slavery of millions. What have exceptions to a rule to do in a system framed by an infinitely wise, and powerful being? Checks and counterpoises to the man who is guided by experience and analogy seem the natural result of the action of matter upon matter, sometimes apparently, without design, as in storms, eruptions, inundations, &c., and at other times designed by intelligence, as in the case of a clock or a steam engine. I am again very glad that the clock seems as much to M. H.'s mind as the watch, and admit all that he has said about it, as well as the steam engine, and think they prove a great share of ingenuity in the contriver. But even in these two cases, it is well known to those acquainted with their history, how little can be placed to the credit of design and how much to that of mere accident.

In the the 14th paragraph a reference is made to the machinery of the solar system, upon which I see no necessity for remark, except as to the observation that but for the wise contrivance of the centripetal and centrifugal forces, wild motion (*one of the atomic deities*) would, if unrestrained, necessarily hurry them all into the boundless regions of space. Are we not already there? if not, where are we? Having no experience upon the subject and no analogy for a guide, I cannot, like Mr. H. take upon me to say what would be the consequence of the want of these two forces or of either of them, but if our system were really to be carried into the boundless regions of space, I should be glad to be informed how our situation would then differ from our present. I suppose the principal difference would be as to our revolution round the sun, but my experience tells me that pious Optimists would clearly discover any situation to

be the very best possible, it being, of course, contrived by infinite wisdom. The Pietist of the moon can doubtless demonstrate the advantages which the inhabitants of the Hemisphere of that orb, which is always turned from the earth, enjoy from the invariable nightly darkness which is the consequence of the exact monthly motion of that satellite upon its axis. It is supposed by some astronomers that all the planetary satellites in our system are subject to the same law as our moon, and, if so, they will all have the like benefit of one hemisphere of each never facing its primary. While I am upon the subject of design I shall just notice that anatomists point out numerous parts in the construction of animals which answer no purpose whatever; I shall merely mention one instance which every one will understand, the breasts and nipples of the human male species. I have next to complain of a violent perversion both of my words and meaning, where Mr. H. says "But when your correspondent, Leucippus, has asserted that a clock-maker would be ashamed of introducing checks and counterpoises to his machinery, he very cavalierly adds, I feel here no necessity for argument, and leave this paragraph, as I am sure it will be, to its own confutation." In referring to my answer to the sixth paragraph of Mr. H.'s lecture (where he had said that "without the constant superintendence of infinite wisdom, some of the most common agents in nature would acquire such a predominating influence, as would involve the universal system in disorder and ruin") I find my words to be "what has the all-wise creator so formed the world, that if left to itself it has a tendency to nothing but disorder and ruin? A clock maker would be ashamed if such a charge could be established against his work." Now what is the obvious meaning of all this? Why that the clock maker would be ashamed if he could not leave his work without its falling into disorder and ruin; not of introducing checks and counterpoises into the machinery. I am very willing to suppose that Mr. H.'s misrepresentation of my argument has been undesigned, but I cannot afford in this case to be as generous as he professed to be in another, but must insist upon retaining both my own words and my own inferences. Having made these observations, I yet feel no necessity for argument, but am inclined to leave the field without changing either the MOOD or *tense* of the verb which Mr. H. has so liberally put into my mouth.

The two next paragraphs do not seem to require any observation after what I have already said; for though I may

be considered but a poor natural philosopher, the question as to the existence of evil in a system under the management of an infinitely powerful, wise, and good being is still unsolved. The remarks in the latter paragraph appear to be intended to get rid of the difficulty with which miracles embarrass the system of revelation, by substituting the possible hypothesis of their being consistent with the general laws of nature.

Not being a Cartesian, I feel no anxiety on seeing either the celebrated Frenchman or his system of vortices ridiculed, though, if it be similar to that contained in "Philips's theory of the universe" I must say it appears to me quite as probable as Newton's famous theory of projectile and attractive forces." I am not aware that Mr. Frend has published any theory; though, I am of opinion that he has used unanswerable arguments against the doctrine of attraction as generally received.

I shall now reply to the remaining paragraphs, and I do not desire to offend Mr. H. when I say that I derived considerable amusement from the perusal of the two first of them. In the heat of argument, he seems to have forgotten his much insisted upon doctrine of future rewards, which he has represented as so animating to the believer. If I am not under a mistake, these future rewards are synonymous with the much desired and much vaunted Heaven of which so much has been written and so little understood. Suppose for an instant, that this Heaven, the object of the Christian's wishes, the place where the wicked cease from troubling and where the weary are at rest, where sorrow and pain will never enter, but where there is nothing but unmixed enjoyment, to be a reality; it seems, from Mr. H.'s pleasant jeers, that it is a place or a state not worth seeking after. He has no notion that a world without earthquakes or storms, wars, pestilence or famine, religious corruption or moral darkness, sickness or death, or even the rheumatism or toothache, would be at all desirable. Now is it not strange, that the very heaven which is so much recommended from the pulpits of every sect is described as deriving a great portion of its bliss from these negative excellencies. And if we are to have stomachs, one of the usual properties of living bodies, I fancy, it would form no particular objection to this celestial country, if the land there did actually produce corn and wine and oil, and all other luxuries in abundance, spontaneously. I never met with the believer of any sect except the Swedenborgians, who professed an intention or desire to labour in a future world, and even the Swedenborgians themselves are only

for employing themselves according to their inclinations, so that I fear their productions in that place will afford a very trifle for consumption. If passions, or nerves, or teeth, cannot exist without producing misery and pain to the possessor, he had better be destitute of them. Some divines tell us that the deity is a being without these and yet that his happiness is infinite, and if so, I cannot conceive why a man or a woman may not also be very happy without them. To be sure they would be different beings from us; but if they were happy, of what consequence is that, I do most certainly contend that imperfection in the works of any being argues a deficiency of power or skill in that being, and I should be glad, once more, to be informed by what mode of reasoning I am to infer perfection from imperfect results. The deity Mr. H. thinks, might, if his operations were confined to one path, make a universe perfect as a whole, but it would lose all the variety and beauty of its component parts, among which, I suppose would be *pain* and *misery*, for he says it would then present only one vast monotonous melancholy scene of inactive intellect and virtue, of drowsy quietness and passive enjoyment. Since I read this short passage, I have endeavoured to form an idea how a scene of enjoyment could be a melancholy one, but I am unable to imagine such a picture. If the monotony be the principal objection to the enjoyment, that objection certainly cannot be raised to our present mode of existence; for there is a sufficiently frequent intervention of misery and as much variety of it, the most determined Optimist can reasonably desire. I thought enjoyment was enjoyment, but it seems I was under a mistake and that Heaven will be no Heaven without a *quantum sufficit* of pain and calamity to rouse us from our drowsy quietness, and excite our intellect to activity. Well! this Heaven of Mr. H.'s is the strangest I ever heard or thought of, and I think will suit neither Unitarians or any other sect. The Heaven which is usually delineated to us, and, which I dare say, will upon recollection be more to Mr. H.'s own taste, is such a one as I have previously alluded to, from which care and pain, want and sorrow, disease and death are shut out, and of which the positive fruition is said to exceed all comprehension, and this life we are told is merely a state of probation and a passage to immortality—and but for the evils of this we should not be able to set a proper value on our future happiness. But an all knowing deity could have no occasion to try his creatures; he would be perfectly aware what would be their respective

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conduct; and therefore the probationary period is so much time thrown away, and so much gratuitous misery inflicted, prior to rendering them happy. Add to this, that a great part of the human race die in their infancy; and what sort of a state of probation can theirs be? Does the torture of the Gripes, the pain of teething, the agony of convulsions contribute to make infants appreciate a happy futurity any better? If the deity be all powerful as well as wise, he can as easily make his creatures happy and competent to enjoy happiness now as at the end of 70 or 80 years of a chequered existence. I should certainly be prone to inquire why all men (under the management of an infinitely perfect being) were not exactly of the same height and size of the same complexion and features, all handsome strong and wise alike; why all the women were not equally beautiful, modest and learned; why the males were not all sages, and and the females all *bas bleus* (blue stockings) if it could be proved against me that either I, or the *atomic* philosophers, had insisted upon these circumstances as essentially requisite to happiness; but, as neither I nor they contend that enjoyment is impossible with a variety of height, size complexion, features, strength and beauty, I can feel no force in Mr. H.'s attempts at ridicule. He says, he should prefer being *almost* frozen to death in the remote regions of the Georgian Sidus to living in the *mar-kish* assemblage he has portrayed. I have no business to quarrel with Mr. H.'s taste, but I cannot help thinking that there would be a pleasure in any assemblage where there was nothing but happiness. He has here thrown a slur upon the poor cold inhabitants of the Georgian Sidus, and had he had occasion to mention mercury he would have pitied the mercurians for being compelled to suffer the heat of their boiling hot climate. Now, I am so liberal in my notions, that I imagine it within the compass of possibility that the animals upon every planet, primary and secondary, nay even upon the comets and the sun itself, may be all equally happy, and so far from thinking variety any obstacle to enjoyment, it seems to me that happiness would be increased by it. My objection is not to varieties of ingredients in happiness, but to its being mixed up with pain, either monotonous or varied.

In the 19th paragraph we are told, that the circumstances of the world and the appearances around us do not afford the slightest shadow of a ground for the unbeliever's un-

warrantable assumption that the deity *cannot* or *will not* prevent evil; but that on the contrary he *can* and *will*, and *does*;" "that we are very frequently entirely mistaken in our estimate of evil;" and that misery and suffering are excluded by the general rule, which general and obvious rule of the divine government in the earth, he says in the 20th paragraph, is the preponderance of happiness and enjoyment. It is calculated by political economists that about three in every five of the children born in populous districts die in the first year of their childhood from different disorders, and that in some of the poorest and most wretched neighbourhoods, nearly nine out of ten die in the first year at the foundling hospital in Paris where from 7000 to 8000 infants are annually received, only 180 were left alive at the age of ten. I was going to say, look at the suffering in the East and West Indies, of the great bulk of the population, but I have no occasion to go so far; London, Manchester, Glasgow, nay even our own town, Bradford, will furnish us with misery enough. How many out of a population of above 13,000, before the present turn out for wages, toiled from an early hour in the morning till late at night, almost, without intermission, for a bare existence? Much above half, and a great part of them young children. Who that has a heart can behold the poor trembling creatures dragged out of their beds by five o'clock in the morning, scarcely awake, and destined to be immured in a close unwholesome manufactory for twelve or 14 hours daily, without execrating a system that produces such unnatural scenes! Look at the weaver, who by a close and incessant labour can earn about fifteen shillings a week upon which he has very probably a wife and two or three small children to support. See the comber exposed, in a heated atmosphere, to the noxious fumes of charcoal, and every nerve and muscle stretched to its full pitch of bearing, besides being obliged in the course of his toil to sustain the extremes of heat and cold at short and sudden intervals. And what does he undergo this slavish employment and waste of life for? For a Guinea or eighteen shillings a week, with which he can barely support himself and family. Look at the immense mass of suffering arising from poverty in Ireland, and diseases every where; battles of Waterloo, and Russian campaigns! And are all these proofs of the existence of a beneficent deity? The exceptions to the general rule are so numerous and multiplied that I think the exceptions are more likely to be considered the rule, and the rule the exception. The un-

warrantable assumption appears to me to belong to those who make the assertion that *that the deity does exclude evil*, either by the general rule or any other rule. But he asks, "is the benevolent governor of the universe to be charged with the consequences of the pride and folly of men, who rush together in arms, and slaughter each other in the field of battle?" But I refer the reader to the whole of the 20th paragraph, where in the majority of cases, it seems, man *himself* is the *voluntary* instrument of his own sufferings. But I had before been given to understand that the whole of the events in nature were under the controul of a wise and benevolent being, and that they were necessary to his general plan, and consequently could not be expected to be otherwise. I am however, willing to acknowledge my error and to acquit the deity of as much of the charge of evil as Mr. H. thinks proper, but even in that case, he must deduct considerably from his supposed attributes of infinite power wisdom and goodness, or some one of them. My arguments are intended to apply to a being to whom absolute and unlimited perfection is assigned and not to a limited and imperfect one. Many of the evils of life, it is said, are imaginary. I do not think that this circumstance detracts from the misery they cause; for if the mind be pained, the affliction is real, and where the imagination lends its boundless power to create or increase the evil, nothing can exceed its extent as for instance, in the torments of unfounded jealousy. The part of this paragraph where the esquimaux, the hottentot and the city alderman are introduced, instead of helping my antagonist, appears to me, to assist my argument; for it proves that, even constituted as we are, happiness may exist in the greatest and most extreme variety, and that in order to make us all happy, it will not be necessary to reduce us all to a torpid monotony of enjoyment, nor to make the men all sages and the women all *bas bleus*, seeing that a snow cabin, with whale oil and blubber, will give pleasure to the Esquimaux; a tinkling kraal and a buffalo's raw entrails to the hottentot, while turtle soup and venison will be a luxury to the Alderman. But Mr. H. has insisted that evil is necessary, and I maintain that it is unnecessary, and bespeaks a deficiency in the power, wisdom or goodness of that being who it is pretended manages the affairs of the universe. Pain and want, the only things that visit us, spontaneously, without exertion on our parts, are unmixed evils; satisfaction and pleasure are artificial and factitious, and can only be obtained by

labour, which is another evil. So that enjoyment must be the production of the individual, while suffering and privation are the unsolicited gifts of the bountiful father of mankind, and can only be removed or alleviated by the lesser evil, labour—it may probably be disputed that labour is an evil, but that it is, will be easy of proof; no one would labour, for the sake of labour; it is always undertaken to remove some evil or to procure some good; it is the indispensable condition of ease and pleasure, and on that account only do we apply to it. Were it good, were pleasurable sensation inseparably connected with it, it would not be necessary for so *profound* a statesman, as was my Lord Castlereagh, to suggest the propriety of compelling Burkes *Swinish Multitude* to dig holes one day and to fill them up the next; for labour of itself would be pleasant, and this or some other equally useless employment would be their own choice.

I have now replied to Mr. H.'s remarks, on every point, that seems to me, material to the question at issue, but whether satisfactorily or not is for others to determine; but as the attributes of the Theist's and Christian's deity, have been the principal subject of consideration, the existence of such a being has not been argued, otherwise than incidentally. I will, however, in conclusion, offer an argument on the subject, which I do not remember ever to have seen. This being is represented as infinitely wise and powerful, and also as omnipotent or existing every where. I will here repeat what I have so often insisted on, that to reason philosophically, we must not travel beyond the regions of experience and analogy. Well then, what do these teach us respecting intelligence? that it is never found separate from an organized form, every idea we have of it is invariably in connexion with organization. We also find that sensation is necessary to its production and existence, that it grows, improves, decays and dies, and consequently is no self-existent substance. If we follow this train of reasoning and apply it to the deity, what is the necessary inference? Why that being intelligent, he must possess organization and sensation, but if he be organized he must possess figure: but if he be figured, he must be limited; and if limited his ubiquity is gone and there is an end to his infinity. And if sensation be one of his properties, he may be acted upon by objects distinct and separate from himself and he will be subject to change of feeling, and his immutability will no longer exist. And as sensation is, as far as we have expe-

rience, the cause of passions, he will be subject to hope, fear, joy, sorrow, and all the train of pleasurable and painful emotions which alternately elate and depress the spirits of all other sentient organized beings. I might pursue the argument much farther but as no Theist or Christian will be content with a deity, shorn of his infinity, I will for the present close the discussion.

Whether Mr. H. will rejoin or not to these remarks, is a matter which I must leave to himself. I wish the controversy to be continued both for the information of myself and those persons who may feel interested in the subject. And though my engagements are, I believe as imperative as those of my antagonist, I do not hesitate to promise that while I have opportunity, I will not fail to give his future observations, if any appear, my early consideration and notice,

I am, Sir,

yours respectfully,
LEUCIPPUS.

Note.—In conjunction with the foregoing masterly reply and complete refutation of Mr. Heineken's arguments for an intelligent and all designing deity, I will notice, for the satisfaction of my Bradford Friends, that their last subscription never came to hand, so as to admit of an acknowledgement: though I have not a doubt but that it was accidentally lost, lost too in a parcel for which we recovered the value, as far, at the time, as we knew its value, not knowing that it contained a parcel with cash. The circumstance was this. The subscription was very properly entrusted to Mr. Smithson of Leeds. He had two parcels to send to London, this from Bradford with other monies, and one to go round to Sheffield by our Sheffield Parcel. He inadvertently tied both together, and the directions of the wrong on the outside, so that the whole was forwarded to Sheffield; and in going to Sheffield from London the Hope Coach lost all its parcels. We are certain of this, as we had the same account from Nottingham, and recovered for both, as far as we knew the value at the time. There was also a subscription for the men in Newgate and others from other parts of Yorkshire. The total of cash was from 6 to 7£. We all feel under equal obligations to the subscribers, as if it had come safe. It is one of those accidents in the business of life which Mr. Heineken's God has very badly managed, or does not well look after, even with reference to his idolators.

R. C.

TO MR. R. CARLILE, DORCHESTER GAOL.

DEAR SIR,

BEING an admirer of your principles, of course, a reader of the Republican, I may add, a staunch Atheist, I beg leave to inform you of a circumstance which has taken place in Enfield Town on Sunday 21st August last. A religious and merciless monster, in the shape of a human animal, named William Heath, wilfully and maliciously and with intent, came out of his house to his gate, which is about four feet high, and cut over with a horse-whip-handle at a little boy not seven years of age. The weal which he caused, began on the crown of the boy's head and extended downwards, laying open the cheek and neck just before the ear, to the length of four or five inches. The blood ran down on the child's shirt frill, from a wound completely deprived of skin, more than half an inch wide.

The father, D. Beauchamp, complained to Heath of treating a child in so brutish a manner, who said, he would learn them to keep away from his premises.

The father took his complaint to a magistrate, Peter Hardy, Esq. of the town, which gave rise to a few singular observations on your name and principles, which I will state as correctly as I can.

On the Monday following, the worthy magistrate summoned W. Heath to appear before him at seven o'clock P. M., which he was unable to do, in consequence of coming home abominably drunk about six o'clock. He apologized the next morning (Tuesday) and promised to attend in the evening at seven o'clock.

All parties being present, the magistrate began by stating to Heath the charge against him, which he did not deny. Of course, Mr. Hardy informed him that he must find bail for the sessions or satisfy the parties injured.

Heath said, I will not give one farthing; for Beauchamp only wants to extort money from me. Mr. Hardy observed:--Beauchamp has not asked any as yet, nor do I know what he will require; but I should expect to pay a sovereign at least, for such an assault.

Heath replied, not a farthing, Sir, and produced two housekeepers as his bail, Mr. Carter and Mr. Valentine. Carter privately informed Heath, that Beauchamp was an Atheist and did not believe in the Lord Jesus Christ.

Heath instantly acquainted his worship of it, and thought it right that Beauchamp should be examined as to his belief in the Christian doctrine.

Mag.—Beauchamp, do you believe in the book you have in your hand?

Beau.—What do you mean by belief your worship?

Mag.—That book is the Testament, and do you believe it contains a true account of the birth, life and death of Christ, and that he is the son of God, who laid down his *life* to save us from hell?

Beau.—As much as I know of it to be true, so much I believe.

Mag.—As much as I know to be true?

Beau.—Your worship, do you wish me to swear that that book is all truth? So help me God, I will not; for I know nothing of the author that wrote it.

Mag.—Do you believe that the History of England is true?

Beau.—I know no more than I read about tyrant kings and slavish subjects.

Mag.—Do you believe those king's did exist at the time mentioned?

Beau.—It is possible that they did; but I merely give credit to the name of the author of the work. I know nothing, whether he was a whig, a tory, or a radical; therefore, I cannot tell which way he might have leaned. But, your worship, I do know George the Fourth, I have seen him, and I hope for protection from one of the magistrates appointed under him; or am I to understand, that an Atheist cannot be protected in this country?

Mag.—I will endeavour to make you understand how the law stands on that point, Beauchamp. In the first place, you complain against Mr. Heath, and if you do not believe in the existence of a God, how can I swear you? How shall I take hold of your faith? And, as the law begins to act from the oath of the plaintiff, I must dismiss the defendant unless you say you are a Christian.

Beau.—Then, your worship, I must imagine a something out of nothing and call it a God, although I cannot define one letter of the word; or be an unprotected subject of his Majesty.

Mag.—What religion are you, Beauchamp? Are you a Christian?

Beau.—I was born and brought up a Christian.

Mag.—What reason have you Mr. Carter or Mr. Heath, to suppose he is not a Religionist?

Carter.—One evening, in close conversation with Mr. Beauchamp, he seemed to object to all the prodigious or miraculous parts of the Gospel, and said, they were not sufficiently explained for him to rely on them for his salvation; but, as he was at all times a learner, he most willingly gathered information from every person he talked to.

Mag.—Did you say he denied the Gospel, Mr. Carter?

Carter.—No, your worship; but he seemed not to believe it, or I thought so.

Mag.—Do you know any thing about him, Mr. Heath?

Heath.—I know, Sir, that he often works of a Sunday, mending his carts and harness, and neither his wife nor he has been to church since they have been my neighbours.

Beau.—That is a very poor observation, Heath, of my breaking the Sabbath, when you know I have seen you, many times cleaning your horse and harness and stable. And on Sunday last, you reached over your gate, and, with a horse whip, broke the sabbath and the peace too of our Sovereign Lord the King, by inflicting a dreadful wound on my infant son, you psalm singer!

Mag.—As for working on the Sunday, Mr. Heath, I make an allowance for him. He is a poor man, and if he happens to break any of his implements of trade, on the Saturday, he is justifiable in repairing, in order to be able to pursue his vocation on the Monday, as he has a large family to support and bears an excellent character. I have never heard any person say that he neglected his duty as a father.

Beau.—It may be thought, Sir, a presuming declaration that I am about to make; but I will here, before your worship, make a fair challenge to any person, who can lay a charge of immorality against me for the last 20 years or more, of my time, so I will take a text out of your gospel book, that you may be able to judge between Heath and me “by their fruits ye shall know them.”

Mag.—Yes, it is possible to be a moral man, and yet not to believe the gospel.

Beau.—I think, your worship, that my neighbours have no right to find fault with my principles, as I put it out of their power to show me disorderly or unneighbourly.

Mag.—O yes! they have an undoubted right to call in question your religious opinions, while you dwell among

them, for their own safety¹; for, in my opinion, it is impossible that a man can be a good man unless he is a religious man, and that a christian too.

Beau.—Your worship, suppose I was to say that I was a Jew. The Jews do not beleive in the Lord Jesus Christ, as Heath does; they beleive in Jehovah.

Mag.—Well, then I should swear them on the Bible, which would be sufficiently binding to them; but to swear that fellow, Carlile, or any of his opinions on the holy scriptures, would be of no use; for that Carlile is a fellow, if I could have my will of him, I would sweep him off the earth? Some of those fellows would stamp the Bible underfoot, What company do you keep Beauchamp? Do you know that Bickley in Blue Buildings? He denies the Bible and Testament too. The other day, Mrs. Bickley, his wife, came to me to lay a complaint against a person, and, before I took her oath, I asked her if she beleived in the gospel. She said she did; but that her husband did not beleive a word of it.

Beau.—Your worship, I never identify myself with any sect or party; neither at prayer meetings nor love feasts, but I am always free to join in conversation with any man, who appears to have intellect to advance any thing of useful knowledge. I never saw Mr. Carlile, but I have heard that he is a very good man.

Mag.—A good man! Why sometime back, I recollect seeing some of his blasphemous publications, where it said that God Almighty was a fool, to damn the whole human race for no other crime than the eating of an apple².

Beau.—That, Sir, is an observation of Mr. Paine's, which Mr. Carlile published in the account of his Mock Trial for selling the Age of Reason; and since that, I have been very shy of praising Christianity, lest I should be laughed at by the sensible part of the people. Sir James Macintosh says, in his pamphlet, that the people stand in no need of Church

¹ And why has not Beauchamp a right to call theirs in question?

R. C.

² Mr. Hardy would not repeat that after an hours conversation with Carlile, and I invite him to come and try it, promising him as much civility, at least, as he shewed to Mr. Beauchamp.

R. C.

³ I save myself from all such ridiculous expressions or arguments, by shewing that there is no god almighty with capacities to play any such pranks. If there were such a god, I would endeavour to make him wiser.

R. C.

teaching any longer, and thinks they may dispense with the establishment.

Mag.—Why sometime ago, I saw an account of a parson wanting a coal merchant to apply to the devil to obtain the order to serve him with coals, supposing him to have a very large fire in Hell, as they pretend the scriptures inform us⁴. If they do not believe holy writ themselves, it is very unkind of them to prevent us from thinking the Bible true⁵; for we have nothing else to rely upon. They take all our comfort away and give us nothing in return, seeing we have nothing to rest on whatever but the Bible—no promise of future happiness in the next world, for our good doing in this. The lower order of ignorant men, of little schooling, are easily caught by these Atheists; for, when they read the Bible, it contains many passages which cannot be understood by us, nor does god mean that we should understand it all:—so they directly conclude that it is priestcraft, and call on us to prove it true. That is impossible, for no man can say the Bible is all truth: we only believe it and it cannot do us any harm, nor the Atheist; for when we die and meet in the next world⁶, I think it will not be any cause of unhappiness to the Atheist or the Christian, to have believed the gospel.

Beau.—Yes, your worship, as I am a dealer in that article coals, it may turn out very profitable; for the Testament, gives us an account of an everlasting fire, and you say you believe.

Heath.—I know Mr. Hardy, that Beauchamp has many times in Enfield openly and publicly denied the truth of the Bible and Testament too: and such a fellow as he should not be allowed to take an oath, to hold such a respectable person as I am to bail to the quarter Sessions.

Beau.—I never publicly harangued an audience in my life; I do not think my ability great enough; but I may have talked of something which your mud-head cannot understand.

⁴ Mr. Hardy, at least, seems to have a religion that is tempered with good humour. I have a sort of notion, that he is only politically and magisterially a religionist.

R. C.

⁵ We cannot prevent any thing of the kind. Believe and damn yourselves in this life, if you like: we will neither believe nonsense nor fear your damnation in the next. The fault is, that ignorant men in power, the truly wicked, Mr. Hardy, call on more intelligent men to believe that which is repugnant to all reason, and for no other reason whatever, than because immense profits are associated with it and desired to be preserved.

R. C.

⁶ What is the next world?

R. C.

Mag.—Why, Mr. Heath, I have put every question I can think of to Mr. Beauchamp, and he has given me such answers as prove him to be a Christian; I cannot legally refuse to take his oath:—and what is more, Beauchamp, I will not hesitate to say before these gentlemen, this evening, whether you are a believer in the gospel of our Lord and Saviour Jesus Christ or not, you are a sensible man and I must not refuse you an oath, so take up the book and I will swear you.

Beau.—When I come to trial, your worship, I expect Mr. Heath's counsel will question me severely as to my faith.

Mag.—Yes, undoubtedly, Beauchamp, he will prepare his counsel with such argument as to endeavour to destroy yours. But you need not fear the greatest counsellor in London; you are prepared to answer all the questions he can ask, for you well understand the matter.

Then the worthy magistrate proceeded to bind Heath in two sureties of £20. each, to appear at the Sessions 12th of September to answer to the assault.

T. P.

TO RICHARD CARLILE DORCHESTER GAOL.

ESTEEMED FRIEND.

London 3rd day 9th month.

As thou hast at length effectually stormed the strong hold of my deep rooted and long standing prejudices, I can no longer desist from giving to thee a candid assurance of my conversion and ardent attachment to Materialism. After having been only eighteen months under thy, not magic, but material wand, the immaterial non-entities, which had been thirty years growing on my mind have totally disappeared; in spite of attending church twice every Sunday, singing the hundredth psalm, Jehovah reigns, Glory be to thee &c. &c., and rehearsing all the stagnant dogmatical humbug and parasitical fulsomeness of Mother Church, even unto loathing. This confession is what is due to thee from hundreds, and it is a confession which ought to be made by all who are in my situation, and which would be made, did not the cruel illiberality of the base and the ignorant implicitly debar them from speaking the honest effusions of the mind. "THE BIBLE HAS LONG BEEN THE GAOLER OF TRUTH," but mankind will ever long throw off the mask and speak out. I only wonder that the old hag should so long elevate her gorgon head and that men of independant fortunes should still continue

to bring their sons up to the church. The where of Babylon and the mummerly of England have passed their Zenith; we can measure their altitude; we can anticipate their fall; and that with confidence. That fall they have facilitated by their mutual recriminations and accusations of falsehood and of fraud.

Can it be supposed that men, possessing extensive scientific and literary knowledge, can be so far blinded, as to believe the monstrous absurdities of the Christian Religion. Impossible! Not believing what they so strenuously advocate, they mischievously and wickedly palm it upon the ignorant; for the purpose of emolument. We may fairly accuse them of being the really wicked. 'Tis they who reign the hecate of domestic hells. 'Tis I who have felt it, and it is I who am now an alien from my family, for merely differing in opinion from those hecates. With hearty wishes for thy success, I remain thine assured friend,

EPHRAIM SMOOTH.

P. S. I have lately had a conversation with one of those deluded creatures, calling themselves "Odd Fellows," He appeared as rational as it was possible for a man to be, and agreed with thee in every thing, till he put one question to me.—*whether I thought thou wouldest write an exposure of the society of Odd Fellows.* I told him that I dared say, thou wouldest not grapple with all existing abuses, at one time; but, I had no doubt, if it was any thing by which one man could hold in mental darkness or dupe another, to an extent that merited thy notice, thou wouldest expose and sap its very foundations, as thou hadst done other crying abuses, although they had come before thee clothed in the omnipotent armour of parliament. At this my auditor turned pale, and he said I hope the — (a vile term, meaning thee) would first die in his cell." Now he could part with the old grey bearded dotard of iniquity religion. He thought the clergy an evil. He could bid a pleasing farewell to Masonry, when he saw her strangling in thy grasp. But he could not resign his hobby, with all the spleen of an irritated child, he stuck the cap of fanaticism upon his head and wore it in spite of my remonstrances.

Thy blow at masonry is a masterpiece and when completed will be one of the best Books for lending out that can be put in a library. I know several who intend to avail themselves of the reading of it by that means.

Note.—I assure Ephraim Smooth and his "Odd Fellow," that I shall expose all the secret associations, as far as I can obtain information; and I wish some *good fellows* grown too wise to remain *odd*, would do what some ex-masons have done, to assist me in an exposure. These associations, though patronized by all classes, are a scandal to mankind.

No possible general good can arise from them; but much general evil does arise. The Orange Society in Ireland and even in England is as villanous an institution as was ever formed for the support of tyranny and cheat. The pretended secrets of this society are scarcely worth knowing, as the association is an avowed warring with all human improvement. Still, there is a satisfaction in seeing its ceremonies and secret purposes exposed. Perhaps Ephraim's *odd* acquaintance, growing ashamed of himself by a little reflection, will see the wisdom of renouncing and denouncing his *odd fellows*. And, to that end, I hope friend Ephraim will shew him this note and assure him, that I am likely to live long enough in spite of his malicious curse, to humble and shame all such characters.

R. C.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 2, 1825.

THE common ideas attached to monarchy are those of apparent splendour or brilliancy, not of mind; but of body, in dress, dwelling, diet attendance equipage, &c., a fancied superiority over other men in physical or legislative powers. It is seen also, that such a monarchy begets a gradation of such circumstances, and all who can get into that gradation extol the the system, under a hope that they shall thereby advance in it. The consequence of this gradation is, that all who attach themselves to it become debased as men and citizens and put off that independence of character which every citizen should hold, to put on a dependance upon every thing that is vile and that preys upon those who produce food and other property. Within the pale of the monarchy, there is nothing produced for the benefit of the nation, nor any thing fairly produced for the support of itself; for property is the all in all of a nation; even the people without it are nothing superior to other herds of cattle. But under a monarchy, they who do produce all this property are told that, like cattle, they are entitled to nothing more than the smallest amount of food that will keep them alive to labour, and that all other profit, beyond the value of that

coarse food, is the profit, of their masters: so that a country monarchically governed may be looked upon as a large farm, the owner of which is the king, and the mass or majority of the people, all whose labour can be used, are to him but one species of labouring brutes, the worst fed and hardest worked of all the species of brutes on the soil. To be sure, they are provided with priests to comfort them, to tell them that they are immortal and are to be very happy in another life if they are quiet and submissive in this; but this is only an aggravation of the original evil.

If human affairs were conducted as they should be, if mankind were not so ignorant so easily cheated, they would not labour for a monarchy, *but for themselves*, and become joint free holders of the soil on which they live. They would not allow a class of men to take of the public produce what pleased and to leave what pleased; but they would keep no more public officers than were necessary and pay them no more than was necessary.

Mr. Thompson has laid it down correctly in his work on the Distribution of Wealth, that, whatever is taken from the property producing man against his consent, is, in fact, a robbery. This will be seen as labouring men grow wiser and more powerful. But for this labouring class of people, a king could find no ornaments for splendour, no luxuries for revelling, no power for despotism. All that is good to all spring from the labour of mankind. Even if property be obtained by war or plunder, that property must have sprung from the labour of some part of mankind.

The maxim, with mankind, should, therefore, be, that all should labour, either mentally or bodily, for the greater benefit of each and all that an idle man pensioned on the labour of others, should not exist.

But the point of this letter is, that mental splendour and brilliancy is the only splendour and brilliancy that is worthy of human encouragement, and that *that* which is merely a matter of show, such as monarchy, a rich priesthood and

aristocracy, masonry and mountebankery, should not be encouraged, but should be cried down as mischievous, debasing and impoverishing to the community as a whole. A single pauper, who is not a cripple, is a disgrace to a country; but pauperism comes from monarchy, priesthood, and the ignorance and wickedness that support such follies.

I am, Sir, your prisoner,

RICHARD CARLILE.

TO CORRESPONDENTS.

WE have reprinted Nos. 1 and 3 of Vol. I. Republican, to complete all imperfect sets and to supply further demand. The sheets of the first days proceeding of Mr. Carlile's Mock Trial, that were stolen by the Sheriff and never returned nor accounted for, have been reprinted, to keep on sale that very cheap edition of Paine's Age of Reason, under the form of a trial. Price half a crown. It was read in Court chiefly for that purpose. Several other prints and reprints are in the press, and we hope by Christmas, to have the whole catalogue of promises and O. P.'s completed. Then comes the Joint Stock Company, to sweep the filth of prejudice with its thousand brooms: to collect in the English Language and in the neatest form, every good work that has been written that is here known or unknown, and that can be procured.

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The Republican.

No. 12, VOL. 12.] LONDON, Friday, Sept. 23, 1825. [PRICE 6d.

TO HIS ROYAL HIGHNESS,
GEORGE FREDERICK GUELPH, DUKE OF
YORK, COMMANDER IN CHIEF OF THE
BRITISH ARMY, ROYAL ARCH MASON, &c.

COMPANION! Dorchester Gaol, September, 6, 1825.
NOT in arms, but in masonry: you are the *last fool of note*
that was made a Royal Arch Mason; therefore, to you, I
am about to inscribe my description of that degree.

I begin to see, with Professor Robison, that the main
object which preserved or revived Freemasonry, about a
century or better ago, was to preserve or to increase, jesuitically,
the interest of the Stuart Family in this country; but
this object failed, while the nonsense has been preserved;
and now we find it espoused by the members of that
royal family, which finally supplanted the Stuarts, by your
family! It is further singular, that this very instrument,
which was intended to restore one royal family, expelled
from their country by a revolution, should survive its purpose
and merge into an instrument for the expulsion of almost
every royal family on the continent of Europe, in accomplishing
the most singular and most terrible revolution recorded in the
history of mankind. We may see, in this circumstance, the
impropriety of playing with fire brands; for a private association
of any kind is easily converted into a political fire-brand. You
and your brothers might have hoped to sway it, as an instrument
or firebrand, in the favour of your family; but you little dream
of the fickleness and inconstancy of men, who are weak enough
voluntarily to join such a private associations. Such an association
can never be managed for any individual or family benefit. It
resembles, in some, measure, the society of Jesuits; and that
association was an attempt to accomplish a universal

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hierarchy, not for the benefit of a family, but of a Church or Priesthood.

The symbolical connection of Masonry with the expelled family of the Stuarts is every way clear. They are the murdered Hiram Abiff, to find a substitute for whom is the prominent pursuit. It was but to sound the political notions of the novice, and, if favourable, to whisper the allegorical allusion, to give him a clear insight of the whole fabric. Masonry predominated in Scotland in the last century much more than in England: and in the degree of Scotch Master, which was very common among the partisans of the Stuarts on the Continent, as well as in Scotland, we have a solution of the riddle, why the *dagger* is introduced, why each candidate is made to *assassinate a traitor*, and why *revenge* is the *pass-word*. In no sense can the subject of this degree apply to the simple traditional matter of masonry. The assassins of Hiram Abiff were murderers but not traitors. And the manner, in which the candidate is taught to dispatch the man in the cave, is a breach of all ordinary political and judicial rules. There must have been some other meaning in the framing of that degree, than that which the simple tale and ceremony displays.

It was soon seen on the continent, where discussion on political or religious matters could alone be carried on in such a secret association, that if such an institution was calculated to shake one royal family from a throne, it might be so constructed as to shake all such families: and, under this view, all the philosophers of France and Germany espoused it and moulded it to the general improvement of mankind. But, unfortunately, the system was necessarily masked, and other and baser principles grew up with it, which eventually produced the horrors of the French Revolution. The secret views of Mirabeau, Diderot, D'Alembert, Weishaupt and others were noble; but being carried on by a private association, in which there were no means of checking the introduction of the views of other men, their scheme was in a great measure baffled; though, in the midst of much evil, much good has been produced. We are now so far advanced, as to be able to maintain openly all the designed good which these philosophers inculcated privately. And, by this advance, we can exclude all the mischief that was inevitably mingled with secret associations. Our present position is most cheering; it is open at all points, unassailable, or impregnable if assailed, and sure of producing much good, and nothing but good, to mankind. We flourish in moral power and bid

defiance to physical power. We spurn secret associations and have even driven the enemies of improvement for all mankind to support themselves by such associations. We have turned the scale: the disgrace is not now to be what is termed *seditious* or *blasphemous*, *anti-christian*, *atheistical* or *infidel*; but not to be of this class of people. We court publicity, you and your class dread our publicity, as it becomes your exposure. The warfare and the only warfare that is now carried on against us is, to suppress, as far as possible, our publicity, without resorting to prosecutions; and to be silent where that publicity cannot be suppressed. I cannot say, but that, in this view, you, act wisely, in the object of preserving your system as long as you can; but you must yield; for, to novelty, always influential with mankind, we add and shew them their prospective improvement, in an eradication of all the evils that oppress and degrade them. We profess, and that profession is open and sincere, to war with nothing but the evils which afflict mankind, leaving the good to flourish unimpeded, and strengthening it with additional good. We cannot err, we cannot be suppressed, we cannot be checked; for our basis is as firm as the natural powers of matter. I started as an individual, in my present career, without a shilling of my own in my pocket, unknown to, and uncountenanced by any man of influence, until my conduct pressed itself upon the attention of such men, and obtained me their friendship; now, look and see what I, but eight years ago an obscure individual and a mechanic, have done. Six years out of the eight, I have spent in different gaols; but even that circumstance has told against you, and has greatly added to my influence. In another year, I will have formed a powerful joint stock company for the full supply of all such books as royal families and priests and aristocrats dislike. Thus we progress: and thus such as you must fall. In vain, will you associate with Free Masons: in vain, will you form any kind of secret associations: knowledge can only be well and rapidly communicated in an open manner; that is the ground we take, and knowledge among the mass of the people is your bane; but the good man's antidote against the bane of royal and priestly tyranny and oppression. Prythee, if you would know a grand masonic secret, it is, that you can only pass through the remainder of your life happily, by yielding to circumstances, and by giving me, and such as me your best support. That secret will produce you some good, if you will act upon it; but, in

masonry, even as a Royal Arch Mason, you have learnt nothing but the secrets of folly, and have made yourself my butt and laughing stock. Having said this, ' will confirm it, by shewing you and the public,

A DESCRIPTION OF THE DEGREE OF ROYAL ARCH MASONRY.

THE assembly of this order is called a chapter, and the individuals, when in a chapter, are so arranged, as to form an arch or semi-circle. The three principal officers, Zerubbabel as Prince, Haggai as Prophet, and Jeshua as High Priest, are placed as the key stones of the arch. Three, called Sojourners, Principal, Senior and Junior, are at the bottom. And two, Ezra and Nehemiah, called Senior and Junior, Scribes, are placed one on each side. The deficiency of the figure is filled up with the companions. The order is a species of Masonic Knighthood. In the middle of the arch stands an altar with the initials of the names of Solomon King of Israel, Hiram, King of Tyre, and Hiram Abiff. There is, or should be, where convenient, an organ in the room in which the chapter is held. The chapter is also considered a type of the Sanhedrim of the Jews.

Form of opening.

The members having arrived and the principal officers having robed and taken their sceptres, all things being in order they retire to a room adjoining to the intended chapter, with the exception of the scribes, who take their stand on each side of the door. There is then a sort of procession formed to enter the chapter. At the entrance, each gives the sign of sorrow, or, as others call it, the reverential sign, which is done by bowing the head and body, placing the right hand on the forehead. This sign is repeated as they approach the altar or pedestal. Then they place their sceptres in their left hands, with the right under the left breast, and make the following pronounciation:—

Zerubbabel. In the beginning was the *word*.

Haggai. And the *word* was with God.

Jeshua. And the *word* was God.

Z. Omnipotent.

H. Omnipresent.

J. Omniscient. (*All rise kneel and say together,*) Before which, we three do agree, in love and unity, the sacred word of a Royal Arch Mason to keep, and not to reveal it to any in the world, unless it be, when three such as we, do meet and agree.

The sign of sorrow is now given the third time, and each advances to his proper place, standing before a chair.

Z. Companions, assist me to open this chapter. Companion Junior Sojourner, what is the chief and constant care of a Royal Arch Mason?

J. S. To see the chapter properly tiled.

Z. You will see that duty done. (*It is done by five knocks.*)

J. S. High Chief, the chapter is properly tiled.

Z. Companion Junior Sojourner, what is your duty in this chapter.

J. S. To be guardian of the first vail; to allow none to enter therein, but those who are in full possession of all pass-words, signs and tokens thereunto belonging, and not even then without first acquainting the Senior Sojourner.

Z. Companion Senior, Sojourner what is your duty in this chapter?

S. J. To be guardian of the second vail; to allow none to enter therein, but those who are in possession of all pass-words, signs and tokens thereunto belonging and not even then without first acquainting the principal sojourner.

Z. Companion Principal Sojourner, what is your duty in this chapter?

P. S. To be guardian of the third vail; to allow none to enter therein, but those who are in possession of all pass-words, signs and tokens thereunto belonging; and not even then without first acquainting the High Chiefs.

Z. Companion Ezra, what is your duty in this chapter?

E. To register all records, acts, laws and transactions, for the general good of the chapter.

Z. Companion Nehemiah, what is your duty in this chapter?

N. To aid and assist Companion Ezra in his duty.

Z. Companion Jeshua, what is your duty in this chapter?

J. To be aiding and assisting in carrying on the Lord's works.

Z. Companion Haggai, what is your duty in this chapter?

H. To be aiding and assisting in completing the Lord's works.

Z. Let us pray.—O God, thou great and grand architect of the universe, grand prince, causer of all existence, at thy words the pillars of the sky* were raised and its beauteous arches formed. Thy breath kindled the stars, adorns the moon with silver rays and gives the sun its resplendent lustre†. We are assembled in thy great name, to acknowledge thy power, thy wisdom and thy goodness; and to implore thy blessing. We pray thee, O gracious god, to bless us in our undertaking through life for this great end. Endue us with a competence of thy most holy spirit, that we may be enabled to trace thee out in all thy wonderful works, as far as it is agreeable to thy divine will, that thy praises may resound with the fervent love of thy creatures from pole to pole, and rebound from the vaulted canopy of the heavens through universal nature‡. Grant this O God Amen.

* What, my royal duke, are the pillars of the sky, and where to be found? R. C.

† Abominable trash fit only for royal dukes? R. C.

‡ Ridiculous bombast! There is not a word of sense or mean-

Z. In the beginning was the *word*.

H. And the *word* was with God.

J. And the *word* was God.

Z. Companions, Chiefs what are the great attributes of these great words?

H. Omniscience.

J. Omnipotence.

Z. Omnipresence. To the all wise, all powerful, and all present being, around whose throne we may hereafter encircle.

Z. Most excellent Haggai, from whence came you?

H. From Babylon.

Z. (To Jeshua) Where are you going.

J. To Jerusalem.

Z. (To Haggai) Why leave you Babylon to go to Jerusalem?

H. To assist in rebuilding the second temple and to endeavour to obtain the secret word.

Z. Then, Companions let us celebrate this grand design. (The obligation of "We three do agree, &c.," is here renewed.) I now declare this chapter duly opened, in the name of the great Jehovah.

CHARGE.

(Usually given immediately on the opening of the chapter.)

Companions, the Masonic system exhibits a stupendous and beautiful fabric founded on universal piety, unfolding its gates to receive without prejudice or discrimination the worthy professors of every description of genuine religion: concentrating as it were into one body their just tenets, unincumbered by the disputable peculiarities of all sects and persuasions. This system originated in the earliest of ages and among the wisest of men. But it is to be lamented, that the suggestions of some weak minds among our own fraternity, that the prejudices of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of Masonry are futile*—its doctrines ineff-

ing in the whole prayer; not a word that relates to a thing as connected with that thing. Your God must breathe fire with a vengeance to kindle the stars with it! Like Moloch, his belly must be the real hell.

R. C.

* And Dr. Hemming, or any other Royal Arch Mason, as ignorantly asserts that they are not futile. At present, the masonic institution is so far futile as to be void of all meaning or purpose, other than that of a congregation of fools for silly play. If any of you do know the beautiful allegories of ancient wisdom, it is

cient. To this assertion, indeed, they give, by their own misconduct, a semblance of truth, as we fail to discern that they are made wiser or better men by their admission to our mysteries.

Companions, I need not tell you, that nature alone can implant the seeds of wisdom; but Masonry will teach and enable us to cultivate the soil and to foster and strengthen the plant in its growth. Therefore, to dispel the clouds of ignorance, so inauspicious to the noble purposes of our order, and to hold forth a moral whereby we may see the power and greatness of the all-wise disposer of events.

The Royal Arch Degree gives us an ample discussion, by which we are shown, by the sad experience of the once favourite people of God, a lesson, how to conduct ourselves in every situation of our existence; and that when fortune, affluence, sickness or adversity attend us, we ought never to lose sight of the source from whence it came, always remembering, that he who gave can also take away. Such is the intent of the Lecture now before us, and such is the intention of Masonry in general: having in itself this grand moral, which ought to be cultivated by every man among us:—*to do unto others as we would wish to be done by*:—and it is the ultimatum of all terrestrial happiness, imitating in itself every virtue man can possess. May we, as companions, study that virtue, so as to hand down to posterity a name unspotted by vice and worthy of imitation.

Z. Companion Ezra, you will read the minutes of the last chapter. This being done. Z. asks if any one has any thing to propose for the good of the chapter. If not, and if there be no new candidate, the following Lecture or Catechism commences, which I shall introduce here, and subsequently describe the form of initiation in its further particulars.

Catechism.

Q. Companion, what are you.

A. A companion of the most excellent Royal Arch Chapter.

Q. How shall we know you to be such.

A. By the grand arch sign.

Q. Give me the grand arch sign. *Gives it.* Where did you learn that.

A. In a regular chapter.

Q. Who were present.

A. Companion Zerubbabel, the prince of the people; Haggai the Prophet; and Jeshua the High Priest; with the rest of the companions, men chosen for virtue and moral rectitude, the better

criminal to conceal such knowledge. But I flatter myself that I have given proof that there is no such knowledge among masons.

R. C.

to enable them to superintend the carrying on of the works of the second temple.

Q. How gained you admittance.

A. Having been initiated in the first degree of Masonry, served my time duly and truly as an entered apprentice, passed the degree of a fellow-craft, raised to the sublime degree of Master Mason, and by, being in possession of the Past Master's word, which none but Past Masters know.

Q. Do you recollect the word.

A. I do.

Q. Give it to me.

A. Giblum (or Chibbelum).

Q. What does that word denote.

A. An excellent master or a master of sciences.

Q. When admitted, how were you received.

A. On my both knees to receive the benefit of a prayer, the better to remind me that sincerity and truth should accompany all my undertakings through life.

Q. What was then demanded of you.

A. If I were a servant of God.

Q. Your reply.

A. That I was, for I serve and worship him.

Q. What was then said to you.

A. I was then told to arise and follow my leader; for that one whose faith is well founded has no need to fear danger.

Q. After you arose, what was then said to you.

A. I was desired to be attentive to a portion of scripture, which was then read to me, after which I was brought to light.

Q. When brought to light, what was presented to you.

A. The image of the B. B.* and the Serpent. I was also entrusted with the pass-word.

Q. How gained you admittance into the first vail.

A. By the benefit of the pass-word.

Q. Have you got that pass-word.

A. I have.

Q. Give it to me.

A. I am that I am.

Q. How gained you admittance into the second vail.

A. By the benefit of a pass-word.

Q. Have you got that pass-word.

A. I have.

Q. Give it to me.

A. Japhet, Shem, Noah.

Q. On entering the second vail, how were you disposed of.

A. I was desired to be attentive to a portion of scripture and was taught the signs of the second vail.

* *Brazen Bull*, I presume; but all these initials shall be filled up by a key. R. C.

Q. Have you got those signs.

A. I have.

Q. Where you shewn any thing particular in the second vale.

A. I was shewn an imitation of the table of shew-bread, the burning incense and the candlestick with seven branches.

Q. Were you entrusted with any thing there.

A. The pass words.

Q. Give them to me.

A. Eleazer, Aaron, Moses.

Q. Did those pass words gain you admission into the third vale.

A. They did.

Q. On entering the third vale, what was said to you.

A. I was desired to be attentive to a portion of scripture.

Q. Were you shewn any thing particular.

A. I was shewn the ark of the covenant.

Q. What did that ark contain.

A. The tables of stone, golden pot of Manna, and the imitation of Aaron's rod that budded.

Q. Were you entrusted with a sign.

A. I was.

Q. How were you disposed of.

A. I was desired to withdraw and to prepare for further information.

Q. After you were properly prepared, how were you admitted.

A. By giving five distinct reports.

Q. What was then said to you.

A. Who comes there.

Q. Your answer.

A. Three sojourners, who wish to offer their services to the Sanhedrim sitting in council.

Q. What was then said to you.

A. I was desired to wait while the Scribes acquainted the High Chiefs, and I should have an answer.

Q. What was the answer.

A. Enter in the name of the Most High.

Q. After you were admitted, what was then said to you.

A. I was addressed by the High Chief as follows: Sojourners, what is your request.

Q. What was your answer.

A. We first beg leave, Most Excellent, to sojourn among you; having heard that you are about to rebuild the second temple of the Lord. We beg your acceptance of our best services in promoting that glorious work.

Q. In what labour do you wish to engage.

A. We deem, the lowest situation in the Lord's House an honour ; therefore, we only beg employment.

Q. Your humility bespeaks your merit, and we doubt not but you are qualified for some superior office. Those at present being full, and as you prepared with tools for the purpose, we, for the present, shall appoint you to go and prepare for the foundation of the second temple. But let me lay this injunction upon you, that, should you meet with any thing belonging to the first temple, you will communicate no part thereof to any one, until you have faithfully made your report to the Sanhedrim here sitting in chapter. Go and may the God of Abraham, Isaac, and Jacob, be with you and prosper you.

(The reader must here suppose that these sojourners retire, begin to work, make a discovery of a concealed arch, and return to report to the Sanhedrim. Masonry in its form and ceremony, is child's-play. Children should be taught it, if men cannot be otherwise shamed out of it.

Q. Sojourners, we are informed that you have made a discovery.

A. We have, most excellent ; for, being at our work early this morning, our companion brake up the ground with his pick-axe, and we, judging from the sound thereof, that it was hollow, called upon our companion with his shovel to clear away the loose earth and discovered the perfect crown of an arch. Not being able to make our way into it, another companion removed the key stone, which excited our curiosity to know what it contained ; but being afraid of danger, and other unknown circumstances, we cast lots which should first go down, which lot, most excellent, fell upon me. We also agreed upon proper securiy against danger. I was then let down with a cable-tow round my waist and another at each hand. Having arrived at the bottom without impediment, I gave the signal for my freedom, and in searching the arch found this scroll. From the want of light, I could not discern its contents ; for the sun had but just come to the portico of the eastern door and darting its beams parallel to the plane of the horizon, I could not discover what it contained. I, therefore, gave the agreed signal and was drawn up. Arriving at the light, we found that it contained a part of the holy law. We have, as in duty bound, thus come to make our report.

Q. The discovery which you have made is of the greatest importance ; therefore, lest any stranger should go unobserved, you will shew the arch to our companion Nehemiah, that a further discovery may be made.

(Here another retirement is supposed, in which a discovery is made of the *grand word*, by removing a second and a third key-stone of other arches, and which forms the subject of a second report.)

Q. We are informed, that you have made another discovery.

A. Most excellent, we have; for, on recommencing our labour in the place where we first commenced, we found a second crown of an arch and with difficulty removed the key-stone. We descended the arch and found nothing of any consequence. But judging, from the sound thereof, that, it was hollow beneath, our curiosity was excited for a further search. We discovered a key-stone of a third arch. On removing it, the sun, having now gained its meridian height, darted its rays to the centre. It shone resplendent on a white marble pedestal, whereon was a plate of gold. On this plate was engraved a triple triangle, and within the triangle some characters which are beyond our comprehension; therefore, we have, as in duty bound, made our second report.

Q. Pray sojourners, give us that which you have found and explain their characters.

A. That, most excellent, we should be glad to do; but must confess our ignorance like wise men. We should deem it too great a presumption in us to attempt it.

Q. We greatly commend your conduct and should be glad to know who you are.

A. We are of your own kindred and people, sprung from your tribes and branches and from the same original stock, equally with you descendants of our forefathers Abraham, Isaac and Jacob. But we have been under the displeasure of Almighty God, through the offences committed by our ancestors, who deviated from the true masonic principles and laws, and not only committed numberless errors, but ran into every kind of wickedness; so that the almighty, being displeased denounced his judgment against them, by the mouth of Jeremiah and other prophets, by whom he declared that the fruitfulness of the lord should be spoiled, their city, become desolate and an abomination, and that they should feel the weight of his wrath for seventy years. This actually began to be fulfilled in the fourth year of the reign of Jehoiakin—A. L. 3398.

Q. Our knowledge of the facts and the candour with which you have related them, leave no doubt of your sincerity; but we beg to be informed who were your immediate ancestors.

A. We are not of the lineage of that race of traitors who fell away during the siege and went over to the enemy, when liberty and kindred had most need of their assistance; nor of the lower class of the people left behind by Nebuzaradan, the chief Nebuchadnezzar's officers, to cultivate the vineyards and for other servile purposes; but the offspring of those princes and nobles carried into captivity with Zedekiah. The seventy years of captivity being expired and the anger of the Lord appeased, he hath stirred up the heart of Cyrus king of Persia and Babylon, who hath issued his proclamation, saying:—"Who is there of the lord's people, his God be with him and let him go up to Jerusalem

which is in Judea and build him a house to the Lord God of Israel; for he is the only true and living God." We, therefore, have taken the advantage of this proclamation and have returned for that purpose.

Q. Royal sojourners, how have you been employed during your captivity in Babylon.

A. In masonry, most excellent.

Q. What do you mean by Masonry.

A. That grand and universal science which includes all others; but more especially that which teaches the knowledge of ourselves and the duties incumbent on us as men and Masons.

Q. This, sojourners, is worthy of the offspring of your noble ancestors and it shall be our care to reward you. Go and prepare to receive those honours due to your zeal and perseverance.

I cannot do you justice as a Royal Arch Mason, this week, my Royal Duke, in one letter, so I must break and resume the subject. The fault, if any body's, is my own or Mrs. Wright's that pink of female sufferers (I may say the males too: and they must not be angry) for warring against profitable superstition, political religion and religious wickedness. After having been the patient of the whole routine of nervous disorders, and of almost every other disorder, in a state of complication, she has come out of a dreadful state with the loss of sight in her left eye, but with a better prospect of permanent health than she has long enjoyed. She has taken the first opportunity to come to see me since her liberation from Cold Bath Fields' Prison, and has so delighted me with the detail of the particulars of her share of the campaign since 1821, that, for ten days, I have neglected every thing to listen to her.

With all her sufferings, her spirits are not broken; but she is as firm as ever, and would enter my shop again with pleasure and alacrity, if there were a renewal of prosecutions. I will give you her address, it is 10, Gibson Street, near the Coburg Theatre, and if you will give her a call, she will verify in person all that I have said of her. I look upon her as by far the most interesting woman in the country, and one who has done more public good than any other one: done it too in the face of sufferings such as but few women would face. She is but a little delicate woman, and what I truly call her—*all spirit and no matter*; though this is a figurative refutation of my theory of Materialism.

RICHARD CARLILE.

JUSTICE *versus* RELIGION.

Now, Friend Beauchamp, your case is my stimulus to write a dialogue, that has been long thought of, as important to all those who come into Courts of Law with too much sense to bring ought of superstition with them. By *religion*, I shall suppose Mr. Heath, or his counsel perhaps Adolphus, examining you, who, injured in the person of your child by a Christian ruffian, are seeking the award of law and justice upon the criminal. I shall suppose your case thoroughly proved, as to the assault upon your infant son, and that the only reason why Mr. Heath does not plead guilty to the charge of assault, is, because, that, you, the father of the infant, are not of the same religion, or do not go to the same chapel, with himself. I fear, that I shall not be in time for your particular case; but the subject cannot fail to be useful, in application to all cases of the kind. Wherever I come in contact with men who require me to say that I am a Christian, I have resolved to be a Christian, and that without hypocrisy, deceit or mental reservation: which you shall now see:—we must suppose JUSTICE, at the witness's bar of a Court of Law, under examinations by RELIGION, or a *religious lawyer*, like Adolphus, or that more dirty hypocrite, Charles Phillips, whose "Celestine and St. Aubert" I shall certainly print for him, when I can remove all idea of doing the thing for profit.

DIALOGUE.

Religion.—Pray, Mr. Justice, of what religion are you?

Justice.—To give you a proper answer, you must define to me what you mean by the word *religion*.

R.—Define to you what I mean by the word *religion*! Is it possible, that a man can be living in this religious country, under such a very religious government, where even our soldiers carry the Bible as a charm to the operation of their bayonets and ball cartridges, and not know what the word *religion* means?

J.—I have a meaning for the word *religion*; but, unless I understand that it corresponds with your definition, it is impossible, that I can give a clear and intelligible answer to your question.

R.—Well, then, Sir, know, that, by religion, I mean a

worship of God, in the general sense of the word ; but, by the Christian Religion, a worship of three persons in one God : and to be more minute.

J.—No pray stay ; not to involve ourselves with too much of your definition at a time, I would observe, that I have a very clear idea, from my experience of the manners of mankind, what the word *worship* means ; but I must now crave your definition of the word *God*, before I can understand your idea of religion.

R.—Definition of the word *God* ! Was any thing ever before spoken one half so blasphemous ? Did ever Carlile, that prince of blasphemers, did his master, Satan himself, ever equal this ? Pray, your worship, (turning to the Chairman, does not this man deserve commitment from the court ? (*a doubtful nod.*)

J.—This tirade might be something towards a definition of your idea of religion, as the assault upon my infant son was a definition, on his sabbath day, of the religion of Mr. Heath, on whom I ask the execution of justice ; but, that you and I may not misunderstand each other and draw wrong inferences from ill defined premises, I must press a definition of your meaning of the word *God*.

R.—Abominable ! I cannot outrage the feelings of the court by such an unprecedented attempt.

J. Now, Sir, you perceive, that I have changed positions with you, and have shewn you the impropriety of putting improper questions to a person in my situation. I know well, that you cannot give me a definition of your idea of the word *God* ; but until you can do so, there is an obstacle to my giving you a definition of your idea of the word *religion*. My answer can only follow your explanation. I shrink not from any answer required of me, if you will but put your question in intelligible words.

R.—Pray, your worship, (*turning to the Chairman*) will it not do, if I assert the doctrine of the godhead to be a mystery ? (*A nod of disapprobation.*)

J.—No, no, that will not do ; because, then, your religion is mysterious and cannot have a clear definition to have a clear answer, suited to the evidence required in a court of law.

R.—(*scratching his head and adjusting his wig with both hands, in a solus observes : What times are come upon us now ! Is this occupation also gone ?*) We will take another point, Mr. Justice, are you a Christian ?

J.—Perceiving men of the most oppositely asserted sentiments to call themselves Christians, I must also ask your definition of the terms which constitute a Christian.

R.—*In a thought*:—"God damn this fellow for a bore.") As all Christians must rest upon the Gospels, as they are found in the New Testament, I demand, if you believe in those Gospels?

J.—Not in both points of a contradiction.

R.—*(Muttering to himself)*:—"Curse this fellow") But do you believe in the general outline of the history of those Gospels?

J.—Does your question apply to the allegorical or to the literal sense of that history?

R.—Confound your evasions.

J.—Nay, Sir, mine are not evasions. I wish to to understand you so clearly, as not to evade a particle of any question which you can put to me.

R.—Will you condescend to change positions and take upon yourself to define what you distinguish by the allegorical and the literal sense of the history of the Gospels?

J.—Well, as we can get no definitions from you, and as we cannot proceed without them, I will assist you through the dilemma.

If you ask me, whether I believe that the statements of the Gospels, as to things said and done at a time and place, are literally founded in truth, my answer is, that I have no corroborating evidence of the facts in any other books; but, as I have the most convincing negative evidence, in other books, that such things were not so said and done at such a time and place, and as I know that fables and allegories can be and have been written, I demur to the question of being a Christian on that ground. Still, as I believe, that the Gospels of the New Testament are correct allegorical pieces of history, relating to the character of mankind at all times, in the persecution of the Logos or Reason, and the continued Resurrection and Ascension of that Logos or Reason over that persecution, I am a Christian in the very best sense of the word, in the only well founded sense of the word.

R.—Well, what do you say to a future state of rewards and punishments?

J.—Here, again, I must have a definition; for, taking your question as it now stands, I can only answer, that, I believe,

from experience, that rewards and punishments will be the same hereafter as they now are and always have been.

R.—Well, but do you believe that there is an immortal principle in mankind subject to a future state of rewards and punishments?

J.—Again, there is an obscurity in your question. Do you mean one individual man or the successive aggregate of mankind?

R.—Take one, take yourself for an instance. Are you conscious of a future state of rewards and punishments?

J.—Not as an identity, not in the character in which I now stand before this court, not in any character which I have exhibited from my birth to my present age as an identity, nor in any age or character to come during my life; but I am conscious of continued existence as a part of the aggregate of matter.

R.—Then, you do not believe that you have an immortal soul or spirit, which is to be nursed in heaven or punished in hell, according to your actions in this life?

J.—Here we must come to definitions again about *soul*, *spirit*, *heaven* and *hell*, as my experience has not yet taught me to understand the definition or meaning or application of those words.

R.—No, no, no, for God's sake, let us have no more definitions. You may go down. I will ask you no more questions.

If I can reach the author, or even an admirer of the dialogue of "Tremaine or the Man of Refinement; I would have it observed how easy it is in framing such a dialogue, to make all the conclusions meet the writer's wishes. These fictitious dialogues do not constitute free discussion; though they may be very instructive, as I think mine above is, and as I think that between Tremaine and Evelyn to be; but that instruction is no proof that they are conclusive of their subject.

RICHARD CARLILE.

W. W. R. to R. C.

HEALTH.

In reply to your question about the Triple Tau, I will begin by translating for you a passage of Court de Gébelin (*Monde Primitif*. Tom. 4. p 496). " The *Dove* was therefore, throughout all antiquity, the symbol of the fecundated Principle, which constitutes so considerable a portion of Nature; while the *Cross* or the *Thau Pallisé*, denoted the fecundating Principle. One was the Moon, the other the Sun, Isis and Osiris. These Symbols became marks of honour, of dignity, of belief. The Egyptian Priests carried the Cross; the Assyrians adorned their standards with a Dove. Similar Symbols existed in the West; they still exist there, and in splendour: the women append them to their necklaces, and many orders are honoured with them." (This was one of the principal passages that induced me to put down Court de Gébelin among the Anti-Superstitionists; but I have since scratched him out, as not having spoken clearly enough.) Again, in Tom. 8. p. 370, C. de G., in explaining the cards used in the *Jeu de Tarots*, which he affirms to be an Egyptian game, says, with regard to the personage called the Father, [he is holding the Sceptre in his hand;] As to the Sceptre surmounted by a triple cross, it is a perfectly Egyptian monument. It is seen on the Table of Isis*. It refers to the Triple Phallus which was carried about at the famous festival of the Pamyliia, when the people rejoiced at the discovery of Osiris, and where it was the symbol of the regeneration of Plants and of the whole of Nature." We know that the Phallus entered into many of the religious ceremonies of the ancients. The Egyptian Women carried in procession images with enormous privities, which were moved by strings (vid. Herodot. B. 2. ch. 48. et conf. Lucian. de Syr. D. ch. 16.) Thus also St. Augustin, (quoted by C. de G. Tom. 4. p. 376.) says, that, at Lavinium (in Italy) the symbols of fecundation were publicly crowned by the most respectable and virtuous of the women. But perhaps you will think, that C. de G. is one of those writers, who will unfortunately now and then distort a fact in order to suit a theory; I will therefore support his authority by that of Jablonski, who, after quoting Plutarch (*de Isid.* ch. 36) about the Triple Phallus carried about at the Pamyliia, also refers to the Isiac Table, and particularly to the triple Crux Ansata which is represented at the top of the spear which the new born child Harpocrates holds in both his hands.

* But I think I have read somewhere that the Isiac table is a forgery.
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"I have already* remarked" says Jablonski "that, according to the observation of the learned La Croze, this *Crux Ansata*, so often observed on Egyptian Monuments, is nothing but the Phallus, or a somewhat obscure image of the Penis." As to the Phallus being Triple, Plutarch himself says, in the passage above referred to, that it is merely a certain number put for an uncertain, as the Poets say "thrice happy"; or that perhaps it may allude to the three first bodies, earth, air, and fire, which were created by the humid principle. And then for the Tau, I look to the plates at the end of the 3d. Vol. of C. de G., who considers that the primitive form of this letter was a cross; for, in Chinese, denotes "perfection" or "ten". In the Hebrew Medals, and in the Phenician Alphabet used in Spain, it is thus, or, while in the Etruscan, Ethiopic, and Coptic, it remained thus or. Montfaucon, in his *Palæographia Græca*, gives specimens of the crucial form of the Tau. (vid. the Plates at pages 122 and 312). At pp. 133, 134, he quotes Origen, who says, that a certain Jewish Christian declared, that in the Old Alphabet, the Tau bore the form of the cross. "This," says Montfaucon, I have explained in my edition of the *Hexapla*." Jerome says the same thing, when commenting on the same passage as occasioned the above mentioned remark of Origen. It is the 9th ch. Ezekiel, and the 4th verse, a passage which Tertullian (adv. Marcion. B. 3 ch. 22. p. 173, and conf. adv. Judæos eh. 11. p. 322.) quotes thus: "Put the mark Thau upon the foreheads of the men." "For, (Tertullian immediately subjoins) the Greek letter Tau, our T, has the very form of the cross, which he (the prophet) foretold would be upon our foreheads, in that true and Catholic Jerusalem, in which, &c. &c." Sir W. Drummond, in his "*Origenes*" lately published, has, I believe, noticed this passage of Tertullian, and also the famous one of Barnabas, cap. 9. (ch. 8. v. 13. Hone's Edit.) on which Cotelierius has written a very useful and instructive note. (Patr. Apost. not. p. 20). I think then, that the identity, or at any rate the close similarity, between the Tau, the Cross, and the Phallus, is pretty tolerably proved. I might indeed add, that as the Tau indicated the active Principle, so the cognate letter Teth might indicate the Passive Principle. If C. de Gêbelin be right in his quotations (Tom. 1. p. 106, 120.) the letter of Toth was triangular, and so to a certain degree was the Teth of the Samaritans; and Eustathius says, that the Greek Comic Writers used the word Delta (a triangle) to express the pudendum muliebre (vid. Scapul. Lex.), perhaps as being the

* B. 2. ch 7. sect 8. where he considers the Phallus as much the same as the Lingam, or the Indian representation of the privities of the two sexes.

† Beside a host of Christian writers he quotes Lucian, in whose "*Judgment of the Vowels*" the letter Sigma pleads, that the letter Tau be crucified, as having, by its form, instructed Tyrants how to form crosses.

gate of Life (vid. C. de G. Tom. 9. p. 258). Perhaps also the cross was adopted to express the Phallus, because* the intersection of the Equator and Ecliptic, at the sign of the celestial Lamb, was the point from whence physical generation, (and perhaps also moral regeneration), might be said to be derived. Martianus Capella (B. 8. p. 284. edit. Grot.) says, that the Deltoton or Delta,† rises with the sign Aries; and sets with it, being placed above its head, says Hyginus (B. 3. ch. 18.), perhaps to indicate one of the *gates* of the Sun (vid. Isidor. quoted by Dup. Tom. 2. p. 2. p. 206) though Macrobius, &c, place the gates at Cancer and Capricornus. It is probably to some one of these celestial gates, or *doors*, that St. John alludes (Revel ch. 4. v. 1). But to return. Jablonski seems to consider the Phallic festival of the Pamyliæ as the origin of the Christian festival of "good tidings" celebrated now on the 21st of March by the Copts. The Pamyliæ were on the 25th of the month Phamenoth, and, on the new moon of that month, the Ancient Egyptians celebrated "the entrance of Osiris into the Moon" (or Isis). "This says Plutarch (de Isid. ch. 43.) is the beginning of the spring. . . . The Moon is impregnated by the Sun." Nine Months after, at the winter Solstice Harpocrates is born. It is no wonder, therefore, that Dupuis (Tom. 1. p. 409) compares the Pamyliæ, a word which in Coptic according to Jablonski (B. 5. ch. 7. sect. 5.) means "annunciation" to the Annunciation of the B. V. M., which is marked in our calendars on the 25th of March, four days after the Vernal Equinox, and nine months before the birth of Christ. I should suspect (though I have no authority for saying so) that most Phallic ceremonies took place about the beginning of spring. Lucian mentions that in the Propylæa of the Temple of Hierapolis (which, in other respects, though certainly *not* in this, reminds one of the temple of Jerusalem) there stood two Phalli each three hundred orgyies † high, a height so prodigious, that Guietus would

* This, is Dupuis' Idea. vid. Origine de tous les Cultes. Tom. 3. P. 2. p. 327, where there is given a latin translation of the famous passage of Socrates (Hist. Eccl. B. 5. ch. 17. p. 689, related in almost the same words by Sozomen H. E. B. 7. ch. 15.) from which it appears that there was in the Temple of Serapis a cross (which could, I think, have been nothing else than a large *crux ansata*) which the Egyptians said meant in hieroglyphics "life to come." Dr. Young mentions, if I recollect right, that the *crux ansata* denotes "life," though I think he adds, that he forgot any ancient had mentioned this circumstance. I may remark, that the idea of life is easily connected with that which gives life. A French reader would understand what I mean.

† Perhaps this is the triangular window of the Sun. vid. Beaus Manich. Tom. 2. p. 314.

‡ An orgyia was the space from the extremity of one middle finger to the other, and arms being extended. It was equal to more than six English feet.

recommend us to read "thirty" instead of three hundred. A priest used to clamber up one of these enormous Phalli twice a year, and prayed there for the people during seven days. The wooden image of a man was placed in or on* the Phalli erected to Bacchus (Lucian. de Syr. D. ch. 28). This reminds me of Roman Catholic Crosses, though the posture of the man was probably different. Be it however observed, that I do not wish to give an obscene origin to the objects of Christian worship. It is true the Heathens accused the Christians of shocking impurities, which some of the Catholics (at least Eusebius) granted might be true of the Hereticks, (vid. Lard. vol. 1. p. 452. Gibb. vol. 2. p. 397) and of which Tertullian may perhaps seem to accuse the Catholics, when himself a Heretick (de Jejun. adv. Psych. ch. 17. p. 423). This same Tertullian also observes, that the "simulachrum membri virilis" was found in the sanctuaries of the Valentinians, (adv. Valentin. ch. 1. where the commentator Junius reads "Viralis," and would explain it of the pudendum of a woman). But still I think that the immediate origin of the Christian Cross, is the astronomical one which I have given above, and which alone seems capable of explaining the strange expressions of the fathers, such as that of Firmicus (de E. P. R. p. 54) "the wood of the cross sustains the machine of heaven, strengthens the foundations of earth, (and) draws up to life the men who are fastened to it." The last part of this phrase immediately reminds one of the Zodiac (or "the wheel of the signs" as the Hebrews called it) by which the soul is restored to heaven. (Vid. Clem. Alex. Strom. 5. p. 711. edit. Pottér., et Beausobr. Manich. Tom. 2. p. 500, &c. where that most learned and candid author fully enters upon the subject of the generation produced by the Zodiac, &c.) My letter has gradually assumed almost the form of an essay; however, luckily for your patience, I have nothing more to say, and indeed you may perhaps observe, I have now only been amplifying one or two short phrases of my Theological Dialogues. (See particularly Republ. Vol. 10. No. 5. p. 138.) I am not surprised that the Triple Tau should enter into the ceremonies of the Free Masons, because I think Thomas Paine was right in maintaining, that Freemasonry was a relic of Druidism. I am indeed ignorant whether the Druids in any way venerated the Phallus, though probably many of their ideas were oriental, as their respect for the Branch of Mistletoe, which seems to be founded on the same idea as the Branch mentioned by Zechariah, &c. Cæsar (de B. Gallic. B. 6. ch. 4.) says, that Druidism passed from Britain into Gaul. I should conjecture that the Phœnicians took it into Britain, having themselves received it from the Egyptians or Indians. But, after all, Freema-

* The original is obscure EN TOICI ΦΑΛΛΟΙCI . . . KATI-ZOYCI.

sonry may as well have proceeded from the Eleusinian mysteries, in which it is probable that the Phallus, and perhaps also the Ktëis, was venerated (vid. Dup. (*Traité des Mystères.*) Vol. 4. p. 403. et note. 8vo. Edt.) At all events the great object of Masonic veneration is the Sun, whom Plato considered as the visible Demiourgos (workman or perhaps Architect) of the universe (vid. Procl. in Plat. Tim. q^d. by Dup. Tom. 3. P. 1. p. 115.) Now it is evident that the warmth of the Sun is the principle of animal life, at any rate as regards insects, and such inferior animals. Hence the idea of invigoration might have been gradually extended, and the emblem of the active principle in larger animals might justly be attributed to the Sun. The Egyptians had special reason to attend to this property of the Sun, because the heat produces a multitude of small animals, in the mud left by their river, in which Pomponius Mela says (*de situ orbis* B. 1. ch. 9. p. 12) that half-formed animals are to be seen. Hence the Egyptians represented their Pan, Osiris, and Horus, with extended penes (vid. Jabl. Panth. Æg. Vol. 1. p. 287). Hence also the obscene representations of the Solar God ΙΑΩ made by Egyptian Demi Christians (vid. Beausobr, Manich. Tom. 2. p. 59.) because, to use the expression of Eusebius and Macrobius, the Sun is said to inseminate Nature. And perhaps, indeed, the Mercurius ENTETAMENOC so often observed on medals, &c. (vid. Cuper, Harpocrat. p. 89.) may, I think, be only the Winged Horus, mentioned by Suidas (Jabl. p. 209); for I can by no means agree with Macrobius (Saturn. B. 1. ch. 19.) that Mercury is the same as the Sun, although Mercury (vid. Justin, M. Apol. 2. p. 67.) was the internunciary Logos of God, as the Sun (vid. Macrobius. S. Scip. B. 1. ch. 17) was the Mind of Universe. You see I have quite strayed from the subject, and, as I am at the end of the second sheet, I must now wish you farewell.

Sat. 3d. Sept. 1825.

R. C. to W. W. R.

THE contents of the returned eight pages are, in my judgment, much too good to be lost; therefore, with your permission I will print them.

The manner in which you hit the christian cross is admirable; and the idea of the Christian Ladies wearing an emblem of their favourite animal member, pendant to their necks, or certebella (nearly) is superlatively sublime!

Mackey has sent me a paper upon the Taus, which I sent off to London to be printed, the day before I received yours. He is

far wide of your definition, making it an emblem of the, or a real Nilometre. An instrument for, or the mode of, measuring the height of the water at the annual overflowing of the Nile. I see nothing but invention in his paper; still upon the principle of free and fair inquiry and discussion, I print. You have evidently invented nothing, scarcely left any thing to conjecture; therefore lucious as is the paper, relative to the common ideas of sexual intercourse, it is to me novel, will be so to most of my readers, and the authorities leave no ground for either prudery or affectation to make complaint.

I think we may lay it down as demonstrated, that the sun is the first cause of all religion, the one god and the parent of all the gods. But there is a point in mythology, important to be explained—the *origin and history of the worship of the serpent*. It appears to me to have been the second step in mythology, the immediate and first offspring of sun-worship, the first principle of the Promethean (or theusian) Logoean (another new word, very likely corrupt) and Christian systems of worship. The Mosaic worship of the serpent is truly construed by the Christians as a type of Christ. They are often right in their typifications without knowing the ground of their correctness. And the end of Christianity will be not Unitarianism, that is sheer nonsense; not Freethinking Christianity, as an obscure sect entitles itself, for they are as ignorant, and as corrupt, and as superstitious, as any class of christians, from the primitives to the various sects of the present day; but a genuine sect of Christians, who will trace Christianity correctly through all its mythological ramifications to its fountain the sun. I should not hesitate a moment to take any official oath to defend the Christian Religion, or to assert myself a Christian, where established forms and customs called for that assertion: and all this without the least mental reservation. We are, certainly, enlightened Christians, we have the very esoteric knowledge of the Christian Religion. The mass of the persons called Christians are ignorant exoterics, who are deluded and corrupted with perverted types. We are good and faithful Christians, we do not, like the Egyptian Priests, conceal our esoteric and correct doctrines. we do not hide our light under a bushel, we do not bury our talents: but we are honestly solicitous to initiate all man and woman-kind into our esoteric and genuine Christian doctrines. we would joyfully recover the lost sheep, who, instead of the hundredth of the flock, are the ninety-nine.

The Greek and Latin Churches, through ignorance, by the force of tradition, imitation and practice, have been, and are closely connected, in ceremonies, with the true mythological Christianity. They exhibit the outward though misunderstood signs of the genuine esoteric christian doctrines, and the Established Church of England will be wise to improve upon its predecessors, by following our instructions our demonstrations.

REFLECTIONS ON HORSEBACK,

BY REGULATOR.

No 8.

I FEEL an unwillingness to enter upon the field of speculation; yet there are points sometimes so abstruse and at the same time so important, as to induce enterprize. Having oftentimes thought, that the different organs of the brain perform different intellectual functions, I am led to consider, that, on this principle, we may account for, why a particular passion of the mind, acting long and constantly, will prove more dangerous, and more liable to produce insanity, than a variety of strong passions acting with equal force. If I keep my right arm constantly in action, it will be sooner exhausted than if the same sum of action is divided between both arms and both legs. Great loss or great pecuniary gain will act powerfully upon those organs accustomed to be acted upon by money impressions; and the action being so extensive, as to affect the organization of the parts, they no longer act according to their accustomed modes, as is the case with the foot during an attack of the gout in the great toe or ancle. Besides the gout will sometimes be translated from the great toe, to the brain, and produce insensibility; and the loss of money acting on the brain will cause an attack of the gout in the great toe. Great joy produces an agreeable sensation; yet, excessive joy destroys the organization of the brain as certainly as excessive grief. When the organ of the brain, accustomed to judge of money matters, is excited to a degree incompatible with its structure, its structure is necessarily changed; and when its structure is changed, its action must be changed; and when its action is changed, then will be a recurrence of new ideas; and, if so much altered as to be incompatible with the present order of things and former habits, insanity is the consequence. Progressive disease, as well as accidents, to the head, produces a change of ideas. Ideas depend upon the organization of the brain; and whether they are correct or incorrect, depends upon its structure. The combination of ideas necessary in an argument must depend upon a chain of action in the difficult organs. There must be a mutual sympathy or reciprocity of operation among parts; but if some have become diseased or have a disordered function, there

is necessarily no longer that consent of parts required to maintain an argument. The head is confused, or the ideas heterogenous. Hence, the disjointed conversation of the lunatic. You may talk on many subjects to a lunatic, and he will discourse rationally; but if you touch a certain point, or mention a particular subject, you discover the mental alienation. This amounts to nothing more than our not treading upon the painful toe, while we are trampling upon the others without corns. It is this that makes superficial observers often times suppose, that some persons are unnecessarily confined. There is a lameness of mind as well as of body, and insanity is nothing more than the lameness of some organ of the brain. I do not think that there is any thing like Craniology in my conjectures. Gall and Spurzheim profess to tell the faculties by the hills and valleys of the skull.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 5, 1825.

THE whole history of mankind is a history of physical conquests; and this is one proof, that there is no superhuman intelligence to regulate their actions. To talk of a God of Battles, is to talk of a monster; and yet this is a very common phrase with priests and with religious fighting men. The last report of the Naval and Military Bible Society abounds with such phrases, issuing from the mouths of professed fighting men. Your gallant brother, the "Hero of Helder," whom I really believe to be no hypocrite, has been all but persecuted into an order, as Commander in Chief of the Army, that every soldier shall be furnished with a Bible, to increase the weight of his knapsack, as a constant part of his warlike accoutrements! so that, I presume, that when you next make war upon the French, Dutch, or Spaniards, your soldiers are to go with the Bible in one hand and the bayonet and musket in the other. Or is this Bible to be pushed down the throats of we who are its opponents, by and bye, at the point of a bayonet, or sent into us, by the Holy Ghost, as a cloven fiery tongue, in the shape of covers for ball cartridges? A religious soldiery

ever were and ever will be the most cruel and detestable of all armed ruffians and assassins; because they have another spur beside their shilling a day, to fight upon. The ignorant and furious Christians begin to cry out for this religious soldiery; for, from the Bible, they learn nothing but war. They have it in history and in prophecy, in miracle and in mystery, throughout the sacred volume."

All the monarchies throughout Europe, Asia and Africa, to say the best for the best of them, are but refined relics of rapine and conquest. There is not a moral government in those three quarters of the globe. The grand object of the moral politician should be, and is beginning to be, to proceed in improving mankind by moral conquests. This is what *infidelity* means; this is what *blasphemy* means; this is what *modern sedition* means. I declare, that I have no object beyond this moral improvement of mankind, making self the centre of the circle, or, to be more explicit, studying to make that happiness and improvement begin with self.

This moral power, that is to accomplish these moral conquests, is the pivot of my thoughts; and you would be so much the more a happy man, if you were to follow my advice and my plan. I am thoroughly happy under the longest imprisonment, by the sentence of a court, that is recorded in the annals of this country, and this too for the crime of using this moral power against your physical power!

I am, Sir,
Your prisoner,
RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 14th, 1825.

IT is an old and correct maxim; that proffered advice is never welcome, and, as some apology for my intrusions, I have to say, that I should not write, if I could not print. Instruction is good to all, through whatever medium it may come: and there are still those so badly educated as to think, that letters addressed to a king must be of more importance than

the same instruction addressed to a labouring man; though, I confess, that I have no such notion; but hold the labouring man to be greater, in every point of national welfare, than the king. There are two classes of what may be termed good writers, they who write to give instruction, and they who write to yield nothing but amusement. The first can alone be considered *politically useful*; the last can only thrive among an ignorant and vacantly minded people. They who read for instruction find but little pleasure in that which is written for amusement. And they, on the other hand, who read for amusement, find but little pleasure in that which is written for instruction. As the desire for knowledge increases, novels and all mere illusive writings will lose their market: and well too; for there is not a more insipid and vapid class of beings in existence than they who are to be enchanted with the present state of novel writing. They have no solid knowledge on any point, and they are amused with such writings from their want of knowledge, from the absence of a desire for improvement in knowledge that can be applied to advance their condition and happiness in life.

My conclusion is to be a piece of that unwelcome advice, that, as far as you can, you should encourage those writings which are written for instruction, in the spirit of free and fair discussion, before, or to the exclusion of those which are written for mere momentary amusement.

I am, Sir, Your prisoner,

RICHARD CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

WORTHY CITIZEN, Bolton, September 4th, 1825.
IF you think the following letter, worthy of insertion in your valuable publication, you will much oblige

Your sincere admirer,
JOHN CAMERON.

TO THE REVEREND GEORGE HARRIS, UNITARIAN PARSON, BOLTON.

SIR, Bolton, December 20th, 1824.
IN the course of your *Lecture* last evening, you boldly and

ostentatiously asserted; that "all nature proved the existence of a God." Now, Sir, if I were to put the question to you, as to what you mean by the word *God*, what kind of answer would you give me? Perhaps, you would tell me, as I have been often told, that God is a spirit. It unfortunately happens, that I am as ignorant of the word *spirit*, as I am of the word *God*. It would only be a shifting of me from one difficulty to another as great. You assert, that God is infinite. The materialist can demonstrate that matter is infinite or that nothing can be so. Now, Sir, your's is only assertion, while that of the Materialist is *demonstration*; one of the two must be wrong; because *two infinities cannot exist*. Let us suppose, for the sake of an argument, that the Materialist is wrong, in his demonstration of the Infinity of matter. We all know that matter *does* exist, and this very existence of matter at once proves, that your God is not Infinite; for this obvious reason, two bodies cannot occupy one part of space, at one and the same time. To come more closely to the point. If Christianity, or any other kind of Theism, be the result of *knowledge*; it must evidently follow, that Atheism is the result of *ignorance*. This being the case, how does it happen, that the wise and learned Christian or Theist does not instruct the foolish and ignorant Atheist. Knowledge is a property that can be communicated from one individual to another, and that individual who communicates his knowledge to his fellow man, loses nothing of that knowledge of which he was previously possessed. If you, Mr. Harris, have any knowledge of a God, or of a Son of God, be so *kind* as to communicate your knowledge of them to me, and I will instantly give up my present opinions; but if you cannot *do* this, or will not *do* this, I must still remain ignorant of a *God*, or of a *Son of God*, and die an Atheist from *necessity*.

Your Lecture for next Sunday evening is to be on the evidences of the Christian Religion. Now, Sir, bear in mind, that there is a *negative* put on the existence of Jesus Christ, and the whole story declared to be without foundation. If you cannot prove the *affirmative*, and that too, from contemporary historical writers, that such a person as Jesus did *exist*, the whole of your other evidences, will not weigh a feather in the scale, except with those persons, that are determined to be the *dupes* of their own *credulity*. I will admit for the sake of another argument, that you can prove Jesus to have existed. After this admission, what mode or plan will you take to prove that he ascended into

heaven? It is not from the New Testament that you will be able to *prove this*; for no one individual, who is said to have seen it, makes the least mention of such a circumstance. If these persons, who are said to have written the life of Jesus, and who are likewise said to have been eye-witnesses of his assension; if they are entirely silent on the subject; I would ask, where, in the name of common sense, are we to get our information? Surely it cannot be from those persons, who, are *confessedly* said not to have seen it. If you can remove all or any of these difficulties, you will receive the hearty thanks of

Your's &c.

JOHN CAMERON.

TO MR. CARLILE.

I went to hear Mr. Harris deliver his Lecture for the purpose of taking Notes of any particular evidences he might adduce in favour of Christianity; but I will leave you to judge, how I was both chagrined and disappointed, when I heard him announce from the pulpit, that the Lecture was to be on the evidences of the establishment of Christianity, and that only! Surely, Mr. Harris must have been aware, that it could require no other proof that Christianity had been established, than the fact, that he was well paid for preaching it.

I have long wished to take an active part in the expulsion from this country of that *Hydra-headed Monster*, yclept Christianity. If I be not mistaken in my calculations, I shall be able to commence my *career* on the first of January 1826. I think I see you smile and say to yourself: well, what does this fellow mean by the word *career*? If you will have a little patience, I will tell you. I find, by consulting my Lexicography, that, amongst a variety of other significations, it signifies a *course of action*: Well, the *course of action* that I mean to pursue is, to commence dealing in "BLASPHEMY" and to expose your publications for open sale in every market town in Lancashire, or any part of England, that I can conveniently reach.

Your's in civic esteem,

JOHN CAMERON.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

Norwich September 11, 1825.

A FEW readers of the Republican (of the working class) beg your acceptance of £1. 10s. Od., as a tribute of their respect for the exertions you have made, and are still making in the cause of Civil and Religious Liberty.

Your sincere friend,

On behalf of the Subscribers,

ROBERT GREEN.

TO MR. ROBERT GREEN, NORWICH.

SIR,

Dorchester Goal, September 19, 1825.

I THANK you and your fellow subscribers for this mark of your approbation of my conduct. The question of tithes or no tithes, of Church Property, or no Church Property, is to them vastly important; and all the sects, if they can agree in nothing else, should agree in dispersing that which is mischievously called the property of the church establishment of England and Ireland. This property is now the only source of open persecution. They who share in holding it, or in wishing to hold a share, will persecute all who seek to break it up for the benefit of the widows and orphans who are involved as the creditors of what is falsely called the national debt. I see that Mr. Cobbett has been calling your attention to a once famous priory of Norwich, "which gave, every year, to the poor and the stranger, who fed at their table, the beer of eight hundred quarters of malt and the bread of a thousand quarters of wheat." Mr. Cobbett is a man who has never been able to reason himself out of deep rooted prejudices, and, consequently, his reasonings and arguments are shallow and rarely useful to the working class of people. Delightful, he seems to say, to see so many persons supported by charity from a religious establishment! But is there a man among you, who cannot see, that it would be more delightful to have none among us to need this charitable or religious feeding? How came all this property, this means of feeding so many to be invested in this priory? How, but in having first robbed those who pro-

duced it? If the bulk of the people are to be first plundered of their produce and then fed on charity, where is the difference between taking the pittance doled back from the hand of a monk or priest, or from that of My Lord or Lady's steward, butler or footman? Such allusions as these to times gone by, a mere shewing that our fathers fed better than we can feed, do us no good; let Mr. Cobbett shew a reason why any kind of church or religious establishment should be supported by your labour; let him shew a reason why the famous priory of Norwich should have been preserved, or why it was at first well founded; let him shew a reason why the labouring man should not enjoy the whole as well as the nine tenths of his produce. Let him go deeper than the Catholic Religion and shew that any kind of religion be good. Let him shew that even Deism is not an idolatry which wisdom proscribes and which can be dispensed with to an advantage.

Mr. Cobbett deals in delusion whenever he touches upon religion or general politics: all his reformation, when the mass of the people are in question, means but a substitution of one for another kind of delusion; and thus it is, that, within one year, we find him the immeasurable eulogist and opponent of the same individual, whether it be a Burdett, a Hunt, or an O'Connel. He fancies himself honest and sensible at all points; but every one but himself can see, that he is the creature of delusions and illusions; that, in politics and religion, he searches nothing to the bottom, and is always arguing laboriously upon a bad foundation, I confine his wisdom to agriculture, and his honesty, visible honesty, to his assaults upon paper money.

Respectfully,

RICHARD CARLILE.

"BEWARE OF BAD HOUSES."

TO RICHARD CARLILE DORCHESTER GAOL.

ESTEEMED FRIEND.

London 16th day 9th month.

HAVING, for the last three months, kept a most attentive eye upon all the London popular periodicals, for an elucidation of a very singular phenomenon, which both thee and

thy cotemporaries have been entirely silent about, I have made bold, as I have been fortunate enough to come at something like a certainty of the affair, by enquiring in the neighbourhood where it took place, to narrate to thee the important fact, which fell under my observation and raised my curiosity to so high a pitch. I could scarcely credit, that my optics communicated with truth to my reasoning faculties the object of my astonishment and just admiration. The priest would say:—"and thy being disappointed adds another proof of what little reliance can be placed on all sublunary objects." I am sorry to have to inform thee, that the news was too good to be true; but from all I can gather, the affair turns out to be this:—

Some one, (doubtless of the evangelic fraternity) about three months ago, employed a poor little fellow to stand at the corner of a court in High Street, Saint Giles' (which leads into the most notorious part of that neighbourhood for houses of ill fame,) in advertising Armour and to hold upon his shoulder a board with a paper stuck upon it, on which was printed in three inch capitals:

"BEWARE OF BAD HOUSES."

Now, people who have been brought up to commerce, take every pains to make public articles which they have to dispose of, and even go to great expence in advertising them: witness the daily puffs about "Blacking" and the "incomparable oil of Macassar." Not so with the *gentle* Desdemonas of Saint Giles'; they view their interests in a different light. This was an insult which their *honour* could not brook, and, without more ado, armed themselves with tongs, pokers, fire shovels, or any thing which came first to hand and issued out of their boosing kens, armed at all points like the famous Moor of Moor-hall when he went forth to slay the Dragon of Wantley, and placed themselves in such terrific attitudes, that they drove the poor centinel entirely from his post. He like the Spanish assassin, took refuge in the portal of Saint Giles' Church, and that too on a Sunday, at the time of *divine* service. In that situation he was standing, when he met my wondering eye. I inwardly congratulated his virtuous employer, not knowing that the centinel had forsaken his original post; but since I have arrived at the truth of the matter, I suspect that employer to be one of those *divines* spoken of by Burns, who, he says,

"Steal through a winnock fra a whore
But maks the ruke that takes the door."

Poor Pat, the sentinel, I believe he was an Irishman, by flying to one of his patron saints for protection) with true characteristic *sang froid* was determined to make out his day some where, and, therefore, stood, not with his shoes off, although upon consecrated ground, in the identical situation which I have described. There was a curious contrast between the rough son of Erin up to the neck in advertising Armour denouncing all "Bad Houses" and the wandering flights of some cunning statuary, who has pourtrayed, over the gateway, the "day of resurrection," in such frightful characters, that the church-going fanatic must fancy he hears the dry bones of his ancestors rattling in the air.

Thou mayest, e'er this, be sure, that nothing is farther from my heart than to decry the *venerable* old lady whom I have once admired; yet, upon seeing Pat in the situation described, and his armour telling us to "*beware of Bad Houses*," I really fancied, that one of the members of mother-church had revolted against her corrupt body. From the effects which thou hast felt of thy holy misgivings of this abortion of the *bona roba* of Babylon, thou, perhaps, wilt think with Ephraim Smooth, that Pat had not far mistaken his situation.

If thou thinkest it expedient, thou mayest insert this in thy Republican, which I hope will assist to set at rest the minds of hundreds, who have been much surprised at the singularity of the phenomenon.

That a Pat may shortly be placed at the entrance of every church in similar Armour, and that he like Cerebus, may never be found napping at his post, is the sincere wish of thine assured friend.

EPHRAIM SMOOTH.

SUBSCRIPTION.

A Friend to Truth for Mrs. Wright	0	5	0
Do. for Mr. Carlile	0	5	0
Do. For Campion and Co.	0	10	0
W. M.	0	5	0
Do. for Campion and Co.	0	5	0

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The Republican.

No. 13, Vol. 12.] LONDON, Friday, Sept. 30, 1825. [PRICE 6d.

TO HIS ROYAL HIGHNESS,
GEORGE FREDERICK GUELPH, THE DUKE
OF YORK, BISHOP OF OSNABURG, ROYAL
ARCH MASON, &c.

LETTER II.

Dorchester Gaol, September, 23,
A. T. 1825. A. L. (to Royal Arch
Masons) I.

MY ROYAL COMPANION,
I DOUBT very much, if you recollect one half of the ceremony through which you passed, to be made a Royal Arch Mason; so, on this head, there will be something pleasing to you, to find it in print. With "The Republican" for your guide, you, your brother, the king, and your brother Sussex, can play over the game, as often as you like, during the rainy days of this winter, and, after every repetition of the grand word, say, Jehova, or Jao-bul-on bless Carlile for this glorious revelation. Methinks, I now see your Royalties forming the triple triangle and saying with royal solemnity:—"We, three, do agree, in love and unity, the sacred word of a Royal Arch Mason to keep, and not to reveal it to any one in the world, unless it be, when three, or more than three, such as we, do meet and agree!"

In the first letter, I supposed the B. B. to mean Brazen Bull, as I have read somewhere about brazen bulls; but I have discovered, that these initials, in this degree, mean the *burning bush*, which Moses saw in the wilderness of Arabia. I assure you, that mine has been no easy task, to make up this Masonry matter for the press; for I have to make it up from initial letters and all sorts of signs and characters. I never was so sick of a task before, and, in vain do I purpose to write Nos. of the Moralist, whilst any part of it remains

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undone. I often meet with riddles and difficulties, which take me hours to solve, by requiring a reference to a mass of papers which I cannot arrange. Often I have to write off to my masonic friends for instruction, which occasions delays and has prevented my pouring the whole revelation forth as fast and as thick as I could have wished. The words N——m and N——n——m, which I left blank in the Nine Elected Knights degree, should have been filled up as *Necum* and *Necum-Nicum*. It is supposed to mean *revenge*, and, I presume, that it comes from the same root as the Latin verb *neco*, I kill. *Necum* is also a word used by the continental Knight Templars, as an expression of revenge.

I also left a blank after the letters S——, M——, A——, in the degree of the Red Cross Sword of Babylon, which should have been filled up as Shadrach, Meshach and Abed-nogo, the Jewish Salamanders! What think you of that tale, my Royal Duke? Your Devil and his immortal souls must also be rendered incombustible by some divine process, or Jehova and his saints will not have a sufficient gratification, in an endless burning of those who were not elected for salvation before all time! Delightful doctrines! If your royal brother extends his years much farther, I will warrant, that there will be no church left of which you can become the head. Trouble not, you can play at royal arch masonry, and make knights, baronets, lords, earls, marquisses and dukes, which will be equally important with making bishops and calling deans, archdeacons, deacons, priests, prebends, &c. by your Holy Ghost! The people, who labour to pay for all, are getting heartily sick of all this trash, imposture and wickedness: this source of all tyranny: and they will very soon raise such a voice against it, as shall be more powerful than the Jewish Priests with their ram's horns, who blew down the walls of Jericho. Another pretty Jewish tale for your royal consideration.

Oh! by the bye, I have just recollected that the Holy Ghost called you before you were born, and that you were made the Bishop of Osnaburg as soon as born! Do you recollect the call before you were born? Was the soul inspired and apprized of it before it entered the fœtus in the womb? I have been informed, that Parson Schofield, the Radical Parson of Manchester, has divined the way that the soul enters and joins the fœtus. He states the moment to be, when the father and the mother are in the paroxysm of the coition, and that the pleasurable feelings arise from the titillating passage of the soul. I confess, that I have added the

last point by way of illustration ; but such was the inference of the communication made to me by one who had, or said he had, conversed with him upon the subject. The parson seems to have forgotten, that every instance of coition is not effectual, and that, at every ineffectual instance, a soul must be wasted, unless it can recover its former position for a more effectual effort. This immortal-soul-subject is a truly laughable one, to those who understand it rightly, as I presume that I-and all anatomists and physiologists and materialists do. Whether you do or do not, I will not pretend to say ; for report, which does all and every thing to make royalty great, has not even gifted you with knowledge. Nor have your senatorial speeches supplied the defect : though I hear, that the one, which has "*so help me god*" for its motto, is handed about with all sorts of embellishments added by the art of the engraver, printer and binder.

I have represented so much of the Royal Arch degree of Masonry as exhibits the finding of the lost grand word. In almost all instances, the grand words of Masonry are the various names of the Jewish God. In this degree, it has been Jahova and Jao-bul-on. It is not to be pronounced by an individual ; but only when three are together, grasping each others wrists, with hands across to form a triple triangle. Each individual repeats each syllable of the name in succession, so that, it is not pronounced as a whole by either at the same time. There are five ways of pronouncing this word altogether ; but I cannot define the whole at this moment. It is enough, that I say, that this manner of pronouncing this grand word is the grand secret of Royal Arch Masonry : and here, at its climax, for this is now called the climax of masonry, we find it to be ridiculous, and, as such, with so much fuss and ceremony made about it, detestable and wicked.

In the chapter, the letters of this name are kept as loose letters, and when the pretended discovery of the name on the gold plate in the arch is made, to avoid a pronunciation of the word, the candidate is instructed by seeing the letters put rightly together to form it. This pretended reverence for the name of their God, was an old trick of the Jewish Priests, to make it appear a matter of great import to the ignorant. Jao-bul-on, say the Royal Arch Masóns, is the compounded name of the Deity in three languages—Hebrew, Syriac, and Chaldean : and all the etymological definition that can be given of the words is, that they mean the sun, who has been the unconscious parent of all the gods. We

are told, that Boyle the Chemist never pronounced the name of God without a respectful pause, lest, I presume, the words preceding and succeeding should pollute this nonsensical word; but, if there were such a being with a recognized name, there could be nothing improper in a becoming mention of it in conversation, as with any other name. Religion, like love, makes us all fools; and, in the former case, fools without any kind of gratification. So, at schools and at church, we were taught to bow at the name of Jesus Christ, whilst this sacred word of the Jews and Mason's *Jehovah* was pronounced with as much indifference as *Jackass*. The Christians bow at the words Jesus Christ, the Jews at *Jehovah* and the Mahometans at Allah: and the whole are alike idolators. The Jaggernaut of the Hindoos, or the Grand Lama of the Tartars, is as good and as powerful a god as either of them. They are all alike idols, and he who harbours even an idea of a god, of an intelligent being beyond the animal world, is as much an idolator as any idolator that ever lived. We have no experience, no analogy, to warrant any notions of the kind. "God is up above" cries the ignorant idolator; "where is up above" asks my little Tom Paine; "why, up there," pointing to a perpendicular, says the former; "ah! that will be down below, as we turn round from it, so there is no constant up above." "Oh! you little fool, how do you know," says the idolator, confuted and angry; "I do know," says Tom, "that you know nothing about a God." Tom would often come and tell me of such a dialogue as this with the Dorchester boys. And where is the Bishop, who can, can you the Bishop of Osnaburg, add to the knowledge of this child upon this subject, a child that has been born since I have been in Dorchester Gaol, a Prisoner, for exposing this abominable, this mischievous, this truly sinful and wicked nonsense?

In this Royal Arch degree, there are five signs, called the *penal*, the *reverential* or sign of sorrow, the *penitential* or *supplicatory*, the *monitorial* and the *fiducial* sign. Five is the characteristic number of this degree. There are five knocks, five signs, five ways of pronouncing the grand word or sacred name, and I presume, that the Bible must be kissed five times after each obligation, having first pronounced five amens. This is one of the features of Masonry, and we have read in the Scotch degree and others, that 81 is the grand climacteric number of Masonry in its old forms; before it was mutilated by the grand union of all the grand fools. In the old lodges, it was requisite to perambulate

the lodge as many times as were equal to the number of the degree, which, in some of the degrees, became a most painful task. Five seems now to be the highest; and, I presume, that the union of the grand lodges has nearly rendered nugatory the professional instructions of the one-eyed brother Bilkes.

Finch makes the number seven to be the characteristic number of this degree, and particularly mentions, that the Bible must be kissed seven times; but, in many instances, he fabricated his own degrees, or made them to be just what he thought proper.

The first pass-word in this degree, or that which introduces a new candidate, is the Past Master's word, *Giblum*. The pass-word for the first vale in the Royal Arch Chapter is, "*I am that I am*." The pass-word or words for the second vale are, *Noah, Shem, Japhet*. And those for the third vale, *Moses, Aaron Eleazer*. What distinguishes a vale, I cannot perceive, unless it be distinct introductions to the same chapter, in a state of blindness, at each of which a peculiar ceremony is gone through. An organ appears to be indispensable to the full practice of this degree; for there is music at every interval, and these are many. I must also wait for further instruction before I can describe the signs, though I know, that the reverential sign or sign of sorrow is, to bend the body forward, to have the right hand on the forehead and the left on the left breast. The penitential or supplicatory sign is I presume to put the hands in the attitude of prayer. The others, I will explain hereafter. The form of the obligations, if worthy of notice, shall also be subsequently noticed; but we find a sameness, on this head, throughout, and that the first, or that of the Entered Apprentice, is the basis of all. Even in the exaltation of the candidate, in this Royal Arch Degree, there is so little of original form, that I am almost ashamed to impose it upon the readers of a periodical publication; but, as this is the last dose of Jewish Masonry, I hope they will excuse it.

The candidate for this degree is made bare from the knees downward, blindfolded, and a cable tow put round his neck. Thus prepared, he is left alone for a time, to meditate in an outer chamber. One of the scribes, or a past master, goes from the chapter to him and gives him an exhortation for the occasion, speaks of the importance of the ceremony and the exaltation, and cautions him not to proceed, unless fully resolved to go through it and to apply himself to the duties of the chapter. The candidate pledges zeal and perseverance and

receives the sign and pass-word. The first sojourner is sent to introduce him, who brings him to the door and gives five knocks.

I see no account of a tiler or outer guard to a Royal Arch Chapter; but internally, the two scribes attend the door. On the report being given on the door, Nehemiah addresses Zerubbabel and says—most excellent, a report.

Z. See who wants admission.

N. *opening the door* Who comes there?

1st. S. Brother Noodle, who has duly and truly served his time as as Entered Apprentice, passed the degree of a Fellow Craft, and has been, in due time, raised to the sublime degree of a Master Mason, upon the five points of fellowship, with the respective signs, words, and pass words thereunto belonging and instituted according to the order of King Solomon; and, lastly, having been duly elected master of a lodge of Master Masons, installed in the chair of King Solomon and entrusted with the grip and word of a Past Master, with the sign and salutation of a master of arts and sciences: now presents himself, properly prepared, for admission into this chapter, and for initiation into the sublime and exalted degree of Royal Arch Mason.

N. Halt, while I make due report.—(*He repeats the application to Zerubbabel.*)

Z. Companions is it your wish, that Brother Noodle be admitted?

C. It is, most excellent.

Z. Companion, Nehemiah. is he in possession of those particulars and properly prepared?

N. To the best of my knowledge, most excellent.

Z. Let the candidate be admitted in due form. (*He is placed in the west.*) Brother Noodle, we understand, that you seek preferment in our order; but before you can be admitted, we must first ascertain, whether you voluntarily offer yourself for the mysteries of this exalted degree?

Noodle, I do.

Z. We must also further ascertain, whether you are properly qualified to receive the mysteries of this exalted degree.

The High Priest Jeshua advances, and puts to him the necessary questions. Which being answered, the Priest orders him to kneel, for the benefit of a prayer, and thus prays:—

Almighty God, who art the sole Architect of the universe, at whose command the world burst forth from chaos and all created matter had its birth, look down, we pray thee, at this time, in a more peculiar manner, on this thy servant, and henceforth crown him with every blessing from thine inexhaustible store. But above all, give him grace to consider well his present undertaking, that he may neither proceed therein lightly, nor recede from it

dishonourably: but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out thy great and glorious works, for promoting thy honour and glory, for the benefit of the whole creation and his own eternal welfare. Amen.

Noodle is then led on in due form towards the altar, where the Prophet Haggai meets him and talks of the solemn nature of his situation, apprising him that he now stands before the Grand and Royal Arch Chapter, representing the Sanhedrim or famous court of judicature among the ancient Jews.

The High Priest here reads the second chapter of the book of Proverbs, after which, Zerubbabel administers the obligation, some particulars of which will be gathered from a Catechism to follow,

In some chapters, Nehemiah thus addresses the Candidate on entering:—

In the name of the great omnipotent and eternal being, enter the Royal Arch dedicated to enlighten those that are in darkness and to shew forth the way, the truth, and the life.

The candidate is also considered one of the three sojourners, who have been set to work and have made the discovery of the arch or triple arch, and prior to the prayer before set forth (according to Finch) is thus addressed by Zerubbabel.

Z. Worthy sojourner, your integrity and industry have already been productive of a grand and wonderful discovery, previous to which you were obliged to draw forth three key stones. This was accomplished by manual labour. You have now three more key stones to draw forth, the operation of which depends on the mental power, for they are emblematic of the discovery which you have made; and the grand mystery of the Tau, which you could not describe, is now about to be revealed to you, that the completion of this part of the discovery may crown the reward of your labour; therefore, if you are fully prepared for this trial, kneel down and endeavour to draw forth the first key stone, by attending to what I shall unfold.

The first key stone is the prayer. Then the following dialogue proceeds:—

Z. In whom do you put your trust?

N. In Jehovah.

Z. In the name of that omnipotent being; I say, arise, follow your leader, and fear no danger. Let your advance be by seven solemn steps, and, at each step, you must halt, and make obeisance, with the awe and reverence suited to this grand and solemn occasion; for every step brings you nearer to the sacred name of God. (*The reader must suppose Noodle advancing from the door to the altar.*) You are now about to draw forth the second key stone, by taking a great and solemn obligation.

This second key stone is the obligation, and the third, I pre-

sume, is the repetition of the sacred name. or the signs, or both.

Finch represents the third to be a reading of a part of the bible.

The obligation administered Zerubbabel makes the following nonsensical exhortation :

May the remembrance of the sprig of Cassia, which bloomed over the grave of him, who was truly the *most excellent* of all *super excellent* Masons, and who parted with his life, because he would not part with his honour, ever stimulate his successors to imitate his glorious example; that the fragrance of virtue may bloom over our mortal laws, and, like the beautiful rose of Sharon in conjunction with the lilly of the valley, exalt our *super excellent* part. When death the grand leveller of all human greatness hath drawn his sable curtain round us, and when the last arrow of our mortal enemy hath been dispatched, and the bow of this mighty conqueror broken by the iron arm of time, when the angel of the Lord declares that time shall be no more, and when, by this victory, God hath subdued all things to himself, then shall we receive the reward of our virtue, by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, where every *super excellent degree* will be opened, never to be closed. Then shall the great Jehovah, the Grand master of the whole Universe, bid us enter into his celestial lodge, where peace, order, and harmony shall eternally reign. (Bah! trash!)

The candidate is now instructed in the signs, how to form the grand word with the letters, and, with the other two sojourners how to pronounce it in successive syllables. He is also invested with an apron, a sash, a robe, and a staff. The particulars of which will be gathered from the following lecture or

Catechism.

Z. Companion Noodle, be pleased to advance as a Royal Arch Mason.

(Noodle advances with the sign of salute and by five steps. Finch makes the steps to be seven, but the present Grand Lodge counts but five steps to the Royal Arch Degree—the Entered Apprentice, the Fellow Craft, the Master Mason, the Past Master and the Royal Arch. Finch adds the *excellent* and *super excellent* degrees, and, upon the same principle, he might have added all the degrees that he ever heard of or invented.)

Z. Pray sojourner, why do we advance in that particular manner?

N. In token of the liberal arts and sciences which are so many distinct branches of that universal science called masonry.

Z. where did you learn that?

N. In a Royal Arch Chapter.

Z. How did you gain admission?

N. By the help of the proper pass word.

Z. What are you ?

N. A citizen of the world, a brother to every worthy mason, and a companion for those of our most excellent degree.

Z. Why were your feet bare ?

N. In allusion to the condition of Moses, before the burning bush in the wilderness of Arabia, who was told to put his shoes from off his feet for the place whereon he stood was holy ground.

Z. Why were your knees bare ?

N. That I might be ready to offer up my prayers to the Almighty, to thank him for mercies received, crave pardon for past offences and implore his aid and protection in my future conduct.

Z. Why was the cable tow used ?

N. In commemoration of the singular benefit derived from the same by the sojourners, in preparing for the foundation of the second temple.

Z. Why were you obligated ?

N. To teach me to avoid the offences committed by our ancestors, who, deviating from true masonic principles and laws, brought on themselves and their posterity that heavy burthen, and, on their city and temple, that ruin and desolation, whereby, the holy word was so long lost, and, afterwards, so miraculously, discovered.

Z. How was that discovery made ?

N. By the three sojourners preparing for the foundation of the second temple, who made the report thereof to the royal Chapter.

Z. Pray sojourner who are you ?

N. Of your own kindred and people, sprung from that noble and illustrious race of ancestors, whose honours we hope to merit by a steady pursuit of wisdom, truth and justice.

Z. From whence came you ?

N. From the grand and holy royal Chapter of Jerusalem.

Z. Who were present ?

N. Zerubbabel, the Prince of the People, Haggai, the Prophet, and Jeshua, the High Priest.

Z. Were you entrusted with the grand word ?

N. I was. They gave me the grand movement, taught me the sign, and entrusted me with the sacred word, which is too incomprehensible for individuals to express.

Z. Was that word ever lost ?

N. It was.

Z. In what manner ?

N. By the untimely death of our Master Hiram Abiff, who was slain by a conspiracy of the craft, in order to extort it from him ; therefore, as the word was incomprehensible without three grand masters being present, another was substituted in its room, until the grand architect of the universe caused it to be discovered.

Z. When and where was it found again?

N. By digging for the foundation of the second temple. As the labourers were clearing away the rubbish, they perceived the abutments of some pillars that supported an arch, which formed a secret passage for King Solomon to go into the interior of the Temple to pray to his God. But at the time of its destruction, the roof and walls fell in and remained full seventy years a heap of rubbish. The arch, being unknown to any but the three grand masters, was their secret and royal council room. It was made and remained proof against the destroying flames and fury of the enemy, until the discovery was made and its contents known.

Z. How were you invested and otherwise received?

N. I was first invested with the sash and apron, and robed as a Royal Arch Mason: and from time to time have been entrusted with the various branches of their laws and mysteries.

Z. Why were you commanded to bend and make obeisance?

N. In commemoration of the like practice observed by our most excellent grand master, King Solomon, who constantly made his obsequies, in passing the pillar that supported the arch of the private gallery, through which he daily went to offer up his prayers to the Lord God.

Z. Why was the ceremony of drawing the three key-stones observed?

N. To teach us not to rely on our own reasoning and abilities for our conduct through life; but to draw forth our rules for government from the law and the prophets, and also to commemorate the discovery of the Royal Arch.

Z. Pray when and how did that discovery happen?

N. The discovery was made in the first year of the reign of Cyrus, King of Persia and Babylon, on the return of the Jews from the Babylonish Captivity. In preparing for the foundation of the second temple, they discovered the pedestal perfect and entire, having withstood the fury of the flames and rage of war, being defended by *him* who hath declared that he would place his word there, never to pass away. Hence, we may learn, the vanity of all human pursuits against the arm of omnipotence. The sojourners were not able to find any other entrance than by drawing forth the key stone, which being done, this part of the discovery was completed.

Z. What was this part of the discovery?

N. The pedestal of perfect white marble, worked in the form of the arch. On the top a plate of gold contains the figure of a triple triangle. Within the figure are the mysterious characters which the Grand and Royal Chapter informed us were the grand word itself.

Z. What do the Principals of the Royal arch chapter represent?

N. Zerubbabel, Haggai, and Jeshua represent the three key

tones; and by this, we learn, that, by drawing them forth, the discovery was completed. By the passing of the sojourners through each of these offices, the mystical knowledge of our Grand and Royal Arch chapter is to be obtained.

Z. What do the two scribes represent?

N. The two scribes, Ezra and Nehemiah, represent the two columns, or pillars, that supported the entrance of the Arch and hereby, also, is signified their duty of registering and entering on our records, every act, law or transaction, for the general good of the chapter.

Z. What do the three sojourners represent?

N. The three sojourners represent the three keystones, whereon the Grand Masters kneel to offer up their prayers for the success of their work; as all Royal Arch Masons well understand. And hereby we have a lesson, that, in every thing we undertake, we ought to offer up our prayers to the almighty for success.

Z. Why do we as Royal Arch Masons sit in this form?

N. To represent the Holy Royal Arch: and hereby, we have a lesson to pursue unity and concord; for as one stone drawn from an Arch endangers the whole, so may the improper conduct of one member endanger the whole chapter.

Z. Why do we use rods in our Chapter?

N. In anno lucis 2513 our most excellent grand master, Moses, tending the flock of Jethro his father in law, at the foot of mount Sinai, was called by the almighty and commanded to go down into Egypt and deliver his brethren from their cruel bondage. Moses, then in banishment, greatly hesitated, saying, who am I, that I should go? The Lord, to encourage him, promised to be with him. Moses, still doubting begs of him a sign, to convince him of his power and to confirm his promise. The Lord asked, what is in thine hand. Moses answered, a rod. The Lord said unto him, cast it on the ground. This done it immediately became a serpent: and Moses fled from it. The Lord said unto Moses, put forth thine hand and take it by the tail; and it became a rod. with this rod he smote the two rocks in the wilderness, from whence the waters gushed out. With this rod, he divided the waters of the Red Sea and made them to stand as two great heaps. With this rod he wrought his wonders in the land of Egypt; and, therefore, to commemorate those singular events, and as our emblems of royalty, we make that use of them in our Royal Arch Chapter. On the top of those staves are the banners of the twelve tribes of Israel, which we have for many purposes, especially to commemorate the great wonders which he wrought for the children of Israel during their travels in the wilderness, where they were first set up around their encampments and about which each tribe was to pitch its respective standards. The devices thereon were emblematical of their posterity and after ages.

Z. Be pleased to explain the grand, royal, and sublime pedestal.

N. This is situated on a chequered pavement, which represents the uncertainty of life and the instability of things terrestrial. This grand pedestal was of perfect white marble, cut into the form of the altar of incense, being the only true, double cube, and thereby, both in figure and colour, the most perfect emblem of innocence and purity. On the base of this pedestal is the letter G. which signifies Gblum, a common name for all Masons who are masters of their business. Hereby, we have a lesson of humility and brotherly love: for there is no doubt, but that it was most highly finished and the work of the great Hiram Abiff himself. Yet, he would not assume the honour; but affixed the common name, that every companion might be a sharer. On the front were inscribed the names of the three most excellent grand masters.

Z. Be pleased to explain the Royal Arch Sashes?


N. They are the badges of honour and the ensigns of our order, and are, or ought to be, of the mixed colours of blue and purple with a pale red issuing from the middle in rays. The purple implies awe and reverence; the blue, truth and constancy; and the pale red issuing in rays, justice tempered with mercy.

Z. Explain the Jewel.

N. To do this fully would be difficult; but on the bottom of a scroll is the motto: Nil nisi clavis deest, *nothing but the key is wanting*, which may be taken in its literal sense. Then, the ring is the emblem of eternity, with the motto: Talia si jungere possis. sit tibi scire satis—if thou canst comprehend such things, thou knowest enough. The two intersecting triangles denote the elements of fire and water, of prayer and remission, of petition and blessing, with a motto, declaring, that the wearer is desirous of doing his duty, and of filling up, with justice that link in the chain of creation, wherein his great creator hath thought proper to place him. Within, is another triangle, with the sun in its centre, its rays issuing forth at every point, an emblem* of the deity, represented by a circle, whose centre is every where and circumference no where, hereby denoting his omnipresence, and that his every attribute must be perfection. (Whence came evil with all this perfection? R. C.)

It is also an emblem of geometry. And here we find the most perfect emblem of the science of agriculture: not a partial one like the Basilidean, calculated for one particular climate or country; but universal, pointed out by a pair of compasses issuing from the centre of the sun and suspending a globe denoting the

* Not an emblem only but the only reality on which all the terrestrial gods or deities have had their birth.

earth, and thereby representing the influence of that glorious luminary over both the animal and vegetable creation; admonishing us to be careful to perform every operation in its proper season, that we lose not the fruits of our labour. Under these, is the compound character , or the Royal Arch Mason's badge.

Z. What is the meaning of this compound character?

N. It signifies Templum Hierosolyma *, the temple of Jerusalem, and is always used as the Royal Arch Mason's badge, by which the wearer acknowledges himself a servant of the true god (the Logos?) who had there established his worship, and to whose service that glorious temple was erected. It also signifies Thesaurus, a treasure; and Theca ubi res pretiosa deponitur, a place where a precious thing is concealed; or Res ipsa pretiosa, the precious thing itself. Hence, we have the greatest reason to believe, that what was there concealed, was the sacred name itself.

Z. Explain the five grand original signs.

N. The first parents of mankind, formed by the grand architect of the Universe, in the utmost perfection, both of body and mind, seated in a paradise of pleasure, bounteously supplied with means for the gratification of every appetite, and at full liberty for enjoyment, to the end of time itself, with only one prohibition by way of contract, whereon should depend their immortality, soon became disobedient, and thereby obnoxious to sin, misery and death. To preserve us from which, and as a memento to guard us from the like error, we adopted the *penal sign*.

Scarcely had our first parents transgressed, conscious of their crime, and filled with shame and horror, they endeavoured to hide themselves from the presence of that being, in whom before had been their chief delight; but hearing the summons of his awful voice, and unable to bear the splendour of his appearance, in a humble bending posture, they approached with awe and palpitation of heart, their right hand at their forehead for support, and their left at the heart, as a shield against the radiant glory; and hence arose the *reverential sign* or *sign of salute*.

* I have already refuted this nonsense in the sixth letter to Williams. I further learn, that Williams has lately adopted an old Christian conclusion, that the Tau is the mark which God set upon Cain! Poor Cain has been made the father of all the black race, though the Christians so wise forget the deluge and that none of the race of Cain were saved. So, also, I would ask Mr. Williams, how he traces his knowledge of the Tau being the mark set upon Cain up to Noah. The best conclusion is that of my friend W. W. R. who shews it to be the mark which was set upon Cain and his father Adam too: the mark which the ladies love and which they wear as an emblem and an ornament.

R. C.

It was now they heard pronounced the dreadful sentence, that the ground, for their sakes accursed, should no longer pour forth in such abundance ; but themselves be driven from that happy region, to some less friendly climate, there to cultivate the hungry soil, and to earn their daily food by sweat and labour.---Now banished from the presence of their God, and impelled by the wants and calls of nature to constant toil and care, they become more fully sensible of their crime, and with true contrition of heart, they, with clasped hands, implored forgiveness, and hence arose the penitential or supplicatory sign, or sign of sorrow.

Now fervent prayer, the grand restorer of true peace of mind and only balm to heal a wounded conscience, first raised a gleam of hope and encouraged them to pursue their daily task with greater cheerfulness ; but seized with weariness and pain, the sure efforts of constant toil and labour, they were forced to lay their right hands to the region of the heart and their left as a support to the side of their head ; and thus arose the *monitorial sign or sign of admonition*.

Now their minds being more calm, their toils seemed less severe, and cheered by bright eyed hope, with uplifted hands and hearts, they clearly saw redemption drawing on ; and hence arose the last sign called the *fiducial sign or sign of faith and hope*.

I could add a deal more of nonsense to this catechism, such as a description of the twelve banners of the twelve tribes of Israel, and many other similar subjects ; but I do not fear the complaint of a single reader upon this head of omission. If they want more of such nonsense, let them go to its fountain head—the Bible ; there, if they have a grain of sense or discernment, they may get it to satiety.

In making up the description of this degree, I have had no regular description to copy from, but my information has been derived from three documents, sent to me by three different persons, in distant parts of England, all agreeing in substance but differing in form and arrangement. I have not, as in the three first degrees, had the regular routine of ceremony before me ; but have been left to cull it from my own arrangement of such matter as I had to cull from. This description, therefore, is confessedly not so full as those of the first degrees ; but there is enough for general idea ; nothing important is unpublished, and whoever has read the former degrees, may see the whole drift of this “ exalted sublime” degree, as Finch calls it. I have all that Finch

ever published upon this degree, and more, much more. He says, that it was introduced into this country by Charles the second, and that, for near a century, it was confined to the aristocracy, and refused to tradesmen, until three Frenchmen came over to this country to sell it to whomsoever would buy it. This set up a new class of Royal Arch Masons, and there has been a sectarianism in this degree, from that day to this. Finch was long the leader of the rebels; but, if I may judge from his printed letters and from one which I have in M. S. I should think that he died of vexation, in finding the Grand lodge too powerful for him.

Finch represented Bonaparte as a great encourager of masonry, and attributes his military success to that encouragement; but, if we may credit Barry Omeara; there is no proof of it. The following is copied from the "voice of St. Helena:"—I asked some questions relative to the Freemasons and his opinions concerning them;—"A set of imbeciles, who meet, a *faire bonne chere*, (to make good cheer) and perform some ridiculous fooleries."* However, said he, they do some good actions. They assisted in the revolution, and latterly to diminish the power of the Pope and the influence of the clergy. When the sentiments of a people are against the government, every society has a tendency to do mischief to it."† I then asked if the Freemasons on the continent had any connection with the illuminati. He replied, "no, that is a society altogether different, and in Germany, is of a very dangerous nature." I asked if he had not encouraged the Freemasons: he said, "rather so for they fought against the Pope."

Bonaparte was the Pope's best friend. I have heard of a curious anecdote, brought from Rome by an English Peer, about two or three years ago. The pope made some scruples to crown Bonaparte, or to marry him to Maria Louisa; but yielded on hearing from the soldier, that he must witness the total overthrow of the Christian Religion as the alternative. Verily, I look upon Bonaparte as the preserver of the Christian Religion in Europe to this day. He might certainly have overthrown the whole system, with his power, and probably have been now living to reap the benefit and to enjoy the glory of it: I shall never forgive

* The thing to the life! I cannot agree with Bonaparte that they have latterly done any thing to lessen the influence of the clergy. Why did he restore that influence. R. C.

† It is hardly so in England at this time; for here the corrupt and interested in abuses alone associate. R. C.

Bonaparte in this matter, unless I were so successful as to do what he neglected to do. The Pope should find no Bonaparte in me, if I were to get him into my power. I would not insult him but I would certainly proclaim his popedom at an end, and Christianity too, as far as I could. There will never be sound happiness and good government among mankind, in conjunction with religion of any kind. The latter is a deadly pest—the weeds that grow up with and choke the wheat. Tear them up and cast them into the fire, I had rather, my Royal Duke, see you a soldier than a bishop ; though we shall want no red coats, when we have got rid of the black ones. The black support and call for the red, and the red the black. This is a very important consideration for the labouring man, who has to work for both : and who pines with want, while these red and black coated gentry are feeding in idleness and luxury on the produce of his labour. Wages commensurate with the price of food will not, cannot, be generally obtained, under this state of things. The pay of the soldier and the priest is so much per week deducted from the wages of the labouring man. It must come from some where, and where else can it come from, but where it is produced ?

The Royal Arch Chapter is closed in the following manner. The companions, scribes and sojourners stand round the floor cloth, exhibiting the penal sign. The three Principals form a triangle, each holding to the Bible. They salute the book and pass round for each person present to do the same. Then they formed the Grand Triangle and say : —We three do agree, this Royal Arch Chapter to close, and, in love and unity, the sacred word of a Royal Arch Masou to keep, and not to reveal it to any one in the world, unless it be, when three, such as we, do meet and agree, a Royal Arch Chapter to open.

And this, my Royal Duke, closes my description of the Jewish part of Masonry, unless I find a few errors to correct, or a few particulars to add in the way of a note. The Christian Degrees, I have reserved for an inscription to your Brother Sussex. Frivolity, frivolity from beginning to end, is the characteristic of Masonry. Not one useful purpose can be shewn to be associated with it ; but much evil, much of revelling and riot and waste of family means must arise from this ale-house and tavern association. I will not say, that it disgraces the Royal Family of this country, as that would not be a courtier-like observation. I will not say, that it disgraces the priesthood, as that would not be a holy

saying. But I will say, that the legislature, the magistracy and the people of this country are disgraced in having this association, in existence among them. I will say, that it is a scandal to the intelligent character of this country, to its magistracy and its laws, imperfect as they are.

The masons cherish the old tradition, that this earth is to be destroyed by fire. Often, in their ceremonies, I find a reference to the period, "*until the world is on fire*" This is a tradition traced to the Egyptian Priests and adopted as a physical probability by De Maillet. The theory of the thing goes thus:—that the earth, or any planet, begins its existence, if a new formation, as a body of water, or, as a body where water preponderates: and hence a succession of deluges produced by its motions, or by the growth of the earthy and rocky matter, its crackings, its kindlings into fire, its explosions of inflammable matter in its bowels, &c.; until its inflammable matter preponderates, and, from the aridity of the surface, produces an inflammable atmosphere, such as we have every reason to believe that of the sun to be. When a child, I learnt a singular tradition from almost every curious and calculating old woman that I heard talk. The masons have not even a theory upon the subject. They adopt it as a tradition, or a godly ordination, as the Devonshire women had done, and doubtless, still do.

I must now, my royal duke, draw my inscriptions to you, to a very respectful conclusion: and, in doing this, I must notice a report of the newspapers, that, lately, you did not hesitate to receive and answer an address from a Yorkshire Lodge of Orangemen. It is well known, that, in disposition, you are their grand patron, and whilst you respect such an association, you will never be the patron of any system, or society, or purpose, that is respectable.

Had you an idea of dignity, you would not countenance, you would spurn, a private association of the kind. Why, if the Orange Association, or any other private association, were to vote me a subscription and an address, I would not recognize them as the gift and address of a private association, if I accepted them on any terms. My fighting opponent, the Editor of the Palladium, I see, has started his paper to espouse the interest of the Orange Association; but he cannot make it answer; I see he will die, if he does not accept me for a doctor.

I began my first letter, with the admission of a circumstance asserted by Professor Robison, that Masonry was revived in the early part of the last century, as a means to
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restore to this country the expelled family of the Stuarts. We have not proof positive upon the subject ; though there are strong probabilities ; and, it is probable, that the papers of that family, lately obtained from Mr. Richard Watson by the government, or by your family, would throw some light upon the subject. I do not object to Masonry on this ground ; for, to a Republican, there is something gratifying in the idea of a king or a royal family expelled from a throne and a country ; nor do I rejoice in the change made of the Stuarts for you the Guelphs, thinking the one family just as good, perhaps better, for the country than the other, and that the best would be to have neither. Still there is something curious in the circumstance, that your family should cherish this association that was revived for the purpose of driving you from the country. Mere sympathy or antipathy, one would suppose, would set you against it. If the association were now any thing more than an association of fools, you certainly would be afraid of it. There is not now any particular political purpose connected with it ; but in case of a revolution, it would certainly turn upon you. At first, you may find a little support from it ; but that support would not weigh a feather in the scale ; and a few disasters would turn the association against you. I do not at present wish for any thing of this kind ; for, it is a scene where ignorant ruffians are to apt to triumph ; I am now for doing all that is necessary in the way of change by moral conquests ; still, not shrinking from a physical effort, where it became essentially necessary. You will not misunderstand me, Companion. I never desire to be misunderstood. And I am not looking up to you for place or pension as the consequence of these two letters.

I would illustrate the notion of Masonry being a revived institution for the benefit of the Stuart Family, by the fact, that Bible Allegories and Illustrations were very common in those days, and preferred to all others. The lost word of the Masons would answer to the lost family of the Stuarts. A seeking after that word, an attempt to restore them. Restoration is the foundation of the whole fabric.

To become a Mason, you must have taken the advice of a fool ! and if you will take the advice of one, who will not allow himself to be a fool, he would advise you to renounce and to denounce it, and to set about doing something for the improvement of the condition of the people of this country, that will bring you solid respect. It is never too late to do this.

RICHARD CARLILE.

TO RICHARD CARLILE DORCHESTER GAOL.

FRIEND CARLILE, Norwich, August 23, 1825.


SEEING in your No. of the Republican, of August 19, your derivation of *Prometheus*, I have, I think, done what I consider a part of my duty, by sending you a few pages, wherein I have given etymologies, not only of him, but of his whole pedigree. He was father of *Deucalion*, whose wife's father's name was *Epimetheus*. You will remark, that I have not had recourse to the usual mode of making a *new* key to every word made use of by the ancients. I unlock *all their mysteries* by *one master-key*—the key of *Urania*. I know, that many, who dislike my first work, are desirous to speak of it in the voice of slander; but her voice will not prove any thing to be wrong. There are some people, who possess *cunning enough* to assist me with *better* etymologies, that will equally corroborate my hypothesis: but I have cunning enough to perceive their drift. A *Reverend Gentleman* of Norwich, offered me a better etymology to *Nineveh*. If you will publish his *Letter* and my *Reply* they shall be at your service.*

I perceive, in the same number, that you have mentioned the *Tau* of the Egyptians. This is not an astronomical symbol. The cross with a ring at the top of Egypt, which is so like the cross of the Christians, is an abridgment of the *Nilometre*. The Egyptians had Nilometres of various forms. A post driven into the River, without any ornament on its top, is one form which I have seen given. Another has a knob to render it more visible; another has been described with a single bar across the top; others I have seen in books of various authors, surmounted by two or three bars across the top. Whether the different forms were erected by towns of different degrees, I am not certain, but we have a similar custom in England, of representing Towns of different strengths by Castles with one, two, or more towers. Thus

* I will certainly do so if desired.

R. C.

Bungay is represented by a castle with *one* tower; Norwich, by a castle with *three* towers, and London by a castle with *five* towers. And among Catholic Christians, various families have distinctive forms of the cross, though none but his *haughty highness* holds the *triple* Tau or Cross. The Taus, as Nilometres, or *measures* of the Nile, were symbols of the Flood or overflowed Nile, called by the people in that country, *Touphan*. The *abridged* Nilometer, with a ring or chain to hang it up by, was called the *deliverance from evil*; or the *abridgement* of the overflowed Nile, or the Nile *chained**, or kept within *due bounds*. This was, in after times, supposed to possess the power of *driving away evil*, and was accordingly suspended from the necks of the sick, by way of an amulet or charm; and such was the degraded state of the human mind, at the commencement of the Christian religion, that, notwithstanding the surprising antiquity and Pagan origin of the Tau or Cross, Constantine, the great, found an interest in adopting it for the Roman Empire; which is still adored by the Catholic Christian Ladies, on whose white breast the sparkling cross is seen.

The figure of the "Triple Tau," given in your above mentioned number, appears to me to represent the Nilometre placed in a pool of water; the horizontal mark in the middle of the capital H, shows the height of the water, below the surface of which we see nothing of the Nilometre 

This symbol, having no allusion to astronomy, has not been treated of by me at present. It will more properly come before me in my alphabetical arrangement of Mythological Etymologies; whenever I may be enabled to perform that task. If it will not tire your patience, I will write a line or two more on this antient symbol of *cacofugation* the dispeller of evil.

The¹ you say has been looked upon as a symbol of *knowledge*, and as knowledge has something of a divine nature in

* The Christians Great Serpent or Satan chained or bound down in the bottomless pit for a thousand years!

R. C.

¹ See preceding Figure.

it, the Tau or Cross is a symbol of divinity. But how came the symbol to be thus revered? From its utility to the Farmer. The *knowledge* of the *exact* height of the water was and still is, of so much importance to the Farmer, that, during the time of the overflowing of the river, the Common Crier of the Town makes daily proclamation of it, in solemn form. He goes to the *Michiah*, in Cairo, which is the Well that is connected with the water of the Nile, and, in that Well, there is a graduated pillar, denoting the height of the water. This, he views, and proclaims accordingly. Hence, we find the wonderful mystery, contained in the masonic symbol of the "Triple Tau," marked² which is the *Well and Post*, called *Michiah*, which means the *support of life*. To this Well and Post, the Town Crier went for *knowledge* of the utmost importance. The Tau was, therefore, a *symbol of knowledge*. The Crier went to the³ *Well and Post*, for intelligence; therefore, the figure of the Well and Post, marked thus⁴ is the sacred symbol of *Intelligence*. But, intelligence, is expressed in the Egyptian language by *Kneph* (one of their names of God). Let us see what sort of a God this Kneph was? The *God Kneph* or the *God of Intelligence*, was nothing more than this "Triple Tau⁵," i. e. *the Post within the Well*, at or near Thebes. It is the *measure of the river*, and is compounded of *kane* a stick or a rod; and *oph*, a serpent; i. e. the overflowed river.

As civilization descended towards the mouth of the Nile, the City of Memphis arose. It was then necessary to erect a Nilometre there: from which circumstance, the City was called *Manophi*, from Manah, to measure or regulate, and Ophis the serpent or river. In maps of Egypt, we still see the plain of *Menophi* where Memphis stood.

J. A. MACKEY.

Norwich.

², ³, ⁴, ⁵. See Figure Page 404.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 23, 1825.

THERE is nothing more unpleasant than for a writer to have to write a certain something, without a subject whereupon to write. This I take to be the cause of one half of the written nonsense that is ushered forth to the world. To mend this matter, I will set a good example; and, having nothing before me whereupon to touch, I will not write nonsense; but content myself with saying, that I remain your prisoner, in the last month of the sixth year, of an imprisonment, for disputing certain doctrines which are evidently disputable and indefensible.

RICHARD CARLILE.

TO RICHARD CARLILE—THE BOLD PUBLISHER OF
PAINE'S WORKS.

SIR,

"AN enemy to Persecution" transmits you Ten Pounds (being his sixth contribution) as a testimony of his admiration of your persevering exertions in the glorious cause of free discussion and of his abhorrence of the tyranny which oppresses you.

Note.—To the best of my recollection, this sum makes the total of subscription by this generous individual to be above one hundred pounds. Since I acknowledged £20. last year, £25. have been sent to Newgate. The four contributions first sent; I believe were five pounds each, then there were £5. each to Mrs. Wright, Tunbridge, Watson, and my

Sister, and near £20. sent altogether to the Giltspur Street Compter. There have been other handsome subscriptions to other individuals, who were prosecuted in the country for selling my publications. I can but express my gratitude and confess my growing curiosity, even anxiety, to have a personal knowledge of this genuine "Enemy to Persecution."

R. C.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR.

HAVING read in the Republican No. 5 Vol. 12 a letter to you by Mr. Heinikin in answer to your Bradford correspondent Leucippus, in which Mr. H. supports his belief in a future life, of rewards and punishments, and the most convincing proof of which, appears to Mr. H., to be the sufferings of the martyrs, (of which he accuses, with great emphasis, your correspondent, of overlooking) I think, that, notwithstanding the clever refutation given in the Republican No. 11, the following 4 chapters translated from the excellent French Book *Le Bon Sens* (good sense*) the best thing I have yet seen on the subject, will perhaps contribute to enlighten Mr. H.'s mind, if he will but pay attention to them. Should you think them worthy the Republican, and that they will in any ways contribute to snatch from the grasp of priestcraft any of your Christian readers, I hope you will not hesitate to render a service to humanity by inserting them, begging of you at the same time, that on account of my being a foreigner; perhaps the translation may be expressed in words, or sentences, which might be substituted by others better adapted to make good English, in which case, I hope you will have the goodness to correct it, as you think proper.

I am Sir,

yours respectfully,

London, Friday, September 23 1825.

T. A. C.

* I have an American translated copy of this work which will be soon in print.

R. C.

CHAPTER LXVI.

By the invention of the doctrine of the eternal (or eternity) pains of hell theologians have made of their god a detestable being, more wicked, than the wickedest of men, a malignant tyrant, cruel without end, and that for pleasure,

THE inventers of the doctrine of the eternity of the pains of hell, have made of the god they call so good, the most detestable of beings. The cruelty in men is the last pitch of malignity; there is not a sensible soul that will not feel moved, and revolted at the recital alone of torments that the greatest of sinners has to undergo; but cruelty is much more capable of exasperating, when it is looked upon as gratuitously, or destitute of motives. The most sanguinary tyrants, the Caligulas, the Neros, the Domitians at least had some motives to torture their victims, and insult their sufferings; these motives were either their own safety or the rage of vengeance, or the intent to affright by dismal examples, or perhaps the vanity of making shew of their power, and the desire to satisfy a barbarous curiosity.

Can a god have any of these motives? In tormenting the victims of his wrath, he would punish beings, who neither endanger his unshaken authority, nor trouble his felicity, which nothing can impair. In another view, the punishments in another life would be useless to the living who cannot be the witnesses. Those sufferings would be useless to the damned, as in hell there is no more conversion, and the time of mercy is over. From whence it follows, that god, in the exercise of his eternal vengeance, would have no other end than to amuse himself, and to insult the weakness of his creatures.

I appeal to the whole of the human species. Is there in nature, a man, who feels himself so cruel, as to wish, in cool blood, to torment, not his fellow creature; but a sensible being, of whatever nature, without emolument, without profit, without curiosity, without having any thing to fear? Then O theologians! according to your own principles, your god is infinitely more wicked than the most wicked of men. You, perhaps, will say *that offences infinite deserve infinite punishments.* And I will tell you, that no one offends a god, whose goodness is infinite. I will tell you more, that the offences of

finite beings cannot be infinite, I will tell you, that a god, who does not wish to be offended, cannot consent to prolong the offences of his creatures during eternity. I will tell you, that a god, infinitely good, cannot be infinitely cruel; nor reconcile to his creatures an everlasting infinity, entirely to give himself the pleasure to torment them without end.

There is but the most savage barbarity, there is but the most signal deceit, there is but the blindest ambition, that could have imagined the doctrine of the eternity of sufferings.

If there existed a god, whom one might offend, or blaspheme, there would not be upon earth greater blasphemers than those who dare to assert, that that god is a tyrant, wicked enough, to please himself, during eternity, with the useless sufferings of his feeble creatures.

CHAPTER LXXXVII.

The prayers of men to god prove plainly that they are not satisfied with the divine disposition.

NOTWITHSTANDING men do not cease to admire the wisdom, the goodness, the justice, the fine order of providence, in reality, they are never contented; the prayers which they address continually to heaven; does it not demonstrate to us, that they are not at all satisfied with the divine disposition? To pray to god, to ask him a benefit is to distrust the assiduity of his vigilance. To pray god, asking him to avert, or to cease an evil, is to try to put an obstacle to the course of his justice. To implore the assistance of god in those calamities, is to address oneself to the very author of those calamities, to represent to him, that in our favor, he ought to rectify his design, which does not agree with our interests. The optimist, or he who finds, that in this world, *all is good*, and who proclaims to us unceasingly, that we live *in the best of worlds possible*, if consistent, should never

beseech, even more, he should never be in expectation of another better world, *than the best of worlds possible*. Some theologians have treated the optimist as impious, for having given to be understood (*fait entendre*) that god was not able to beget a better world than this we live in ; according to those Doctors, it is to limit the divine power and to do it a wrong. But those theologians do not see, that it is much less reproachful, to god, in pretending that he has done his best, in creating the world, than to say that having the power of creating a better, he had the wickedness to make a very bad one. If the optimist, by his system, wrongs the divine power, the theologian, who treats him as impious, is himself impious, who wounds the divine goodness, under the pretext of assuming the interests of his almighty.

CHAPTER CXXXII.

The very blood of the martyrs deposes against the truth of miracles, and against the divine origin, which is given to Christianity.

IF history acquaints me, that the first apostles, founders, or reformers of religions, have made many miracles ; history teaches me, likewise, that these apostles, reformers and their adherents were commonly reviled, persecuted and put to death as disturbers of the repose of nations. I am accordingly apt to think, that they have not wrought the miracles which are attributed to them. In reality, those miracles ought to have caused them a great number of partisans amongst those who saw them, who could have prevented the operators from being badly treated. My incredulity redoubles, if I am told, that the miracle makers were cruelly tortured or executed.

How am I to believe, that missionaries, patronized by a God, and endued with his divine power, possessing the gift of miracles, were not able to work such a simple miracle as to avoid the cruelty of their persecutors ? They have the art to draw from the persecutors themselves, a convincing proof,

in favour of the religion of those, who have experienced those persecutions; but a religion which boasts of having cost the life of many martyrs, and informs us, that its founders have suffered for its propagation, punishments unheard of, cannot be the religion of a benificent, equitable, and almighty God. A righteous and benevolent God would not permit, that men, charged to proclaim his wishes, should be reviled. An all powerful god, wishing to establish a religion, would avail himself of means more simple, and less fatal to the most faithful of his servants. To say, that god wished that his religion should be sealed with blood, is to say that that god is weak, unjust ungrateful, and sanguinary, and that he sacrifices basely his envoys to the views of his ambition.

CHAPTER CXXXIII.

The fanaticism of the martyrs, the always interested zeal of the missionaries, do not prove the truth of the religion.

To die for a religion does not prove that that religion is the true one, or of divine origin; it proves, at the utmost, that they who die, believe it as such. An enthusiast, dying, proves nothing; but that religious fanaticism is often stronger than the love of life. An imposture can sometimes die with courage, he makes, then, as it is said, of necessity, a virtue.

One is often as much surprised, as moved, at the sight of noble courage, and of the disinterested zeal shewn by the missionaries, preaching their doctrine, at the risk even of undergoing the most rigorous treatments. One infers from that love, (or disinterestedness) for the benefit of men, favourable impulses to the Religion they have announced; but after all, that disinterestedness is but apparent. Nothing ventured, nothing gained. A missionary wishes to try fortune, under the cloak of his doctrine; he knows, that if he has the good fortune to dispose of his commodity, he will become the absolute master of those who took him for

their guide; he is certain of becoming the object of their cares, of their respect, and of their veneration, he has all reasons to think, that nothing will be wanting to him. Such are the true motives that kindle the zeal and the charity of so many preachers and missionaries, whom one sees over-running, the world.

To die for an opinion, does not prove more the truth, or the goodness of that opinion, than to die in a battle proves the good right of the Prince to whose interest so many people have the folly to sacrifice themselves. The courage of martyrs intoxicated with the idea of paradise; has nothing more supernatural than the courage of a military man intoxicated with the idea of glory, or retained with the fear of dishonor. What difference is there between an Iroquois, who sings whilst he is burnt at a slow fire, and the martyr, St. Lawrence, who, on the gridiron, insults his tyrant? The preachers of a new doctrine shrink, because they are not the strongest. The profession of the Apostles is commonly perilous; of which they foresee, previously, the consequences. Their courageous death does not prove more the truth of their principles, nor their own sincerity, than the violent death of an ambitious man, or a ruffian, proves that they had a right to molest society, or that they believed themselves authorised to do it.

The employ of a missionary always was flattering to ambition, and commodious to subsist at the expence of the multitude. These advantages were sufficient to obliterate the dangers that surround them.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 26, 1825.

I WILL confess all my sins. I confess, that I have sinned past all forgiveness toward the Monarchy, the Aristocracy

and the Priesthood, the three estates in power, the trinity in unity, the Dagon, the Idol, of this Island. I have no hope of forgiveness; no, not even with repentance, which is an act or sentiment impossible to be accomplished by all powers: so I may as well sin on and triumph by moral conquests.

But this is the sum total of my sins, with the exception of a few imaginary ones towards my wife, who has always called me a great sinner for neglecting and deserting her and our children for books and writing and printing and publishing principles which she does not understand to be useful; because there is no momentary visible gratification arising to her from them. Your Majesty will admit that there has been more than one Xantippe.

I have sinned beyond measure; your, or you the Trinity in Unity, have or has * punished me beyond measure for it; but with directly opposite effects to those for which punishment is generally useful. You do but harden, strengthen and increase my means of sinning against you, by your excess of punishment, by your violation of your own code of laws, by your "vigour beyond the law." Your vigour or rigour towards me becomes your weakness and my strength: so pray go on, until I get more power to punish, in return, than I already hold and apply.

Your very respectful prisoner,

RICHARD CARLILE.

* It is so difficult to be grammatically correct, when treating of the Trinity in Unity! Here is a problem for the Christian Doctors, Doctor England, the Archdeacon of Dorset and my persecutor in particular:—Is the Trinity in Uunity of the singular or of the plural number?

The sum of Trinitarian Controversy in verse.

"Talk of Essence and Substance, and no one knows what,

God either *made* Christ or else he did not;

If he did, he's a Creature 'tis plain at one view,

If not, he's a God and then we have *two*."

Note.—All the Nos. on Masonry of this volume of "The Republican," which were out of print, are now reprinted, in large editions, and in full sale. The subject will be finished in about two or three more Nos. After which, if possible to obtain the particulars, I shall unmask the "Odd Fellows," the "Orangemen," the "Druids," and all such secret associations, the spawn of Masonry, in as brief a manner as possible. Masonry could alone claim amplification in an exposure.

R. C.

From the national intelligencer.

TO THE EDITORS.

"Truth is great and SHALL prevail."

GENTLEMEN,

I DO not propose to occupy any portion of your useful paper with a reply to the malignant criticisms which either the ignorant or the bigotted or those whose influence depends on maintaining ancient errors, have written on the "Explanation of the Apocalypse." The writers of the latter class ought to perceive that, by struggling to preserve a spurious book, they may attach suspicion to others in their collection. As the Old Testament has not suffered in the estimation of Protestants, by striking from the canon the stories of Judith and Holofernes, and of Tobit and the Fish, so it is presumed that the New Testament will not suffer in the estimation of benevolent Christians, by striking from it a spurious book, in which the writer triumphs over the sufferings of unfortunate men, inflicted by a cruel tyrant.

At some convenient time I will publish, either a second part or a second edition of the Explanation, having found some errors to correct, and many additional proofs, that the

Apocalypse is, what I have declared it to be, "an enigmatical history of the Roman empire during the last twenty years of the second century:" but being desirous to convince, with the least possible delay, the common reader of the truth of that declaration, I request you to give a place in the *National Intelligencer* to the following.

Very respectfully,

ALEXANDER SMYTH.

An essay toward a Glossary explaining words used by the writer of the Apocalypse in a figurative sense; some of which are also used in their proper sense.

ANGEL—A bishop, chapter ii. verse 1; ix. 11; x. 1; xiv. 6.

BLOOD—A soldier or executioner, vi. 12; soldiers, viii. 7, 8; xi. 6; xiv. 20; xvi. 3; xix. 13.

BABYLON—Byzantium, xiv. 8; xvii. 5; x. 21; xvi. 19; xviii. 2.

EARTH—The empire, x. 2, 8; xii. 12; viii. 5, 7; xvi. 2; xiv. 18, 6.

EARTHQUAKE—A revolution: on the death of commodus. vi. 12; on the death of Portinax, viii. 5; on the death of Didus 11. 12. on the death of Niger, xvi. 18; interpolated xi. 19; omitted in many copies.

FIRE—Destruction, viii. 7; xi. 5.; xiv. 8; xvi. 8.

FOUNTAINS OF WATERS—Villages, viii. 10; xvi. 4.

GREAT RIVER EUFRATES—Antioch, (or Byzantium) ix. 14; xvi. 12.

GREEN GRASS—*Quere*, prosperity, viii. 7.

HAIL—Oppression, viii. 7; xi. 19; xvi. 20.

HEAVEN—The government, vi. 13, 14; xi. 6; xiii. 13.

ISLANDS—Great men of Rome, *quere* Senators? vi. 14; xvi. 20.

LIFE—(*Psyche*) the spirit of freedom, viii. 9; xvi. 3.

LIGHTNING—Sedition: against Pertinax, viii. 5; against Didus, xi. 19; against Niger, xvi. 18.

MOON—Emperor's wife, vi. 12; viii. 12; xvi. 8.

MOUNTAIN—A great man of the empire, vi. 14; viii. 8; xvi. 20; xvii. 9.

- SMOKE—*Quere*, ignorance? ix. 2.
 SEA—The city of Rome, viii. 8; x. 2, 8; xii. 12; xvi. 3.
 SHIPS—*Quere*, wealthy men of Rome, viii. 9.
 SORE—A proscription, xvi. 2, 11.
 STARS—Officers of the government, vi. 13; viii. 10, 11; ix. 1; xii. 4.
 SUN—The emperor, vi. 12; viii. 12; xvi. 8.
 RIVERS—Towns, viii. 10; xvi. 4.
 THE GREAT CITY SODOM—Rome, xi. 8.
 THE HOLY CITY—*Quere*, Lyons? xi. 12.
 TREES—*Quere*, wealthy men of the country? viii. 7.
 THUNDER—Shouts or murmurs of an army or other multitude, viii. 5; xiv. 2; xvi. 18; xix. 6.
 WATERS—People, xii. 15; xvii. 1, 15; xix. 6.

SUBSCRIPTIONS FOR MR. CARLILE.

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The Republican.

No. 14, Vol. 12.] LONDON, Friday, Oct. 7, 1825. [PRICE 6d.

TO HIS ROYAL HIGHNESS

THE DUKE OF SUSSEX, GRAND MASTER OF
FREEMASONS AND GRAND COMMANDER
OF THE ORDER OF MASONIC KNIGHTS TEM-
PLARS, &c.

Dorchester Gaol, September 30,

SIR KNIGHT, Anno Tenebræ 1825.

I AM an infidel towards your professed faith, and, as such, I challenge you to battle. Upon the true allegorical meaning of the Christian Cross, I pin my faith, and proclaim you and your order of Knights Templars to be spurious Christians; a proclamation which I will maintain in battle against you all. But I must have a choice of weapons. Those weapons must be the pen and the printing press, and, if you like to add the tongue, I shall have no objection, provided, that I have Mrs. Wright for my esquire. I beg of you, to communicate this challenge to your brother, the "Grand Patron," and tell him, that he is a great or a base coward, to keep me in prison, because he cannot match me in an opponent at arms. Had I been in London in 1821, and at the coronation, I would have taken up the challenge, or the glove or the gauntlet, of his champion; particularly, as the real champion was a priest. The fellow should not have mimicked the fighting man for want of an opponent and have carried off his goblet quietly. But, remember, my weapons would have been the pen and the printing press.

The purpose of this letter is to unfold to you the *importance* of your masonic play at knighthood, and to shew you, that the red or rosy cross is not the right cross, and that you, Knights Templars, are not the bearers or defenders of the true cross, not that cross on which Prometheus, the Logos, or the Jesus Christ suffered a temporary death.

Printed and Published by R. Cartile, 135, Fleet Street.

To do this I must describe what are the ceremonies of your knights Templars and other Rosicrucian knights, in their grand conclaves and encampments. And before this, I had better give a brief sketch of the origin and history of those Knights.

The Mahometans, always more mild, more tolerant, and less revengeful towards other idolators, than the Christians, having possession of that worthless, rocky, barren, earthless spot of land, called in Europe the Holy Land, gave leave to the mad and fanatical Christians, to amuse themselves in pilgrimages to Jerusalem. From the origin of these knights, it appears, that these pilgrims occasionally got robbed or maltreated on the road, from the coast to Jerusalem: and yet, there is no precise proof of this; for the first order of these knights was an order of Hospitallers, a few Frenchmen, who took up their residence at Jerusalem, for the avowed purpose of entertaining the pilgrims on their arrival. To this order of Hospitallers, an opposition very soon arose, in the order of the Knights of Saint John of Jerusalem, also called Knights Templars, from their living near where the Temple had stood. To outdo the Hospitallers in attention to the pilgrims, or rather in trade, for I make gain to be a universal motive with mankind, under whatever art it might be carried on, these Knights Templars, as well as to entertain on their arrival at Jerusalem, undertook to escort the pilgrims to and from the coast; and there was a complete rivalry between these knights, until the Crusades began, that both could wet their appetites for blood in that of the Anti-Christian Saracens! Notwithstanding, that these Christian Knights had originated upon the generosity of the Saracens, it soon became a principal with their order, to exterminate, as far as possible, their benefactors! And this is one of many proofs, that the Christian system of religion, as it has existed for the last seventeen hundred years, has been the most villanous system that ever infested the earth; a system that has promoted, under the pretensions of peace on earth and good will towards men, nothing but villainy of the worst kind and the most direful calamities. The sensible reader of the history of the Crusades, those holy wars, and indeed of the whole history of Christianity, will need no more particular authorities, for what I state, and if you want a standing instance, more prominent than any other, LOOK AT SPAIN!

But the Saracens and the Turks successively drove these Knights out of the Holy Land, and it was then that they

preserved their orders and began to spread throughout Europe. They had two residences in London: that which is now called St. John's Square and the Temple. After a time, they became so numerous, as to carry on a piratical war against the Saracens and Turks in the Mediterranean Sea, and even took possession of the Island of Rhodes. This Island they defended above two hundred years, and thus acquired the additional name of Knights of Rhodes. They were ultimately driven from Rhodes, and obtained, from the Emperor of Germany, the Island of Malta, which they long held, or until the European Princes confederated to break up the order, for the purpose of dividing the spoils, and the territory or located landed property and buildings which they had acquired by purchase, bequests, &c. Old Harry the Eighth, that grand spoiler of the Roman Catholic Church, was the first to play the game of '*rob a thief*' upon them. The order has been long entirely extinct and was last known under the name of Knights of Malta.

It is to commemorate the past existence of this order, that we now find Masonic Knights Templars, as a secret association, under the common appellation of Rosicrucians. Of this association, we shall find many branches, or as many branches as the ancient Christian Knights had obtained distinct names.

It must be kept in memory, by the reader of this exposure, that the ceremonies of no two lodges of Masons, or of Rosicrucians are precisely alike: and whatever I introduce, as a selection from a mass of papers, and painful selection, is practised, or was practised, in some lodge or other; and whatever I omit, as not among my documents, was omitted in those lodges from whence my information comes.

In a degree of Masonry have I found a greater variety of forms than in this of the Knights Templars: even the names of the officers vary. In one account, or that of the Royal Grand Select Sols, I have a description of the officers corresponding with those of the three first degrees in Masonry. In a description of a Bristol order, called the Encampment of Baldwyn, I find the officers thus named:—Grand Master; Grand Deputy; Grand Prior; Grand Sub Prior; Grand Captains, First and Second; Grand Orator; Grand Prelate; Grand Chancellor; Grand Chaplain; Grand Recorder; Grand Drapers; Grand Preceptor; Grand Herald; Grand Equerries; Grand Almoner; Grand Councillor; Grand Admiral; Equerries of the out-post. In another description, I find a Grand Treasurer, Grand Hospitaller, Grand Marshal

or vice Admiral and Grand Bailiff, in addition to some of those before mentioned. Finch, in his description, has a Royal Master, whom he also calls Grand Commander, a Captain and Lieutenant General, a Master of the Ceremonies, and a Janetar or Tyler as the only officers mentioned. He also makes the order of Malta to be distinct from that of the Templars; whilst other encampments create a knight at once, as a Hospitaller, a Knight of St. John of Jerusalem, of Palestine, of Rhodes and of Malta, and a Knight Templar of Jerusalem. To copy all the different descriptions which I have will be far too tedious to the reader as well as to myself, so I shall compile from each whatever appears to be of masonic importance. For the officers, I have taken a Grand commander, First and second Captain, a Prelate, an Orator, and sentinels for the out-posts or door.

The penal signs are a chin sign, a beard sign, a light sign and a saw sign. The grand signs are emblematical of the death, resurrection and ascension of Jesus Christ. The common grip is to grasp each other's arms across, above the elbow, to represent the double triangle. There is also a token made with cross bones on the scull. The pass words are as various as the encampments. I find "*I am that I am, Jao-bul-on, Jerusalem, Calvary, Golgotha, Arimathea, Emanuel, and Ehihu.*" The grand word is Adonai. Finch, in his Maltese order, has Eli Eli Lama Sabacthani, as the grand word, and Gethsemane, Capharsoleum or Caiphas and Melita as the pass words.

A candidate for initiation must be habited as a pilgrim in sandals, with a mantle, a staff, a scrip and wallet, a belt or cord round his waist, with bread and water and a cross. Some encampments require a burthen on the back, which is to fall off at the reception and view of the cross. The whole ceremony is purely Christian, according to the vulgar notions and the literal sense of Christianity, ridiculous and contradictory at all points. The general tenour of the order, or the pretended object, is ridiculous; for if the Holy Land were freed from the Mahometans next year, it would be alike a matter of contempt to both Jews and Christians of this day. The age of pilgrimage is gone with that of chivalry: so I proceed to the

FORM OF OPENING THE ENCAMPMENT.

G. C. Does it meet with your approbation, Sir Knights, to open this grand christian encampment?

Answer. (all) It does.

G. C. Sir Knights, assist me to resume the duties of this grand christian encampment. To order, as Knights Templars. (*All draw their swords and rest the points on the left hand.*) Sir Knight, First Captain, what is the first duty of Knights Templars met together in arms?

F. C. To see the grand christian encampment well guarded both within and without and the sentinels well posted.

G. C. Sir Knight, First Captain, are the guards and sentinels well posted on their respective duties and this grand christian encampment secure?

F. C. I will issue your commands to that effect. (*First to the second captain.*) See that the guards and sentinels be well posted on their respective duties and that this grand christian encampment be secure.

S. C. Trumpeter, sound the alarm. (*This being done and answered by the sentinels the second captain reports to the first.*) The guards and sentinels are properly posted on their respective duties and all is well.

F. C. Grand Commander, the guards and sentinels are properly posted on their respective duties and all is secure.

G. C. What is it secured with?

F. C. Faith in Jesus Christ, peace and goodwill towards men. (*To which should be added, who are christians of our sect R. C.*)

G. C. Where is the second captain's place in this grand christian encampment?

F. C. I the North west.

G. C. (*To the second captain*) Your christian duty, when there placed?

S. C. As Christ arose at high meridian and ascended into heaven to bring glad tidings to the believing world; so it is my duty to preside in the North West, to call the Sir Knights from the field to refreshment, that the Grand commander may have the pleasure and the Sir Knights the profit consequent.

G. C. You have a second duty?

S. C. To receive, obey and disperse all general orders from the Grand Commander and the First Captain, and to see them duly executed. Also, to guard the entrance of the grand christian encampment, that none pass therein, but those who are duly qualified.

G. C. Where is the situation of the First Captain in this grand christian encampment?

S. C. In the South West.

G. C. (*To the first captain.*) Your christian duty, when there placed?

F. C. Joseph of Arimathea, being a just and a devout man, went to Pilate to beg the body of our Lord and Saviour Jesus Christ, which being granted, he wrapped it up in clean linen and laid it in a new sepulchre wherein never man was laid, and clo-

sed the entrance thereof, which closed the first day of man's salvation. And the first captain guards this sepulchre.

G. C. You have a second duty?

F. C. To receive and dispatch all general orders from the Grand Commander to the second captain and see them punctually obeyed..

G. C. (*To the Past Grand Commander.*) The Grand Commander's place in this grand christian encampment?

P. G. C. In the east.

G. C. His christian duty, when there presiding?

P. G. C. Very early on the first day of the week came Mary Magdalene and the other Mary to the Sepulchre. And lo! there had been a great earthquake and an angel of the lord descended from heaven, rolled back the stone which covered the entrance to the sepulchre and sat thereon. Which opened to us life from death: for as by the first man Adam came death; so by the second Adam came life everlasting. So it is the Grand Commanders place to preside in the East, to superintend, govern and regulate the grand christian encampment, by projecting schemes and plans for its general welfare, and to see that all orders and distinctions are preserved and duly executed with every becoming warlike enterprize. To order the sound of the alarm, to call the Sir Knights from refreshment to the field, to fight the battles of our lord and Saviour Jesus Christ. and, after the Grand Prelate has offered up his prayer, to open the grand christian encampment..

The Grand Prelate prays thus :—O thou great Emanuel and God of infinite goodness; look down upon this conclave with an eye of tender compassion and incline our hearts to thy holy will, in all our actions, through Jesus Christ our Lord. Amen. (*He then reads the first six verses of the last chapter of the Gospel according to St. Mark.*)

G. C. (*The knights in the posture of the Grand Sign*) As our blessed saviour's resurrection from the dead opened life and salvation unto men, and as all those who sincerely believe on him may rest, assured of eternal life through his name.—the life of grace with all its comforts here; the life of glory with all its unutterable blessedness hereafter, both being effectually obtained by the death and resurrection of Jesus Christ, who hath opened the kingdom of heaven to all believers. So, in his names of Christ our Prophet, Christ our Priest, Christ our King, I now open this grand christian encampment, for the dispatch of such business as may come regularly and duly before us.

P. G. C. So mote it be.—The swords of the G. C. and two Captains are then placed in the form of a triangle, on the floor, opposite to the G. C. All the other Knights sheath their swords.

In some encampments, the G. C. merely pronounces that it is

his will and pleasure that this grand christian encampment be opened for the dispatch of business. Which is repeated successively by the two captains and a master of the ceremonies, that, the encampment be open. After which, the G. C. pronounces it open in the three names of Christ.

The ceremony of closing is a mere repetition of the ceremony of opening, with the exception, that the Grand Prelate reads the six last verses of the fifteenth chapter of the Gospel according to St. Mark after the following short prayer: May the blessing of our heavenly captain descend upon us and remain with us now and evermore. Amen.

P. G. C. So mote it be. And the concluding observations of the G. C. are thus; (*the knights in their grand sign posture:*) When our Saviour's agony was at the summit and he knew that all things were accomplished, having received the vinegar, he said, *it is finished*. He then bowed his head, gave up the ghost, surrendered that life, which otherwise could not have been taken from him, as a ransom for many, and freely resigned his soul into his father's hands. The work of redemption completed, the full atonement made, all the types and prophecies fulfilled, the laws magnified by a perfect obedience unto death, the justice of God satisfied, and salvation to sinners secured. Thus was our great surety laid under the arrest of death and consigned to the silent mansions of the grave, that he might make the clods of the valley sweet to us prepare our bed of dust perfumed with his own glorious body, and comfort us in the reviving hope of following him through the grave, the gate of death, into a joyful immortality. After our blessed Saviour's example, may we, by faith, when time with us shall be no more, cheerfully commend our departing souls to our heavenly father's keeping, until the happy resurrection morn, when fashioned like unto Christ's glorious body, our sleeping ashes shall be reanimated, that we may then be taken to dwell with him in his eternal kingdom, where all terrestrial things will close. So, in his names of Christ our Prophet, Christ our Priest, Christ our King, I now close this grand christian encampment, until the time that you are next summoned to attend by my orders from the Grand Registrar.—

P. G. C. So mote it be.

The particulars of the form of initiation shall be introduced in the Catechism, for the present, we will suppose a candidate initiated and receiving a lecture from the grand commander.

G. C. Sir Knight companion, as you have passed the first degrees of masonry and have been ballotted for, admitted, and dubbed a Knight Companion of our most christian and sublime order, you are to mark and learn all those parts of our rules and mysteries which you will find to be ingeniously calculated to form and qualify you to engage in services of great moment. We have been informed, that you earnestly desired and sought to be

admitted initiated and united to our christian order, and that from free and disinterested motives, abstracted from pecuniary or secular views, so we kindly entreat you to receive the instructions which we do now or may hereafter inculcate and enjoin. However strange and difficult our ceremonies may first appear we trust that you will persevere with unremitting zeal and expect that you will be modestly inquisitive and uniformly attentive, in order to acquire such pleasing instructions as will be most expedient to forward the great purposes of rational and social converse.

From what has been suggested, it appears, that the order of knights Templars is universally acknowledged to be the most sublime and refined and the most catholic and efficiently useful department of Freemasonry. Its votaries are formed into a select body, self-existing and self-dependant only, being under no subordination whatever, the great and immutable scheme* of christian morality excepted.

As we are orderly assembled for the most valuable of all purposes, so we are likewise enlightened in a peculiar† manner and strongly connected in the bonds of brotherly love, governed by certain and allowed rules, supported by decency, guarded by secrecy, skilled in mystery, both delightful and instructive, possessing the affection of each other and seriously devoting ourselves thereto at stated times and seasons, apart from all temporal concerns; conversing together without dissimulation or reserve and abounding in mirth, affability and good humour. We conceive you to be well informed in the three great qualifications which are essential to form the character of a grand Mason, morality, secrecy and brotherly love, and shall not therefore rehearse them here.

We expect, that you will join with us in all things in labour and refreshment, in silence and mirth, always rejoicing with us in prosperity and sympathizing with us in adversity, and to be, like the rest of your brethren, obedient to the Grand commander, or his deputy, respectfully attentive to all the presiding officers, decent and diligent, while in the encampment, and always ready either to give or to receive instruction. You are on no account to disobey the summons of your encampment; but, if your time will possibly allow, be punctual to the hour appointed. To all these promises, we expect that you will cheerfully comply, and we sincerely wish you much success in the issue of your labours.

As an earnest of your desire to fulfil the respective duties which you have just heard proposed, you will be pleased to attend to the Grand commander, who will question you on the great subject of christian charity, that great scheme of brotherly love,

* I think it has been a very mutable scheme.

R. C.

† Very peculiar manner indeed!

R. C.

which has been framed by the all wise providence, to procure for mankind, and more especially for masons, the highest happiness. In the course of your answer you shall have requisite assistance.

G. C. Wherein doth christian charity or the love of which you have just now heard consist?

Noodle. In doing all the good offices for, and shewing unfeigned kindness towards my brother. If he be virtuous, it will make me to esteem him. If he be honest, but weak in judgment, it will raise my compassion to commiserate and aid him. If he be wicked, it will incline me to give him pious admonition and timely exhortation, in order to reclaim him: and if he reform, it will augment my happiness. But if, through perverseness and self-will, he continues in an idle course and evil habit, it will excite my pity to pray for him, and, if possible to administer to his necessities. I will at all times throw a veil over the reproach he may deservedly incur; but if his character shall at any time suffer violence without a just cause, I will then exert my best abilities to wipe off every unjust aspersion, by openly vindicating his character in a fair and honourable way. If, from birth, honour, state or wealth, he is my superior, it will teach me to be attentive, tractable, obliging and modestly submissive. If he be my inferior, it will make me affable, courteous and kind. If he be my equal, it will teach me to preserve equity and candour towards him, in a social way. Lastly, if I receive good from him, it will make me thankful and desirous to requite it. If I receive evil at his hands, it will make me slow to anger, easy to be entreated and of long forbearance, when impelled to exact restitution. In this last act of infliction, mercy shall always triumph over judgment, to my brother's edification and enlargement.

G. C. I thank you, Sir Knight companion, for the ready earnest which you have so cheerfully given of your intention to serve your brethren, with respect to your abilities and their several necessities and conditions in life.—First captain be pleased to call upon our Sir Knight Companion; the second Captain, or whomsoever he or you may depute, to read aloud the rules of our grand christian encampment, in order, that the Knights companions may be more fully informed of their whole duty and become better prepared to acquit themselves agreeably to the honourable and friendly confession, which our worthy companion and the rest of the knights have already made.

F. C. (*to the second captain.*) Sir Knight Companion, the Grand Commander has signified his pleasure to me, that the rules be now read, which have been subscribed by all the Sir Knights Companions of this grand christian encampment;

and, therefore, he calls upon you, or whomsoever you shall depute, to read them aloud.—S. C. I depute the grand Orator.

G.O. Hear ye, hear ye, each and all, Sir Knights Companions present, the whole of the rules of your grand Christian encampment, as they have been written for your own good peace, order and pleasure, and afterwards distinctly heard, assented to and freely subscribed, not by another, but by and for yourselves. (All answer We will hear.) And, whereas, the Sir Knights Companions of this most Christian order and encampment of High Knights Templars have drawn up, approved, and agreed to the following rules, the better to prevent feuds, controversies, animosities, or debate, with a single eye to the glory of God, the honour of his Majesty, the welfare and prosperity of the kingdom and the well being and happiness of each other, all of which they profess most religiously to observe, they are now to be declared and known.

(These rules differ in every encampment, each forming its own. I have the printed rules of two. Those of the Royal Grand Select Sols of London, perhaps extinct now, of which Charles James Fox seems to have been weak enough in intellect to have been a member: and those of the Bristol Encampment, the Grand Orator of which, Arthur Chichester, may consider that I am paying him in good coin for his abuse of me in 1820. I see the name of E. P. Stock among the members. If this be the physician, who has exhibited great mental weakness in his fanatical waverings, and, to whom, I surmise, that I am indebted, for two or three letters, ridiculously fanatical, sent to me from London during the last winter, I present my compliments to him, and desire him and his friend, the Rev. Mr. Wait, to read the whole of my exposure of Masonry. I copy, to fill up my exposure, the rules of the Bristol Encampment, as I learn from high authority, that the members of this encampment feel themselves to be the first in rank in this country and to excel all others in order and splendour.)

LAWS AND REGULATIONS

To be observed by the Knights Companions of the Conclave of Baldwyn, from time immemorial.

I. That the Encampment of Baldwyn from Time immemorial, submit to the Grand Encampment of England, under the Command of his Royal Highness the Duke of Sussex, our most Eminent Grand Master, and his Successors.

II. That the Eminent Grand Master of this Encampment be elected annually, on the Encampment next following the 21st of December. And that he may be re-elected by the Grand Council, as often as they shall think proper so to do.

III. That on the Evening of the Election, none attend but the Grand Council, and those Knights Companions who shall have been honoured with the Dignity of A GRAND CROSS of the Order of K. A. D. O. S. H.

IV. That as soon as the Grand Master has entered upon his Office, he be empowered to choose his Council, which do consist of twenty Sir Knights, of good Character and Education, who shall wear Gold Crosses: the other Companions Crosses of Silver only.

V. That the Eminent Grand Master do elect his Officers of various Rank, out of those Councillors who shall have attentively served in that exalted Capacity at least One Year.

VI. That no Candidate be received into this Royal Encampment, unless it be satisfactorily proved that he has behaved a-like a faithful Brother, and has been a Royal Arch Mason at least one Year, unless for particular Reasons, a Dispensation should be granted by the G. M. or his Deputy.

VII. That on all Occasions, a regular Ballot, be instituted, and that two Black Balls exclude a Candidate; and be it observed, that a second Ballot may take place, on the Suspicion that a Mistake has been made by a Companion; provided that such second Ballot take place on the same Evening, the Result of which be final and decisive.

VIII. That the Admission Fee be not less than two Guineas, Registering in Grand Conclave five Shillings, and other customary Fees, and that this Rule be subject to such Alterations as the Grand Council, may at any Period, find expedient to make.

IX. That such R. A. Masons who may belong to this Province, and shall go from this City to any other Encampment, and be there received Knights Templars, shall not be allowed to visit the same, unless subject to the full visiting Fees, and should they wish to become Members thereof, that they become subject to a Ballot, and usual Charges of Reception. Any Knight Companion, made in an Encampment out of this District, before he became a Resident, shall only pay one Guinea.

X. That the Property of this Encampment be managed by the Grand Council, but that the whole Encampment be consulted whenever any weighty Matter should come before the Council, which might cause an extraordinary Expenditure of the Funds belonging to the Encampment of Baldwyn.

XI. That the Chancellor of this Encampment be allowed a Vice Chancellor, to assist him in the Accounts of the Conclave and that a regular Statement of such Accounts be laid before the

Conclave, on the Encampment next following the 21st of December, in every year.

XII. That each Companion provide himself with a Shield, Cloak, and Sword, and wear in conclave all the Insignia of his Rank.

XIII. That due Respect be paid to the Laws of the Supreme Grand Conclave of England, and to the Regulations of this Encampment; and that Disobedience be punished in the following manner:—1st. By Reprimand in Conclave. 2d. Offence, by Suspension, for a certain Period, from appearing in Arms. The 3d. Offence, Expulsion—according to the Usage of Chivalry. This last Punishment to be likewise resorted to on any Occasion of bad Conduct against the Laws of the Country which protect us or for any other weighty crime.

XIV. That particular Attention be paid to that most excellent Masonic Virtue, which is Silence; and should any Companion of this Encampment be found guilty of disclosing the otherwise innocent Transaction of the Conclave, even to a Knight Companion, *not a Member*, he be amenable for such Conduct to the Grand Council, and be judged accordingly.

XV. That each Companion inscribe his Name in the List of Sir Knights, suspended in the Chapter House of the Order.

XVI. That the Quarterly Responsions be regularly discharged, and that any Companion who shall omit paying four succeeding Responsions, in Quarterly Payments, shall no longer be considered a Member; and that it be considered as a Point of *Honour*, not to quit the Encampment, until all Fees be full and regularly discharged.

XVII. That Visiting Fees be charged from three Shillings to five Guineas.

XVIII. That the Sir Knights celebrate one Day in each Year in Festivity, by Dining together.

XIX. That a Committee be appointed by the Grand Council, consisting of six Sir Knights, and the Chancellor, or his Vice Chancellor, to regulate the Affairs of the Order, and that five out of seven be Competent to act.

XX. That each Knight Companion supply himself with one of the service Books, and do use the same in every Conclave.

Catechism.

Q. Where were you prepared to be made a Knight Templar.

A. In an apartment adjoining the grand christian encampment.

Q. How were you habited.

A. As a pilgrim, with a mantle on my shoulders, sandals on my feet, a girdle round my waist, with a bottle of water and scrip

by my side, a staff in my hand and a burthen on my back. In that condition, I was led to the door of the grand christian-encampment, at the sound of a trumpet.

Q. What did you on coming to the door.

A. Sounded an alarm, which was answered by an alarm from within, and a voice, which said, "who comes there." To which I answered, "a pilgrim on my travels, hearing of a Knight Templar's Encampment, have come hither in hope of being admitted."

Q. What was then said to you.

A. From whence came you.

Q. Your answer.

A. From the wilderness of Judea, which I have traversed, exposed to great danger, until I was received by this courteous knight, who promised me protection and to conduct me safe to the holy city.

Q. What are you desirous to do.

A. To devote my life to the service of the poor and the sick for Christ's sake, and to pray for my own sins with those of the people.

Q. What recommendation have you got.

A. The sign and word of a Royal Arch Mason.

Q. Have you passed the probationary degrees of Craft Masonry.

A. I have.

Q. Have you worked at the second temple.

A. I have.

Q. Are you come here of your own free will.

A. I am.

Q. Have you received Christian Baptism.

A. I have.

Q. Do you believe in God the Father, in God the Son, and in God the Holy Ghost.

A. I do.

Q. Do you believe that God the Son, was made man to save us.

A. I do.

Q. Do you believe in the inspiration of the Holy Ghost.

A. I do.

Q. Are you willing to protect the Christian Faith, even at the expense of your life.

A. I am.

Q. What were you then ordered to do.

A. I was ordered to wait until a report was made to the Grand Commander and the rest of the Sir Knights. This being done, I was ordered to enter.

Q. Was any thing done at your entrance.

A. A rough saw was placed to my naked face and the Sir Knights all presented their swords to my breast.

Q. What were you then ordered to do.

A. To kneel on both knees and receive the benefit of a prayer.

Q. What was then said to you.

A. The second Captain said, who are you, that dare to approach so far into our encampment. To which I gave the same answer as at the door. And the same ceremony was successively repeated by the first Captain and the Grand Commander.

Q. What was further said to you.

A. The Grand Commander said, we must have a further trial of your faith. You must surround the outside of the encampment seven times and be severely buffeted.

Q. What was done with you then.

A. I was conducted to the west, desired to kneel on both knees, with my face to the east, my right hand on the Bible and Sepulchre, in which position, I received the first part of my obligation.

Q. Be pleased to repeat it.

A. I, Doodle Noodle, in the presence of the blessed trinity and in memory of Saint John of Jerusalem, that faithful soldier in Christ Jesus, do most solemnly promise and swear, that I will never illegally reveal the secrets of a Knight Templar to a Royal Arch Mason, nor to any person beneath the dignity of this noble order; nor will I be at the initiation of a Knight Templar unless five are present, myself included, under the penalty of all my former obligations.

Q. After you had received the first part of your obligation, what was then done with you.

A. My staff was taken from me and I was presented with a sword as a substitute, with my right-hand still on the Holy Bible and Sepulchre, and in this prostrate form I was taught to repeat the second part of my obligation.

Q. Be pleased to deliver it.

A. I do furthermore swear, that, with the sword of my faith, I will guard and defend the tomb and sepulchre of our Lord and Saviour Jesus Christ against all Jews, Turks, Infidels, and Heathens, and other opposers of the Gospel.

Q. After you had taken the second part of your obligation, what did the Grand Commander do with you.

A. He raised me from that humble posture and told me that he could do no more for me, until I had undertaken the part that I had so lately promised, in guarding and defending the grand christian encampment.

Q. Did he not address you on the presentation of the sword.

A. He said, in the name of the Father, Son and Holy Ghost, I

arm you with this sword, as a distinguishing mark of our approbation, and I am persuaded, that you will only employ it in the defence of the Gospel of our Lord and Saviour Jesus Christ, against all those who may oppose the same.

Q. How were you then disposed of.

A. I was ordered to surround the encampment five times, the Sir Knights all guarding and defending it with their swords drawn and presented horizontally. I was ordered to strike one or each of them and give the pass-word. After this, I was desired to kneel to complete my obligation.

Q. Be pleased to conclude it.

A. I do furthermore swear, that I will never knowingly draw the blood of a Brother Knight Templar, nor cause it to be drawn in wrath, but will espouse his cause, knowing it to be just, though I should endanger my own life. Even when Princes are engaged in war, I will not forget the duty which I owe him as a brother. If ever I wilfully violate this my solemn compact, as a Brother Knight Templar, may my scull be sawn asunder with a rough saw, my brains taken out and put in a charger to be consumed by the scorching sun, and my scull in another charger, in memory of St. John of Jerusalem, that faithful soldier of our Lord and Saviour. If ever I wilfully deviate from this my solemn obligation, may my light be put out from among men, as that of Judas Iscariot was for betraying his Lord and Master; furthermore, may the soul, that once inhabited this scull, as the representative of St. John the Baptist, appear against me in the day of Judgment: so help me God and keep me steadfast in this my solemn obligation of a Knight Templar.

Q. What were you then entrusted with.

A. The pass-word GOLGOTHA: the Grand Commander adding:—I now decorate you with this staff, girdle and christian cross, in imitation of St John of Jerusalem, and in consequence of this dignity, I install you a Knight of the Temple. The first and second Captain took each a bone and crossed them over my head. The grand Commander took a cup of water and poured it over my head, as an emblem of baptism, and, laying his sword on the bones, said, thy name shall be no longer Doodle Noodle, but Sir Doodle Noodle shall thy name be. I was then raised by the equilateral triangle, as an emblem of the glorious trinity, and received the penal signs of a Knight Templar. Having again travelled five times round the encampment, I was then desired to sit in a chair and thus addressed by the Grand Commander. "It is the usual custom of Knights to be courteous to strangers and to give them refreshment; assured, that you have travelled from afar, I invite you to partake of this bread, water and wine." I was desired to drink to the immortal memory of Solomon King of Israel, Hiram King of Tyre and Hiram Abiff, in conjunction with St. John of Jerusalem and St Peter.

Q. After your refreshment, what passed.

A. Placed in the west, the Grand Commander said, I will assist you to draw a something from under a veil, which proved to be the Ensign of Malta, and I was directed to observe the letters I. N. R. I., as the initials of Jesus of Nazareth King of the Jews, painted in the angles of a cross.

Q. Were you not further obligated on this Ensign of Malta.

A. I solemnly vowed never to forsake the standard of the order, especially when engaged in battle against the opposers of Christ's holy name; that I would spill the last drop of my blood, in defence of my Brother Knights; that I would never wantonly commit an act of injustice or cruelty; and if I ever wilfully transgressed against this engagement, I prayed, that the souls which had moved that ensign may appear against me at the day of judgment.

Q. What were you then desired to do.

A. I was then ordered to take the Ensign in one hand and a lighted taper in the other, and to perambulate the encampment five times, in solemn meditation, with the admonition, that, if I had either prejudice or enmity towards any man, I was to dismiss it as a necessary qualification for further honours; and that, if I would not forgive my enemies, I had better fly to the desert, to shun the sight of the Knights of this order, than to appear so unworthy among them. This I promised to do.

Q. How were you then disposed of.

A. The veil was taken from the cross, at the sight of which my burthen fell from my back.

Q. And then.

A. I was divested of my pilgrim's dress and habited in the mantle of the order, at which I was told to receive the Lord's Yoke, for it was easy and light, and would bring rest to my soul, and that I was promised nothing but bread and water and a habit of little worth.

Q. What was then explained to you.

A. The encampment and its furniture. First, The three equilateral triangles representing the trinity in unity, in the centre of which was placed the omnipotent and all-seeing eye. Second, The figure of St. John of Jerusalem holding out the cup of salvation to all true believers. Third, The cock which was a memento to Peter. Fourth, The lamb. Fifth, The cross on Mount Calvary. Sixth, The five lights on the New Testament, as emblematical of the birth, life, death, resurrection and ascension of our blessed redeemer. Seventh, The sword and sceptre. Eighth, The Star which appeared at the birth of Jesus. Ninth, The ladder with five steps. Tenth, The saw. Eleventh, The Sepulchre and Bible. And twelfth, The cup.

Q. What was then explained.

A. The seven agonies of our Saviour. First, that which he experienced in the garden of Gethsemane. Second, being seized

as a thief or assassin. Third, his being scourged by the order of Pontius Pilate. Fourth, the placing on his head on a crown of thorns. Fifth, the mockery and derision of the Jews by putting on him a scarlet robe and a reed in his hand as a sceptre. Sixth, nailing him to a Cross. And seventh, the piercing of his side.

THIS, Sir Knight Companion, finishes my description of the degree of Knights Templars; and this will suffice to shew, that you are the Grand Master of as arrant a set of fools as were ever associated. I could have lengthened my catechism to twice its present length; but it would have been merely to copy matter extracted from the New Testament, of no interest to any reader. I have now remaining to be described, the degrees of the Red Cross of Rome and Constantine, Knights of the White Eagle or Pelican, and the *Ne plus ultra*! I think Masonry *ne plus ultra* in folly throughout. These three degrees will be the subject of another letter to you. I shall drop Finch's degree of the Knights of Malta, as it would be a mere repetition of what I have described in that of the Knights Templars. But there is a pass-word and grip called the Mediterranean Pass, which might as well be here mentioned. These Knights were in the habit of traversing the Mediterranean Sea, much after the manner that the Algerine Corsairs have since done: and these Christian Knights were evidently the first known establishment of pirates. Such Knights as had served a year against the Mahometans were entitled to the Pass-Word and Grip, which enabled them to traverse this sea free from molestation by their Brother Knights; and this alone could save them from the common piracy. The word is *A-montra*, a corruption of the French Verb *Montrer* to shew, to shew a sign. The persons, or knights, or pirates, in one vessel would hail with a trumpet, those of another passing with *A-montra*. It was answered by the toke—which was to seize a man by the thigh, as if in the act to throw him overboard. The real pass-word was *Mahershalalhash-baz* also spoken through a trumpet. The sign of these Knights, in entering the encampment, is to draw the fore-finger or thumb across the forehead, as indicative of the penalty of having the scull sawn asunder. The Knight Templars' grand sign is to represent the figure of Jesus Christ on the cross, arms extended, head drooping on the right shoulder,

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and the right foot laid over the left. The word *necum* signifying *revenge* is also used by the Knight Templars of this country and of the continent. As I have before said, there is no regularity, no fixed form in these Christian Degrees, as they are not recognized by the Grand Lodge, nor was there in the three first degrees, before the Union took place and Dr. Hemming was appointed to fix a form.*

Nothing like my exposure of Freemasonry has ever before appeared in print. Correct exposures of the three first degrees have been frequently made, according to the old forms; but so general an exposure as this never before appeared. No attempt at comment or illustration was ever

* Finch prints eight octavo pages, as his description of the Knight Templar's degree, of the Mediterranean Pass, and of the Knights of Malta, which he concludes with the following note, truly descriptive of Masonry, and of the labour of compiling a description fit for the press. "W. Finch, most respectfully informs his brother Masons, that a great deal more is here introduced, than usually takes place in the regular encampment, in this degree: and he trusts they will not consider eight shillings too much, with the twelve plates included †; for, heretofore, these Lectures, with the other interesting matters attached to them, have been sold for two guineas, exclusive of the plates. It must be well known to Freemasons in general, that it is extremely difficult to procure any kind of information on Masonry; consequently, to obtain the *whole of the lectures, &c. complete*, in any of the degrees, must be attended with much expence, infinitelabour and loss of time. Therefore, it is not the *quantity* of matter that must be expected, but the importance of it; for it must be evident to masons in general, from the abstruse matter and complex circumstances of most of the leading points in our system, that it will not be too much for me to say, that it is no uncommon thing to spend many successive months close application in procuring what, in point of quantity, would scarcely fill twenty lines of these printed Lectures. Other important particulars are now submitted to the brotherhood, whereby they may learn more in one day, than could reasonably be expected, even through zealous indefatigable perseverance of many years, in the remote and rugged roads of a tedious, heart-sickening, endless probation where only a link from one and a link from another will be given and you are left in the dark to complete the chain." Because there is no chain to be completed. It is all a delusion.

† This eight shillings worth is a series of initial letters and abridged words and not the half of what I have here compiled in this letter.

R. C.

before made in this country. No attempt at comment or illustration was ever before made in this country. I will not say what the indefatigable Germans have or have not done; but I have have had no assistance from them: my exposure is purely English and compiled from documents written and printed in the English Language. The labour has been most tedious, from the circumstance, that such Masons, as committed any thing to writing or the press, did it in the most obscure manner possible, so as they themselves could read. It has been from rubbish of this kind, that I have had to compile, and I have often dug for hours among a mass of paper, to find out a single word.

As I shall address another letter to you, I shall not be very particular as to the manner of finishing this; but, I can overthrow all pretensions, even religious pretensions, as to the utility of your Masonic Christian Orders, by telling you, that, though associations of Christian Knights have existed; that though there has been a sepulchre, a tomb, a Mount Calvary at Jerusalem, and a thousand original or true Christian Crosses; that though millions of pilgrims have journeyed to Jerusalem, and millions of Christians and Mahometans have been destroyed or mutilated about that paltry city and its contents, there never was a true Jesus Christ, a real person; there never were such scenes at Jerusalem, as the New Testament describes; and Christianity did not originate in Judea,. Its origin is altogether a fable, an allegory. I have proved this in "The Republican" over and over again; and in the conclusion of my second letter, I will give you a summary of my proofs. But even if I could not prove this, even if the Gospels were literally true as pieces of history, there is now no excuse whatever for a commemoration of the deeds of those madmen who were engaged in the Crusades against the Mahometans; particularly, as now, all the governments in Europe are leagued in treaty with those Mahometans; and not one of them will offer the least assistance to so interesting a people as the Greeks struggling for independence. Was there a spark of chivalry among your modern Knights Templars, you would be off to Greece in the first ship. There is a fine and proper field for you to play at Sir Knights.

RICHARD CARLILE.

AMERICAN TALENT.

WITH many others, I have adopted the idea, that there was a sad deficiency of literary or political talent among the people of the United States. In rejecting Paine's instruction, they appeared to me to have fallen into a state of retrogression, and that Priestcraft was powerful enough to spoil whatever was there good. Exceptions, or individual talent, I could always allow; indeed, the influx of the wiser part of the people of Europe made this certain; but, until of late, I could nowhere see, that individual talent exerting itself; and I had really conjectured, that it dared not exhibit itself before the fanaticism of American superstition. Whether I was right or wrong, in my views, or however far I was right, I can now congratulate the people, or rather the Republicans, of this Island, on a rapid progress in American intellect; and have to inform them, that we must fairly struggle for superiority, if not for equality, with the Transatlantic Republicans.

The religious publications of the United States are yet deplorable and as detestable as those which were current in this country in the middle of the seventeenth century. But there are authors sweeping them aside, and I have a good prospect of demand for my publications for exportation: indeed, that exportation has already begun. In return, I shall import whatever is worthy of a reprint in this country. For this purpose, I have just received six documents which will be successively copied into "The Republican. They are:—

First.—An article headed "Intellectual Economy," in the "Atlantic Magazine, for February, 1825," published at New York. This article forms a very just assertion of the good that the Americans have done, and of the abilities which they have acquired.

Second.—A correspondence between Dr. Cooper, President of Columbia College, South Carolina, and Mr. William Sampson, Counsellor, of New York, whose admirable discourse, on the English Common Law, was published in No. 20, Vol. XI. of this publication. This correspondence has arisen out of the same discourse.

Third.—Is an article also taken from the before mentioned Magazine, being a review of two publications on the subject of the folly, on the part of the Americans, in adher-

ing to the forms and processes of English Law, also by Mr. Sampson. I am delighted to see the manner in which the absurdities of English Law, or that which is called Common Law and Judicial Process, are assaulted in America. Mr. Bentham has not laboured in vain.

Fourth.—Is an "Oration delivered at Concord by Edward Everett, April 19, 1825," being the anniversary, as I understand, of what we, in this country, call the battle of Lexington, or the first hostile step towards the assertion of American Independence. The particulars of that day are so minutely detailed in this discourse, that, on reading it, I felt an ardent desire, to get it read by every man, woman, and child in this country; for, I fear, to get finally rid of a similar evil we must have a similar day, in some future reign.

Fifth.—Is an address delivered at the laying of the corner stone of the Bunker Hill Monument, by Daniel Webster. La Fayette was present at this ceremony, and the reappearance of that gallant veteran in the cause of liberty and republicanism, in America, appears to have inspired the Americans, and to have roused them from comparative apathy towards that enthusiasm which republicans should feel, so long as there is a monarchial government on the face of the earth.

Sixth.—Is an oration delivered on the last anniversary of American Independence, before the President of the Country and the Council and Inhabitants of Boston, by Charles Sprague.

These orations have gone through several editions in America, which is quite unusual. They cannot all appear in one No. of this work. Everett's oration will fill a No. and a good No. it will be. The articles shall be inserted, so as none of them be broken, as, for my own part, as a reader, I always grieve to see a good subject broken with a "to be continued."

These reprints will fairly shew the people of this Island the progress of American talent and the degree of ardour with which the Americans espouse and support their republican institutions. Priestcraft among them is still deplorable, and, I fear, that I shall have to export one of my brave fellows, to get a shop like mine opened early in New York, or in any other part of America. But there is one satisfaction, the Americans as well as ourselves are rapidly improving.

R. C.

INTELLECTUAL ECONOMY.

THE example of America has taught the world some half a dozen truths, of more consequence by far than all the vaunted discoveries of European science. This has been often said, but seldom we apprehend, distinctly understood. Even Americans are to be found who consider this country as indebted to the rest of the civilized world, in the great commerce of useful information and valuable truth. The balance of intellectual trade is supposed to be disgracefully against us, and much solicitude has been shown to devise the ways and means of repaying the obligations which threaten to overwhelm us. It has been sagaciously suggested, that for the honor of the country, we must pay back in literature and science, the literature and science we import, or we shall be inundated (to use a cant term of a certain school of political economy) with more knowledge than we can possibly dispose of. There is little reason, we believe, for these anxious apprehensions of intellectual insolvency. The benefits that Europe one day must derive from having witnessed the magnificent results of our political experiments, are worth all the scientific information, all the sources of literary gratification, which she can give us for centuries to come. We have discovered and demonstrated, for example, that a nation may be rendered capable of governing itself. This we confidently produce, as a fair set-off to the discovery of a score of new acids, the detection of a myriad of *double Dochmiacs*, and the re-edification of a host of dilapidated *Dactylics Dimeter Brachycatalectic*. We have shown to the incredulous statesmen of the old world, that society may continue to subsist in freedom and tranquillity, when disencumbered of such nuisances as Dukes, Marquises, Counts, Viscounts, *et hoc genus omne*. This we think, is fairly worth a dozen epics and as many comic operas; and would, moreover, we venture to maintain, leave our trans-Atlantic brethren decidedly in our debt. Again, we hold that we have established, beyond a doubt, the fact that Christianity is independent of political support—that it can flourish without tythes, and extend without intolerance. We shall probably be despised for what we say, by the *savans* of the old world; but we fearlessly assert, that we think we should be but scantily remunerated for this all-important truth, if every book that passes through our custom-house, brought to us the news of the discovery of some weed, shell, or bug ‘unknown before.’

or announced the bringing to light of the very newest overlying unconformable stütz trap formation.

Let it not be supposed that we are desirous of depreciating those departments of human knowledge which the polite world have agreed to denominate literature and learning *par excellence*. On the contrary, we profess to feel the highest admiration for those arts which 'which adorn and embellish human life,' and administer to the enjoyments of a cultivated taste. But we insist and shall never cease to insist, that in the estimate of what America has done, and what she may still hope to do, her deficiencies in the ornamental sciences have been charged against her a most extravagant price, while her attainments in the first and best of sciences—the art of so disposing of the elements of society as to make the resulting happiness the greatest which those elements will allow—have never, not even by her own citizens, been properly appreciated.

In a free country, where there exist no privileged orders, nor unequally protected institutions, it will generally happen that the value of every branch of human knowledge, as far as concerns such a community, will be very nearly indicated by the quantity of intellectual capital, to use the language of political economists, naturally determined to its cultivation. An analogous principle is now acknowledged to be true, with regard to the relative value of the various branches of mere material industry; and we see no reason why the doctrine may not be extended to the finer and less palpable fabrics of the intellect. The supply of literature and science will be in proportion to their demand, and their demand in proportion to their usefulness. The elements of *really* valuable information, the principles of serviceable, practical, and necessary knowledge, will receive the largest share of cultivation, because they will be most in request. Useful art and valuable science, will necessarily be in steadier demand, and maintain a much greater number of writers and instructors, than the mere elegancies and luxuries of learning, precisely for the same reason, that the necessities of life command a surer market and give support to more producers, than those commodities which are called for by less natural appetites, or less imperative desires.

In Europe, this self-directing, self-adjusting principle, is seldom or never left to operate. Nothing is considered as well done, which is not done by the eternally intruding interference of the law. The distribution of knowledge is determined by the same impertinent control which attempts to regulate the distribution of wealth. Certain manufactures and certain sciences are not in demand, or may be more cheaply imported. The consequence is, that an absurd and premature attempt to get them up proves abortive, and they languish, as it is termed. And so they ought to do; for unless political restrictions impede their exercise and growth, it is a sign, and a sure one, that capital and intellect are occupied more profitably elsewhere. Common sense, in this case,

would suggest that the best policy would be that which left industry and talent to find out their most appropriate employments. But legislators then would have little left to do, and that is not to be endured. Some pretence is accordingly devised for the application of the system of encouragement and restraint, a system which was engendered in tyranny and bigotry and folly, which has been sustained by fraud and prejudice and pride; a system which has been the cause of more misery and desolation than pestilence or famine—which plunders without the courage; and oppresses without the apology of despotism—a system, which we venture to predict, will one day stand as a monument of the barbarous policy and stupendous folly of an age that believed itself arrived at the last limits of civilization and refinement.

By the operation of this preposterous system, millions have been exacted from the savings of the industrious and the pittances of the poor, under the wretched pretext of supporting industries and talents, the products of which the contributors never saw, or at least never consented to receive on the terms thus impudently thrust upon them. So enormous an abuse would have soon worked out its own remedy, if it had not been maintained by the strength or the stratagem of those who were the gainers by it. Accordingly we find that were privileged orders and institutions could no longer be supported by the arbitrary power of the sovereign, they have been upheld by duping and deluding the payers of the tax into a belief that these monopolies were essential to the welfare or glory of the state. On the continent of Europe, where the voice of the people is never heard in the business of legislation, the principle of force is, to this day, in full operation, in determining the exercise of industry and intellect. In Great Britain, where something like representation is to be met with, it has been for many years past, found necessary to cheat the multitude into measures, into which it would be unwise, if not impossible, to compel them. By a system of chicanery and swindling, (unparalleled in the annals of the world, because, under all other governments, force answers all the purposes of fraud) the people of Great Britain have been led to believe that the necessaries of life may be too plentiful and cheap for their good, and have therefore consented that the price of provisions shall be kept up by that compound of absurdities and cruelties denominated the "Corn Laws." By another wretched sophism, they have been gulled into a belief that the interests of religion, literature and science, require that they should pay into the common treasury of the state twenty-five millions of dollars annually, for the support of the clergy, *litterati* and *savans*, who have generously and disinterestedly undertaken to humanize their manners, improve their morals and enlighten their understandings. It may, perhaps, have occurred to some of the more sagacious of the dupes, to ask why this expenditure might not be entrusted directly to him who is interested in it—why A must pay the state to pay B for

what B does not give, or at least for what A does not want; and if A does want it, why it is required that A should pay C to pay D, and so on through the alphabet, till Z pays B what A might have paid him at once. But the B's have provided for these troublesome inquiries, and have convinced the great majority of the A's that these doubts of the perfection of the existing state of things are shockingly blasphemous and desperately wicked, so that it is odds but the A's are the first to cry out against any attempt to relieve them.

Every distribution of the public funds for purposes not immediately connected with the necessary expenses of a state, may be shown to be ineffectual, wasteful and unjust. If as much capital is not employed in some of the departments of industry as some sage legislator thinks ought to be employed, it is in ninety nine cases in a hundred, because the legislator is ignorant of the best disposition of the property of the capitalists. If, (as sometimes takes place, but we believe very rarely) the public man is right and the moneyed man is wrong, the evil is precisely that which will the soonest remedy itself. And if it does not, the loss which results to the community is a trifle in comparison to the injury, the violence, and the wanton oppression, that would inevitably result from an attempt to direct or control the occupations of the citizen. An argument in all respects analogous to this, will show the folly and injustice of restraining or encouraging by law, particular intellectual propensities. Let intellect enjoy the same freedom which political economy has shown to be so favourable to the progress of industry and wealth—let no part of the public funds be forcibly appropriated to the encouragement of such arts and such sciences as the very neglect which they experience demonstrates to be useless—let no law but public opinion (the best of all laws in an intelligent community) restrain the free development of knowledge, the free tendencies of taste and the free expression of opinion—and the amount of national intelligence, the sum total of all the useful knowledge in the state, will be incalculably greater than under the most judicious operation of the system of restriction.

What then will become of the fine arts, the abstruser sciences, polite literature and profound scholarship? They will be furnished, we reply, precisely in proportion to the demand for them which exists in the community, and every thing beyond this supply, we are heretics enough to believe, is useless, frivolous, and hurtfully expensive. When any branch of human industry is stimulated into more activity and growth than the natural demand would have created and sustained, there results a superfluous expenditure of talent, an unwise and unprofitable diversion of the intellectual energies of the nation, precisely similar in its effects to that injurious disposition of the property of the citizen which

takes place where the freedom of occupation is disturbed and deranged by legislative bounties and restrictions.

These doctrines, we are aware, are not popular; but we venture to assert that nothing but the unnatural difference which unwise laws have made to prevail between the interests of learning and the wants of society has prevented their propagation and general adoption. While authority, prejudice, and power have blindly and pertinaciously contended, that there might be too much freedom of enquiry, too much boldness of opinion, too much liberty of intellectual enterprise, the strong necessities and genuine interests of mankind have steadily, but very slowly, urged them onward to an indefinite perception of their rights, and a corresponding acquisition of the honors and the powers to which their gradual improvement has successively given them a title and a claim.

No man who has not been long accustomed to the study of political philosophy, can form an adequate conception of the evil which results to society from the continuation of the influence of authority, after the incapacity of the multitude to think for itself has actually ceased to exist. Until this inability is removed, or rather until the means of removing it are found, we are willing to admit that authority may be eminently useful in matters of literature, science and religion. But the great misfortune is, that this very authority loves the contemplation of its own perpetuity. It is unwilling to surrender its control, even when that control is unnecessary, even we may say, when that control is to the last degree pernicious. The shackles of dominion never drop from the subjects of authority like the coverings of the bud when the flower is maturing; but are broken forcibly asunder by the active and vigorous principle within, like the fetters of a prisoner whose limbs have grown stronger than his chains. Accordingly, among the artifices to which tyranny has resorted to secure the continuance of its power, when the strength or the intelligence of the subject threatens the subversion of authority, none has been more effectually employed than the trick by which the multitude is persuaded to continue to submit to political imprisonment. The Grand Cheat of Monarchy was long maintained by binding down the reason of mankind by the imperative mandates of a vile superstition which made it death to entertain prohibited opinions. When the world grew too wise to give credence to so shocking an absurdity as the existence of an obligation to believe what was prescribed, the next step was to delude by a controlled education the judgment it was impossible to compel by the terrors of the scaffold or the stake. While resistance to unauthorized dominion was denounced as the blackest of crimes, and artfully associated by the directors of instruction with every thing infamous and sacrilegious, the attributes of what is called legitimate authority, were

represented in every light that could dazzle the imagination and confound the judgment of the multitude. In Europe this system has been eminently successful. The adherents of despotic courts, by their control over the opinions of the pupils of the public schools, have succeeded in diverting the attention of the people from the prosecution of those studies which would lead to a discovery of their rights. By dignifying with the name of learning, those acquirements exclusively which have a very remote bearing upon the happiness of mankind—by holding up to ridicule and contempt all generous enthusiasm for the welfare of the world—by devoting the public funds to the extensive and elaborate cultivation of the fine arts—and by reserving the honours of their academies, and the bounties of their treasuries, for those only who are distinguished for imaginative talent, useless erudition or unserviceable knowledge, the myrmidons and minions of royalty have convinced the objects of their artifice, that the most deserving subject of intellectual regard are those which are selfish in their purposes, limited in their uses, and debasing in their influences; that the proper study of mankind is—any thing but man—the adjustment of an accent, the solution of a puzzle, the ad-measurement of a crystal, or the anatomy of a bug. He who has learned the skilful modulation of his voice, or the graceful movement of his limbs, who can execute a shake, or achieve an *entrechat*, takes precedence of the genuine philosopher, philanthropist, or sage.

It is the lot of the many to be imposed upon by words. By confining the name of learning to the minute knowledge of something very vaguely or very indirectly useful, the obligations of a state to promote the dissemination of valuable knowledge, have been converted into a pretext for encouraging the growth of such showy and ostentatious products of the mind, as gratify the pride feed the vanity, and stimulate the indolence, of those who thus contrive to persuade the contributors of the tax, that the interests of science are prodigiously promoted, by throwing away millions in the purchase of the superfluities and luxuries of learning. Another error, not less prevalent than this, is that which estimates the intelligence of a people, by their published literature alone—which considers no information valuable which is not written, no truth available which is not printed, no learning applicable which is not presented in all the tangible and intelligible attributes of a book. It is time to understand better the true claims of a nation to the respect and admiration of mankind.

If the matter in controversy be whether America has published as many volumes, carved as many statues, painted as many pictures, and built as many palaces, as she might have done, if governed by less republican institutions, we answer, no, and feel no shame in making the reply. These things are but the monuments of individual folly and political injustice unless it can be

proved that the industry, the talent, and the time, consumed in their production could not have been expended in a manner better calculated to increase the sum of human happiness. And what can solve this question, but the free and enlightened determination of the people who are immediately interested in the best distribution of their industry, the best application of their talent, and the best disposition of their their time? It would be madness in this age of the world, to entrust to the wisdom or the virtue of monarchs, a problem so vast in its extent, and so momentous in its consequences. When mankind were too ignorant to understand their true interests, perhaps it was best that they were guided by the craft, and governed by the power of their princes. An infant is safest in leading strings, and may best (even for its own sake) be controlled by the wheedling of a nurse and the sternness of a guardian; but their authority ceases to be salutary when the child has grown up to man's estate. Unfortunately for the world the nurses and guardians of mankind are strongly interested in the maintenance of their authority, and have never scrupled to resort to the vilest of arts, to extend the term of their dominion. They have ever basely conspired to mutilate the limbs and enfeeble the understanding of their ward; and for many ages they succeeded; for the victim of their practices attained the size of manhood an *idiot* and a *cripple*.

There is an æra, a glorious æra, in the history of nations, when the attributes of power may be safely transferred from the few to the many—from the rulers to the ruled. That æra may for ages be retarded by the treachery of monarchs, but has long since arrived in what is called the enlightened and civilized divisions of the globe. Another æra still more glorious yet remains—that which gives them the power which they now have grown old enough and wise enough to *manage*, but which they still have not the strength nor the courage to endeavor to *obtain*. In America alone, the ward of sovereignty has shaken off the trammels of his pupillage, and has forced the guardian to execute the less elevated but more honourable functions of the agent. That agent may often disappoint, and may sometimes defraud his employer. He may even basely betray the trust which is reposed in him; but the worst mischief he can do, is nothing when compared to the misery which an arbitrary tyrant may inflict.

We hope it will be clearly understood that our arguments have been directed against the *forcible* or *fraudulent* control, and not against the natural and voluntary exercise of industry or talent; that we regard all compulsory enactments by which polite letters or the fine arts are discouraged, as no less barbarous and absurd than those which support and protect them against the consent of the subject. We would not, on the one hand, like Pericles swindle from a cheated populace the means of building theatres and temples, which the dupes would not otherwise have built

or like the Roman pontiffs wring from oppressed Christendom the wealth which has been buried in the Vatican Basilica. Nor on the other hand, would we take from architecture, like Lycurgus, all tools but the ax and the saw; banish like Plato, the poet from our republic, or anathematize, with the Edwards and the Hearies of England, piked shoes, short doublets and long coats. In short, we consider the inference of all force whatever, in determining the channels through which physical or intellectual industry shall flow, as impertinent and oppressive. All admiration of elaborate manufactures, whether of the hand or of the head, we hold as silly and unmeaning, unless we first have ascertained how much mental or material merchandize they have superseded and displaced. For this reason we confess we see nothing to applaud in the splendours of European art, or the minutæ of European science. For this reason, we turn with satisfaction, with confidence, and with pride, to the contemplation of the effects of our free institutions. We feel assured, and the assurance is a joyful one indeed, that the hands and the heads and the hearts of our countrymen are employed without restraint, in mutually supplying the natural wants of the community, in rapidly promoting its most valuable interests, and in greatly augmenting its aggregate enjoyments. It is here that we contemplate, with unmixed and unsuspecting gratification, the healthful progress of the arts, and the rapidly increasing love of literature and science; because here they are proportioned to the wants of those who cherish and support them; because here, they interfere with no interest, violate no obligation, and necessitate no sacrifice. It is here that the patriot and philanthropist, in tracing the development of taste and progress of imagination, can indulge without reserve, in the delight which the prospect affords them. It is here that literature and learning will be cherished and sustained, not by the extorted contributions of careless friends and jealous enemies, but by the natural, spontaneous, honest, and durable support of public patronage, approbation and applause. No doubt those branches of education and human knowledge, which contribute very little, or nothing, to advance the interests, supply the wants, and administer to the enjoyments of mankind,—no longer supported by authority or violence,—will gradually meet with the oblivion they deserve. But all learning that tends to stimulate and feed the voluntary curiosity of unrestricted intellect—all literature furnishes the means of enjoyment to the natural demands of a cultivated taste—all art that promotes the substantial gratifications and innocent enjoyments of life—all science that unfolds to an active community servicable principles and practical discoveries—all knowledge, in a word, that is adapted to the real and self-regulated wants of an enlightened society, will continue to secure the most legitimate and most efficient of all patronages—

the regard, the support, and the protection of a virtuous, intelligent, and educated people.

Our limits, we are sorry to perceive, will not allow us to say what we intended, of the very able and eloquent discourses which have suggested the speculations we here offer to our readers. As far as the principles we have advanced coincide with the opinions of the authors of these masterly addresses, we feel happy and proud of the coincidence. Where they differ, (and they who take the trouble to compare them, will perceive that in some respects they differ most essentially,) it is with unaffected deference, on our part, to different opinions, and with full knowledge that the sincerest love of truth is no security against a constant liability to error. The principles involved in the great question of the influence of government on the minds, habits, manners and morals of a people, are too interesting not to justify a frequent recurrence to the subject; and we accordingly propose, at some future opportunity, to develop more at length the doctrines which we here have undertaken to establish and defend.

NOTICE.

Those of my readers, who have not yet subscribed to the Newgate Magazine, will find the two last numbers, or the two first of Vol. II. admirable. In the first number, there is an article on Craniology or Phrenology, which is the best brief description of and comment on that science, that I have any where read. In the second number, there is an article on Political economy, and a recommendatory and instructive article on the study of mathematical science, to which I can proudly and justly give the same character. I am very cautious of praise, and I will stake my reputation, on this head, on my praise of those articles. The first, I am informed, is the sole work of William Campion, the other two of Richard Hassell. Mr. Perry's moral and political essays will also bear the most minute criticism. Indeed, I feel honoured by this publication. But for their prosecutions, and I may add my own, we should have counted but as shrewd men among the multitude: now, we intend to take a lead among the leaders of that multitude. And, Lord Eldon and Mr. Peel, you may just raise up as many more characters of the kind as you please. They were very much wanted, and this unintentional good is the greatest, perhaps, the only good that you have ever done to the community which you assist in governing.

Mr. Clarke has accomplished, in his letters to Adam Clarke, all that I promised for him. He has gone on visibly improving, and is about to correct and reprint his first sheets. He has also succeeded in upsetting Doctor Box and his man, Jorgenson; of his charges against whom have been printed in the Morning Chronicle and Examiner Newspapers. After many challenges for an enquiry before a Gaol Committee, Mr. Peel ordered it. The Lord Mayor and Alderman Wood attended, and it was proved, that a scandalous neglect of duty had existed on the part of Dr. Box, and that his assistant, Jorgenson, who is a convicted felon, and to whom the sick of Newgate has been entirely left, have been guilty of the most gross abuses, of the most scandalous exactions, and of filthiness towards the sick of the most wanton kind. He was proved a drunkard, a gameste,

who encouraged gambling throughout the prison by his access to all parts, and a man coarse in language and of the most filthy habits. He is to be sent to the hulks. And Dr. Box, at least ought to be boxed out of his office of five hundred a year.

When the Morning Chronicle first published, as a letter from Mr. Clarke, a string of accusations against this Jorgenson, he answered, that the accusations were false, and that they were maliciously invented; because, he Jorgenson, was a religious character and about to publish a work entitled, "The Religion of Nature to be found in the religion of Christ!" He may now finish his religious work on board the hulks: though I should not be surprised to find him religiously pardoned, in consequence of the irreligious character of his accuser. There is a strong sympathy between all these religious men, and vice weighs nothing against it.

I went so far, of late, as to pronounce William Haley a fickle character. I might have said more at that time; but I wished to reclaim him, if possible, or whilst there was the least hope of making any thing good of him, to say nothing painful of him or to him. By his intimacy with this Jorgenson, and by a series of other base acts, he has completely developed his character, which I have no hesitation to say is, that of a villain: and having said this, it is necessary to state how he came among us.

He knew nothing of my publications, and was not known to any person that did know anything of them, before he came to the shop. It will be recollected, that he appeared at the moment when the battle of May 1824, at 84, Fleet Street, was at the hottest, and at such a moment, he was accepted, without enquiry as to who or what he was. He was soon taken out of the shop, and his manners before the Alderman made me suspicious of him. His air and general manners were those of an intelligent dandy: but his dress was disgracefully ragged, or looked like one of the cheapest suits that could be picked up in Petticoat Lane, something worse than that if possible. On entering the prison, and with the others who had been arrested before him, he could give no account of himself, nor a single reason why he had joined them: he had read nothing of the publications which he had undertaken to defend and knew nothing of the principles which his fellow prisoners had so warmly espoused; and further, he exhibited an indifference about every thing but tobacco and intoxicating liquor. Clarke who was with him from the first, soon saw through him, and some of the others, willing to encourage him occasional breaches of the peace. However, Haley was soon cunning enough to row himself in raptures with republicanism and Materialism; and having been well educated at Christ Church School as a boy, and with a few days instruction from his fellow prisoners, he made an able defence; though we have had since, every proof, that he cared no more about the principles, as principles, than a dog would have cared about them. In the midst of all this, there were frequent threats, that he would not be considered as one of us; and but a day or two before the "Enemy to Persecution" sent them £25. to newgate, Haley had written to me to say, that from a sort of suspicion of him, he would not partake of any subscriptions. But five pounds were not a thing for Master Haley to reject, and all at once, he again became an enthusiast. Thus, matters have continually gone on, and he has been the occasion of many brawls among his fellow prisoners, one part denouncing, the other upholding him. He began to write in the Newgate Magazine, and displayed a growing ability, though, even I thought it prudent to check his rashness, and cautioned him not to make strong assertions and personal attacks upon matters and persons of which he knew nothing. Several individuals complimented him upon his boldness and ability, and the poor upstart soon began to think, that writing in the Magazine was beneath him! Before he had given himself time to sift or to understand any thing in politics, religion, or morals, nothing would do but he must begin to write books, as an accomplished author! His first advertisement was something about "Blackstone and the Constitution," a subject that required the years, the study and the head of a Bentham, to have meddled with it in a becoming manner. The first sheet of something about "Blackstone and the Constitution" was printed, and though I had, as I felt in duty bound, offered to publish for him, I could neither find beginning, middle or end, nor subject, in his writing; and, consequently, I did not recommend it to my readers, as I should have done, if it had been good

for any thing. This was a damper to Master Haley: no one praised his performance and his consequence was at a fault: nor did any one buy it; but those few, who expect to find something peculiar in what I do publish. I wished "Blackstone and the Constitution" farther; for, I felt the thing was a disgrace to me. No more sheets of "Blackstone, &c." came forth; but "A Word for Ireland" was the next performance, which would have been a very pretty pamphlet in Ireland: but was quite superfluous in England. Here, again, I could find nothing to praise or to recommend. I simply announced that such sheets had been printed. Very little sale took place, and Master Haley, in the dumps, began to find that Republicans and Republicanism, Materialists and Materialism were the wrong things for him, and he would turn and write against them. This the fellow began to do; but could get nothing printed. In the midst of this fit came the notice that Amicus had put him down at £300. in his will. This made the gentleman pause a moment; but feeling that he had gone too far and that he was despised by his fellow prisoners, he soon broke through all restraint, and has since been incessant in his abuse of all Republicans and their principles; and this frequently over wine procured by money borrowed from those who correspond with him, or raised upon such books and other things as he could get from them to pledge. In short, Haley proved himself nothing better than a common thief, a drunkard and a blackguard of the lowest description, and I heartily wish, and so do his fellow prisoners, that Mr. Peel would liberate him; for he is both a nuisance and a disgrace to them. Last week, he sent in a pretended recantation to Mr. Peel; but the fellow never held any principles, in common with us, which he could recant.

It would have been a matter of greater pleasure to have had something to say in his praise, after he had thrown himself among us; but his fellow prisoners have called upon me for an exposure, and from a duty I never will shrink. Thomas Thurtell, Snowden, and this convict Jorgenson, have been his favourite companions in Newgate; so, henceforth, I beg all my friends not to recognise William Haley as a man persecuted for the advocacy of free discussion, or any other good principles. He is a disgrace to us, or would be so if he could.

RICHARD CARLILE.

Dorchester Gaol, Oct. 3, 1825.

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The Republican.

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TO HIS ROYAL HIGHNESS
THE DUKE OF SUSSEX, GRAND MASTER OF THE
ASSOCIATION OF FREEMASONS, KNIGHTS,
TEMPLARS, &c.

LETTER II.

Dorchester Gaol, October 8, A. T.

SILLY SIR KNIGHT, 1825, A. L. (to Royal Masons) 1.

As there are several degrees of Knighthood and as Knights Errant sprung from the real Knights Templars, we must suppose, that masonic knighthood falls into the scale below Knight Errantry. To complete the climax of your absurdities, you want a masonic order of Knights Errant. Here is room for some wit to exercise his powers, in the drawing up of a ceremony for such a degree. I confess, that the task is not to my taste, or, what, perhaps is nearer the truth, that I have not wit enough for it. I delight in the exposure of existing absurdities; but not in extending them. We have found devils in the Rosicrucian degrees; and the transition to giants castles and castellated ladies, with the silly Sir Knights engaged in their rescue, will be easy and pleasant to the greatness of a masonic mind, to that part and parcel of the grand architect of the universe!

The chief part of my comment, in this my last letter on masonry, is to be a series of proofs, that the words *Jesus Christ* were never the name of a real person, and that they are only the name of the hero, of a fable, a name descriptive of the character of the hero, just as are all the names of the Old Testament, or of that part of it which treats of matters said to have been done before the Babylonian Colonization of the Jews. That part of the Old Testament, I take to be a fable, got up by these colonized Jews, to make themselves the descendants of the first of mankind; a com-

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mon practice with the writers of Asia, and, indeed, of all other quarters, before the art of criticism arose.

That the story of Jesus Christ is a fable, we have the following proofs:—

First, as to name.

The two words, *Jesus Christ*, are synonymous in their meaning, and each expresses *chief, saviour, liberator, anointed as a leader or general*.

Jesus is a corruption of *Isse* to *Jesse*; *Jesu*, *Jesus*, a Hebrew or common Asiatic word, for either of the above titles, and which has also been written *Joshua Jeshua Jehoshua*: and even the word *Joseph*, I take to be a variation of the same word. The inhabitants of western Asia used the letter *Y* where we use *J*, and spelt *Jehovah* or *Jao*, as *Yahouh* or *Yao*. Our word *Joseph* is still called *Yussef* among the Persians and others. All these changes must have arisen, by foreigners to a language putting into letters a pronunciation which they did not rightly understand. Indeed, this is, and must have been the only source of variation in language; and upon this ground, we may trace all the modern languages into those which have preceded them. Now that we have printed books, grammars, lexicons, &c. these changes will be much more slow, as there will be a standard to revert to and to gather round.

Christ is a Greek word of precisely the same meaning among the Greeks as *Jesus* or *Isse* or *Yesse* or *Yesu* was among the Jews and their neighbours of Asia. Therefore, such a name had never been adopted by those who understood the meaning of both words. It is a tautology which no people have adopted in the way of title, if we except a few names among ourselves, where the christened name and the surname are made alike. Had *Jesus* been a real name of a real person, his Jewish Disciples had never called him *Jesus Christ*, nor the *Christ*.

Again, we are told, that all his disciples were Jews and yet among these disciples, we find but one Jewish name, or *Levi*, and that a sort of second or adopted name. The names are all Grecian. There is not a Jewish name among the first preachers of Christianity; and, verily, I do believe, that there was never a genuine Jewish convert to the Christian Religion.

We have another proof, that these first preachers of Christianity were all Grecians, in the fact, that save the *Toldoth Jesu*, an avowed Jewish production of the second century, there has not been handed down to us a single Christian

document in the language of Jesus and his pretended Jewish disciples. All the Gospels, all the Epistles, and all the Revelations, were written in the Greek language, and often in a barbarous Greek, a proof that they were the work of illiterate men.

This is something like substantive proof, both as to the name and language, that the Christian Religion did not originate in Judea, and that the subject is fabulous. It is easily seen how the Grecians might have taken the Jewish word for Messiah or Saviour, *Jesus*, the Jews being then scattered among them and dwelling in all the Grecian Cities, and have attached to it their own favourite word *Christ*. No Jew had ever done this.

Second as to time and dates.

We have undoubted historical narratives of the destruction of the Temple and city of Jerusalem by Titus, about the year 70 of that which is now the adopted Christian era.

From that time to the predominance of the Christian Religion under the Roman Emperors, we have no history of Jerusalem. Until the Christian Pilgrimages began, it contained no other inhabitants, than such as inhabit the ruins of other cities in Asia. Here was a very favourable opportunity for a Grecian Fabulist to lay the scenes of a fable at Jerusalem, a few years before its destruction; and this at a period of full thirty years after its destruction, when no one could effectually contradict him, and when, indeed untill the new superstition had begun to spread widely, no one thought it worthy of notice. Who thinks now of refuting the nonsense preached by the followers of Johanna Southcote? Yet a time may come, when these people may so spread themselves, as to make a refutation a matter of social or even of national consequence. Such was the case with the Christians; and, when they began to be numerous, Celsus, Porphyry and others effectually refuted their nonsense; but their ignorant numbers triumphed even over that refutation. Refutation makes no impression upon an ignorant, illiterate man. He does not understand it.

We not only have no account of Christianity within the period that Jerusalem existed as a city with its temple; but we have no account of it that can be dated by proofs within the first century of the eighteen, which are now adopted. This again greatly strengthens the assertion of its being of Grecian origin.

Another fact is, that the earliest record of Christianity in existence is the letter by Pliny to Trajan. And this fur-

ther corroborates the Grecian origin ; for Pliny had to travel into the Grecian cities of Asia Minor, into Bithynia, to find this sect of Christians, of whom he before knew nothing by his own confession, a proof, that there were none then at Rome ; and this ten or twelve years into the second century. There were then no books among these Christians, and all the information that Pliny could get of them, was that they were a few slaves, who assembled by night or early in the morning to sing, pray and hold love-feasts.

Josephus and Philo could not have been ignorant of such a sect, if it had existed and was known within the first century. Their works had no mention of such a sect, though they mentioned every sect that was known among the Jews, or that had any thing of Jewish origin. Philo must have been born about the time that Jesus Christ is said to have been born, and Josephus some twenty or thirty years later : so that, between them, they must have filled out that century and have been its competent historians. Were the contents of the Gospels true, they could not as historians, have been silent on such occurrences. It is evident, that they had no knowledge of the matters there fabulously related.

There is another fact worthy of notice, that no Christian writer, until we come to Eusebius in the fourth century, has narrated the destruction of Jerusalem. Had Christianity existed within that period, what a fine topic it would have been for Christian eloquence and for the truths of its tenets. But it is clear, that to the first Christians, the old Jerusalem was, what the New Jerusalem has been to their insane successors—a spiritual city. They knew nothing of it as a habitable place, though, doubtless, they heard it often mentioned by the Jews among them : and, finally, it became a place of Christian pilgrimage, where excited fancy soon found a cross, a sepulchre and even a manger, that corresponded with those mentioned in the Gospels. In the Old Testament, we read nothing of a place called Golgotha, or mount Calvary, or of the pool of Siloam, in or about Jerusalem : and it is altogether probable, that the names of these places were of Christian invention ; though Christian piety soon found the places that resembled the descriptions, as might be found in or about any town that ever existed.

So far, I have said nothing about the miracles, having rested upon historical facts ; but it may be safely adopted, as a criterion of historical truth, that it *will admit of nothing miraculous*, such as giving life to a dead and rotting carcase, feeding thousands to satiety with the quantity of

food that one or two hungry men would eat, walking upon water, checking a tempest by a word, fasting forty days and flying in the air without mechanism. Wherever we find any thing of this kind, we may rest assured, that it is fable. Nothing of the kind ever happened. There are no spiritual powers in existence qualified to perform any such miracles. Design is a power confined to animals; and though there are material phenomena which we cannot comprehend, all experience teaches us, that they are but material. Spiritualities are the inventions of ignorance, the personification of powers, on which ignorance, might rest and save itself the labour of investigation, or moderate its fears by prayer and offerings.

The close similarity between the fable of Jesus and that of Prometheus is another proof, that the former contains no literal truth; but that it is an allegorical truth, which has at all times pervaded mankind, more particularly where any thing like literature has existed among them. The association of the word *Logos* with the name of Jesus Christ is a proof of this, and another proof, that Christianity is a Grecian origin. *Prometheus* and *Logos* or *Jesus Christ* was the spiritual principal of reason crucified by the power of pre-existing error. The Materialists form the Prometheus, the *Logos*, the Jesus Christ of this country, at this time. They are persecuted by those who have given a literal interpretation to the same allegory; but who have surrounded that interpretation, or have found it surrounded, with much power and profit. The change, the relinquishment of this power and profit, the holders dread, and persecute with a hope of holding it. They must yield, after all their persecutions: and they will persecute to their own disadvantage, as well as to that of the persecuted.

If this be not evidence, that no such person as Jesus Christ lived or died within the province of Judea, at the time fabled, I know not what would be a sufficient detection of the errors of history. I may be referred to Tacitus, as a proof that there were Christians at Rome in the reign of Nero. I acknowledge the difficulty; but I cannot make it weigh against greater difficulties on the other side. I consider the time at which Tacitus first wrote that passage. I find, according to Gibbon, that it was between the years 120 and 130. At this time, I can suppose the sect of Christians increasing in Rome. The wars in Judea had also brought a number of Jews to Rome, as captives, or as speculators fleeing from a desolated country. These Jews and

the first Christians passed alike in Rome under the common name of Galileans. Tacitus, writing of an affair that occurred in his infancy, and of which he could have had no accurate knowledge, public records being then very rare, might have identified the Christians with the Galileans who were persecuted by Nero: and still those Galileans might have been purely Jews. If there were Christians in Rome, during the reign of Nero, why should Trajan, who studiously deviated from the public conduct of Nero and Domitian, persecute the Christians which he found in the Grecian Provinces, and not persecute those which existed in Rome? The persecution and martyrdom of Ignatius, sent from antioch to Rome by Trajan to be destroyed by beasts, is an account scarcely to be doubted; though we have no authentic record of it, like the letter of Pliny to Trajan. Pliny admits, that Trajan had done something of the kind during the Dacian war, in passing through Bythnia, and this justifies the belief, that the martyrdom of Ignatius is authentic. But here we have the whole affair of Christianity confined to the Grecian provinces; and I care not so much about the year, or the century, in which it began, as for the proof, that the story of Jesus Christ is a fable, and that no facts of the kind narrated happened in Judea. What I want is to *show the present bad foundation of Christianity*, including your order of Masonic Knights Templars; and, if I could induce all to consider and to rest upon the fact, that matter and not spirit is the sum of the things about us and of which we are a part, I would be the last to trouble myself and readers about the history of the Christian or any other idolatry.

Origen, the most intelligent Christian writer which we have in the third century, and who was about the first critical Christian, treats nearly the whole of the Old Testament as allegorical, and very much of the New: Indeed, he was very much of such a Christian as I now declare myself to be.

In 1819, some anonymous correspondent wanted me to adopt and espouse the Christianity of Origen, but being ignorant of what it meant, I rejected or neglected the proposition. I have now no objection to the general character of the Christianity of Origen, always excepting his taste in depriving himself of virility to subdue the most powerful of his passions.

If no such person as Jesus Christ lived or died at Jerusalem, your allegorical war against the infidels, my Royal Duke, is like the rest of allegorical masonry, a mischievous error and a burlesque: and the very memory of what the blood-thirsty christian fools did against the Saracens and

Turks and Moors, for several centuries, had better be discouraged than encouraged. To imitate them, or to play at Knights Templars in a chamber is a game almost too low for children. And for such nonsense to be espoused by men, who in other respects, claim a peculiar respect from a people, such as a Royal Family does, is enough to set up a general hooting against them, by every sensible man, woman and child in the country.

I must now proceed to describe such degrees of Masonry as I have remaining, and, after this, I shall scarcely fill another number of "The Republican" with similar nonsense. The degrees which remain are called Rosicrucian degrees; but the first appears to me to have been a Roman Catholic degree. Constantine was assuredly the founder of Christianity, as a part and parcel of the law of Rome or of any other country; but his interference is far from being creditable to the Christians. He was a treacherous, ignorant, foppish and generally detestable character. As for the sign of the cross being shewn to him in the clouds, it is a Christian legend or trick, or if ever he declared any thing of the kind, it was the better to make the Christians subservient to his ambitious purpose of being sole master of the Roman Empire. If the cross had been once shewn in the sky, as it is called, why was it not kept there, as a standing proof of the good foundation of Christianity? I proceed to

A DESCRIPTION OF THE DEGREE OF RED CROSS OF ROME AND CONSTANTINE.

THE Grand Master of this degree is called Constantine; his deputy Eusebius. There are also a Senior General, a Junior General, a Grand Standard bearer, and a Janetor or Tyler. We have seen that the forms of opening and closing in all the degree are alike, the object being to ascertain that the members are not overlooked: that none but members of the degree are present. In this degree, there is difference only in the names of the officers, and the opening proceeds thus:—

Constantine. Sir Knights' Companions, assist me to open the conclave of Sir Knights Companions of the Red Cross of Rome and Constantine. (All the knights rise, draw their swords and stand in due order.)

C. Sir Knight Eusebius, what is the first duty of the Companions of this order?

E. To see the conclave is properly cemented and that the Janetor is at his post, duly armed and clothed.

C. Sir Knight, Junior General, see that duty done. This is done with two reports, in the usual form: and the same inter-

nally, as in the other degrees; after which, the conclave is declared open, in the name of Constantine its noble and royal founder by, giving sixteen knocks and the grand honours.

Catechism.

Q. Why do we open and close in this degree with sixteen reports.

A. In allusion to the sixteen stars, surrounding the sixteen letters, composing the Grand Words, *In hoc signovinces*, in the form of the cross of Constantine, in the heavens.

Q. How do we prepare our candidates for this degree.

A. In the clothing of a Roman Soldier: the cross of Constantine in his right hand and in his left a New Testament.

Q. For what reason.

A. To hold in commemoration the miracle that wrought the conversion of Constantine and his enemies, his pious zeal for Christianity, and to denote, that he was the first Roman Emperor to embrace the christian faith and to propagate the same by the force of arms.

Q. Why do we enter the conclave with two reports.

A. In commemoration of the famous cross and vision seen by Constantine in the heavens.

Q. Be pleased to explain them.

A. One evening, the army being upon its march towards Rome, Constantine, intent upon various considerations upon the fate of sublunary things and the dangers of his approaching expedition; sensible of his own incapacity to succeed without divine assistance employed his meditations upon the opinions which were then agitated among mankind and sent up his ejaculations to heaven for an inspiration with wisdom to be able to choose the path proper to be pursued. As the sun was declining, there suddenly appeared a pillar of light in the heavens, in the fashion of a cross, with this inscription;—*In hoc signo vinces*, By this thou shalt overcome.—So extraordinary an appearance did not fail to create astonishment, both in the emperor and his whole army, who reflected on it as their various dispositions led them. They who were attached to Paganism, prompted by their auspices, pronounced it to be a most inauspicious omen, portending the most unfortunate events. But it made a different impression on the Emperors mind, who was further encouraged, by the visions of the same night. He, therefore, the following day, caused a royal standard to be made, like that which he had seen in the heavens, and commanded it to be carried before him in his wars, as an ensign of victory and celestial protection.

Q: Was there any other thing remarkable in the life of our royal founder.

A. The arms of his soldiers, the public prayer, his charity and tomb.

Q. Be pleased to explain.

A. As for the arms of his soldiers, which were newly sprung from gentility, not forgetting his vision and victory, he garnished with the sign of the cross, that thereby they might the sooner blot out from their remembrance their old superstitious idolatry (to blot in one that was worse, R. C.) and in the spirit and truth, to worship the only true god. He also took into his service and bountifully rewarded all such soldiers as had been cashiered upon the account of their being christians, and prescribed them a form of prayer by way of a confession of faith, in these words:—We acknowledge thee only to be our God: we confess thee to be our king: we invoke and call upon thee to be our helper: by thee we obtain our victories: by thee we vanquish and subdue our enemies: to thee we attribute whatever conveniences we enjoy: and by thee we hope for good things to come. To thee we direct our suits and petitions, most humbly beseeching thee to protect and preserve Constantine our Empercr, his noble children and all Christians: and beg of thee, our everlasting king, to continue them long in life and give them victory over their enemies through Christ Jesus, our Lord. Amen.

The good emperor gave liberally to the maintenance of schools erected for the encouragement of piety and learning, and granted large privileges to universities, commanding the scriptures to be diligently kept and continually read in all churches. He also liberally relieved the necessities of the poor remitting the fourth part of his rents and revenues to be disposed of for these and other pious uses.

His tomb of grey marble continues at Constantinople to this day. Even the turks retain a veneration for the memory of this worthy emperor.

Accounting the six years that Licinius reigned with him, the time of the persecution amounts to just three hundred years,* when it ceased with this great Emperor, who laid a lasting foundation for the honour of the christian name. Upon this account, his memory will flourish in the minds of all good men and christian masons, till time shall be no more†.

Q. In what manner do we enter the conclave at the time of our exaltation.

A. On the triangle and with the pass word, Constantine.

Q. Why are we conducted round the conclave twelve times, when we are exalted to this degree.

A. In commemoration of Constantine's going twelve times round the plot of ground at Rome set apart for the church, that he commanded to be built for the use of the christians, when he

* Began a hundred years before the Christians began to exist, according to this account!

R. C.

† Quere, when will that be? And what but time can exist to make up the sum of eternity?

R. C.

carried upon his imperial shoulders twelve baskets of earth for the foundation, in memory of the twelve apostles.

Q. Is there not a second reason,

A. In allusion to the twelve great pillars that support the Church of Rome, on which was delineated an abstract of the Acts of the Apostles.

Q. Is there not a third reason, why we are conducted round twelve times.

A. In commemoration of the twelve grand points connected with the cross of Christ, the zeal of our grand and noble founder, and that of his mother, St. Helena.

Q. What was the first grand point.

A. The humility of Christ upon the cross.

Q. The second.

A. St. Helena going from Rome to Jerusalem.

Q. The third.

A. The pious and diligent enquiry of St. Helena after the sacred spot, Golgotha.

Q. The fourth.

A. St. Helena finds three crosses, and is much perplexed to find which is that of Jesus Christ.

Q. The fifth,

A. Macarius, Bishop of Jerusalem, directs St. Helena how to discover the cross of Christ from those of the two thieves.

Q. The sixth.

A. The first public acts of St. Helena and Constantine, after the Cross of Christ had been found.

Q. The seventh.

A. The two festivals of the Christian Church.

Q. The eighth.

A. The cross taken away by one of the heathen Emperors.

Q. The ninth.

A. The restoration of the Cross of Christ.

Q. The tenth.

A. The Emperor Heraclius recovers for the Christians the cross of Christ and carries it himself in his royal robes and pomp of state.

Q. The eleventh.

A. Heraclius divests himself of his robes of royalty, and, in pious humble state, carries the cross into the Church on Mount Calvary.

Q. The twelfth.

A. The reign of the son of God at the day of Judgment.

Q. What are the grand words of this order.

A. In hoc signo vinces.

Q. What are the pass words.

A. Constantine and Matthias.

Q. What is the chief furniture of this degree.

A. A grand transparent cross placed in the east, formed by sixteen stars, and, in the centre, the sixteen letters forming the grand words.

Q. What is the Jewel and Mark of this order.

A. A cross with the initials of the grand words I. H. S. V.

In the closing of this degree, there is an invocation of thirteen saints, or the twelve apostles and Saint Paul, in the true Roman Catholic style.

The Christians. as a sect, may well commemorate the first connection of Constantine; with their church as, but for his ambition to gain the Roman Empire, through espousing their interest as a sect, they never would have triumphed over the previously established Paganism. But Constantine is no credit to them: he was as great a hypocrite and as great a villain as ever lived. He destroyed every member of his own family, who, he thought, stood in his way as an emperor. He murdered his wife, betrayed his friends and violated all his treaties. He jointly worshipped as a Pagan and a Christian and some historians have said, that he expressed his contempt for Christianity on his death bed.

A DESCRIPTION OF THE DEGREE OF KNIGHTS OF THE WHITE EAGLE OR PELICAN.

THIS degree in Scotland has been also called that of Knights of the Rosy Cross of Saint Andrew, and has been taken as the *ne plus ultra* of Masonry. In some cases, it has borne that distinction, which has also been the case with several other degrees, before new ones were invented: and, had Finch lived to this time, we should have had a degree *plus ne plus ultra* or *ultra ne plus ultra*. But I have another degree to come called *ne plus ultra*. This must pass as that of Knights of the Eagle and Perfect Mason. This degree has two points and requires two apartments. The first to represent Mount Calvary; and the second, the instant of the Resurrection. In this and in the *ne plus ultra* degree, we have a game of going down into hell!

The first apartment is hung with black and lighted with thirty three lights upon three candlesticks of eleven branches. Each light is enclosed in a small tin box and issues its light through a hole of an inch diameter. These lights denote the age of Jesus Christ.

In three angles of the room, north-east, south-east, and south-west, are three pillars, of the height of a man, on the chapters of which a word is written, making Faith, Hope and Charity.

Every lodge or chapter has its picture or draught, descriptive of its form, and of the proper place of its officers and emblems. The draught of this degree represents the lodge as a long square, with triple signs, on the exterior of which are written the words

Wisdom, Strength and Beauty: and in the interior east, south north and west. On the east, at the south and north angles, the sun and moon and a sky studded with stars are painted. The clouds very dark. An eagle is seen beating the air with his wings, as a symbol of the supreme power.

There are also drawn, three squares, containing three circles, which contain three angles, or an equilateral triangle each, allegorical of Mount Calvary. On the summit is a cubic stone pointed and painted, as if sweating blood and water, typical of the sufferings of the son of God. Upon the cubic stone is a rose, which is compared to his sweetness, and the letter J, which means Jehovah, the expiring word.

The space round the square is filled with darkness, to represent that which happened at the crucifixion. Below it are all the ancient instruments and tools of Masonry, with the columns, broken and divided into many parts, to denote that all the depending parts of the work of a mason could not be worked at the death of he who was master of it. Lower down is the veil of the temple rent into two parts. On the exterior of the oriental line is the colour, with the seven knots of union as perfect masons. Before the master, is a little table, lighted by three lights, upon which, instead of the Bible, the gospel, compasses, square and triangle are placed. All the brethren are clothed in black, with a black scarf from the left shoulder to the right side. An apron doubled with black, which must not be worn out of the first apartment. The master and the other officers wear on the neck a wide ribbon of black mohair, from which hangs the jewel. The master's jewel is a blazing star of seven rays, in the middle of which is the letter G. The rays of the star are commonly of stone and the mounting gold. The jewel of the Senior Warden is a triangle: that of the Junior Warden a square and compasses. The other officers wear their ordinary jewels, which are covered with a small bit of black cloth. The jewels of each brother is formed by the compasses mounted, the points upon a quarter circle. At the head of the compasses is a blown rose, the stalk of which loses itself in one of the points. In the middle of the rose is the letter G mounted upon a small crown. In the middle of the compasses is a cross, of which the first extremity is *comisant* at the head of the compasses; the second, opposed to it, touches the middle of the quarter circle; the third and fourth abut on the middle of the points. Upon the cross is a pen in mosaic gold and silver. On each side upon one reverse of the cross, is, in the middle, an eagle *adosse*, the wings stretched over the sides and the talons contracted up to the body. On the other, is a pelican *adosse*, the wings extended, and having round her breast seven young ones, the beaks open and held up to receive the blood which flows from her wounded bosom to nourish them. This should be of gold or gilt and is worn in the first apartment, at the bottom of a large red

Scotch ribbon, with a small black rosette fastened at the top and which marks the said degree.

The second apartment, representing the instant of the resurrection, is hung with tapestry, luminous lights and full of glory, without a human figure. The three chandeliers, with thirty-three lights, illuminate this apartment; but without the boxes. The master, the officers and brethren, on entering this apartment, take red sashes and aprons, with the jewels before mentioned. They wear the sword and scarf, as in the preceding degree. The picture of this apartment is a long square, with quadruple signs, with the words *Faith, Hope, Charity, East, South, West, and North*, written on the exterior, and an indented tuft in the east. In the angles of the North and South, are the sun and moon in a sky studded with stars. In the first part of the east, a cross surrounded with a glory and a cloud, with seven angles: upon the cross is a rose of paradise, in the middle of which is the letter G. Below are three squares, in which are three circles, having three triangles, to form the summit which is allegorical of Mount Calvary, upon which the Grand Architect of the Universe expired! Upon this summit is a blazing star, with seven rays, shining with all its splendour, and in the middle of it the letter G. The star represents allegorically, the son of God resuscitated in all his glory. On the south side is a Pelican upon its nest piercing her bosom, whence issues three streams of blood to nourish the seven young ones; which is an image of parental tenderness. On the North is an Eagle beating the air with its wings as an image of supreme power. Below is the tomb. In the lower part of the said square, upon the middle line from the east to the west are the compasses, drawing board, crow, trowel and square. Upon the south line is the cubic stone pointed and its hammer, the rule and level. Upon the north line, the rough stone and hammer, the mallet and chisel, the plumb line and the perpendicular. On the exterior of the east line, the column and the seven knots of union as perfect masons.

The master of this lodge allegorically represents the person of Wisdom and Perfection, which gives him the title of *most wise and perfect master*. The wardens are styled *most excellent and perfect*. The other officers *most puissant and perfect brothers*, adding the title of their office. The brethren are called *most respectable and perfect Masons*, having the title of *perfect* only in the second apartment.

In the second apartment, there are no other tables but that on the right of the master, very small and of a triangular form. There is nothing upon it but the book of the Gospel, the tools of Masonry and three lights. The officers and the brethren, when in this apartment, take the red sashes and aprons, adding thereto the jewels, which they wore in the first apartment, at the bottom of the black sash.

Form of opening the first apartment.

The brethren assembled, master in the east and wardens in the west, he says, aid me to open this lodge. The wardens repeat the words. The Master gives seven slow reports with the mallet and a double distance of time between the sixth and seventh. This is called reporting as a Knight of the Eagle. The wardens repeat the report.

Master. Most excellent brother, Senior Warden, what is the first duty of a Mason?

S. W. Most wise and most perfect, it is to see if the Lodge is tyled.

M. Let the most excellent brother Junior Warden examine if the Lodge be covered.

The Junior Warden does this and reports to the Senior and he to the Master, that the lodge is covered.

M. Most excellent brother, Senior Warden, what hour is it?

S. W. The hour of a perfect mason.

M. What is the hour of a perfect Mason?

S. W. The instant, when the veil of the temple is rent, when darkness and consternation spread upon the face of the earth, the light is obscured, the tools of masonry are broken, the blazing star disappears, the pointed cubic stone sweats blood and water and the word is lost.

M. Most excellent brother, since masonry undergoes so great a preparation, let us employ our diligence in fresh labours for the recovery of the word. The Lodge of Knights of the Eagle is open.

The wardens repeat the same words, and then all give three buzzas and remain silent,

Reception in the first apartment.

The candidate is clothed in black, decorated with a red ribbon, an apron doubled with the same colour, and a sword and scarf. His eyes are not covered. The deacon, who prepares him, says: The temples of the Masons are demolished, the tools and columns are broken and the word is lost, since the last reception. In spite of the precautions we had taken, we have lost the means of regaining it, and the order in general is in the greatest consternation.

The candidate ready, the deacons conduct him to the door of the lodge and make the report of seven. The Junior Warden answers from within and gives the seven upon the mallet of the Senior Warden, he returns seven upon the mallet of the Junior Warden, who says:—Most excellent and perfect brother, Senior Warden, one knocks at the door of the lodge, after the manner

of the Knight of the Eagle. The Senior Warden makes the report to the Master, who says, most excellent and perfect brother, Senior Warden, let the most excellent and perfect brother, Junior Warden, see who knocks at the door of the Lodge, with the usual precautions. The Senior repeats this to the Junior Warden, who goes to the door, exchanges seven reports with the deacons, opens it and asks, who is there.

Deacon. It is a Knight Mason, wandering among the woods and mountains, who, since the destruction of the temple, has lost the word and requests your assistance to seek and recover it.

The Junior Warden knocks again on the mallet of the Senior, and receives the compliment in return. He then reports the words of the Deacon and the Senior reports them to the master.

M. Most puissant and perfect brothers, do you consent to his introduction? They assent by striking their hands against the lodge.--All now appear in consternation and affliction, sitting with the right-hand on the heart and the left on the face, the head drooping and the elbow on the knees. The Master leans forward on the table after saying:—Most excellent and perfect brother, Senior Warden, let the most excellent and perfect brother, Junior Warden, introduce the Knight Mason and place him in the west, to answer the questions which will be put to him. The Senior communicates the order and the Junior goes to the door, makes the seven reports and receives the same from the Deacon. He opens the door and conducts the candidate to the west: then gives seven reports upon the mallet of the Senior Warden and receives his reply, when he says, most excellent and perfect brother, Senior Warden, I bring to you a Knight Mason, who requests the word. The Senior repeats this to the master.

M. Brother, corruption has glided among our work. It is no longer in our power to labour. You perceive the consternation that reigns here. At this moment, a strange confusion exists among us and over the face of the universe. The veil of the temple is rent. Darkness covers the earth. The sun is obscured. Our tools are broken. The blazing star has disappeared. The pointed cubical stone sweats blood and water. And the word is lost.

You see, that it is not possible to give it to you, however, it is, not our design to despair: we will find out the new law, that we may recover the word. Are you also desirous of following the new law of the Christian Religion.

Noodle. Yes, most wise.

M. Most excellent and perfect brother Junior Warden, make him travel for the space of thirty three years, by the west north, east and south, that he may approve the beauties of the new law.

The Junior Warden conducts Noodle thirty three times round the lodgewithout stopping. In this travel, he makes him remark the three

columns in the three parts of the lodge; As he leads him to each, he tells him their names are *Faith, Hope and Charity*, bidding him well remember these names, because they must henceforth be his guides.

He leads him back to the west, where he gives seven reports with the mallet upon that of the Senior Warden, who returns the same. J. W. Most excellent and perfect brother, Senior Warden, the mysterious voyage is accomplished. The Senior Warden reports it to the Master.

M. Brother Noodle, what have you learnt in this journey?

Noodle. Three virtues, to be my guide henceforth, *Faith Hope and Charity*. Teach me if there be any others to seek and follow.

M. No, my brother, these are positively the principles and the pillars of our new master; approach and take with us the engagements we require. The Senior Warden makes him approach the table and kneel with his right knee upon the gospel; and in this posture he takes the following

Obligation.

Yes, I promise, by the same obligations, which I have taken in the former degrees of masonry, never to reveal the secrets of the Knights of the Eagle, to any Knight Mason, Grand Architect, Master Mason, Fellow Craft, or Entered Apprentice, nor to the uninitiated, under the penalty of being for ever deprived of the true word, of remaining in perpetual darkness.

That a river of blood and water shall issue continually from my body, and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross; so help me the grand architect of the universe.

The Senior Warden leads Noodle to the right and puts the black apron upon him, telling him, that it is the mark of all masons, who have not aided in causing our grief; but that it ought to represent to us the image of it, and to serve us for a knowledge of those among us, who seek to receive the true word and to be enlightened in the new mystery, by a real contrition and perfect humility.

In taking the sash and passing it from the left to the right, he says; The sash is a symbol of our sorrow for the loss of the word. You ought to know it as a mark of grief, until that is recovered. Go to the west and assist us in recovering it.

Noodle places himself between the two Wardens. The master gives seven reports, which are answered by the Senior Warden. The brethren raise their heads, cross their arms with a hand on each breast and appear less sorrowful.

M. Most excellent and perfect brother, Senior Warden, what is the motive of our assembling?

S. W. The pointed cubical stone sweating blood and water, through the relaxations of masons from labour and through the errors of masonry, exposed on the summit of a mountain cut with the point of a diamond.

M. What means this mystery?

S. W. The loss of the word of a Mason, which is lost indeed; but may, we hope, by our aid, be recovered.

M. What must be done to regain it?

S. W. We must embrace the new law and be well convinced of its three virtues, which are its pillars, its base and principles.

M. What are they?

S. W. Faith, hope and charity.

M. How shall we find these three pillars?

S. W. In travelling and wandering in the greatest obscurity.

M. How long?

S. W. The space of three days.

M. Let us go, brother, from the east to the south, from the south to the west, from the west to the north, and endeavour not to lose sight of the sentiments which may guide us.

All rise in silence and make thirty-three steps of the round of the lodge. Before the last seven, the master goes from that apartment to the other, where he gives up his sash and black apron to take the red ones. He is followed by all the brethren, who do the same. He then walks towards the door of the second apartment, which is expressly prepared for

The second point of Reception.

The apartment for the preparation and for this reception is a third, the most remote from the others. and made as terrifying as possible, to resemble the torments of hell. It has seven chandeliers, with grey burning flambeaus, whose mouths represent death's head and crossbones. The walls are hung with tapestry, painted with flames, and figures of the damned.

In entering the second apartment, the Master gives seven equi-timed reports, which are called the report of the Perfect Mason. The door is opened by a brother appointed to guard it, and to whom each gives the report of a perfect mason and the pass word Emanuel. The candidate comes last and reports as a Knight of the Eagle and is deficient of the pass word, on which, admittance is refused. He says "I am one of the brothers, who seek the word lost, by the aid of the new law and the three columns of masonry." At these words, the guard, who knows him to be a candidate, takes his sash and apron from him, saying these marks of decoration are not humble enough to qualify him to find it, and that he must pass through much more vigorous trials. He then covers him with a black cloth, covered with dirty ashes, so that he can see nothing, telling him, that he is to be conducted to the darkest of places, from

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which the word must come forth triumphant to the glory and advantage of masonry, and that he must abandon all self-confidence. In this condition, he is conducted into an apartment, in which there is a steep descent, up and down which he is directed to travel; after which, he is conducted to the door and has the black cloth removed. Before him stand three figures dressed as devils. He is then ordered to parade the room three times, without pronouncing a word, in memory of the mysterious descent into the dark places, which lasted three days. He is then led to the door of the apartment, covered with the black cloth, and told, that the horrors through which he has passed are as nothing, in comparison with those through which he has to pass: therefore, he is cautioned to summon all his fortitude, to meet the dreadful scene; which proves a mere trick.

Thus prepared, he is brought to the door of the second apartment, and, whilst the Wardens are answering the report, he is instructed how to answer their questions and told that a misfortune will befall him if he does not answer correctly. The ceremony of successive reporting takes place within and the Junior Warden is instructed to enquire with the usual precautions. These precautions are the reports and the challenge of—who comes there and what is your request.

Deacon. It is a Knight of the Eagle, who, after penetrating the deepest place, hopes to procure from you the word, as the fruit of his research.

The door is again shut, and the usual ceremony of reporting gone through. The master orders the candidate to be introduced, which is done in the same ceremonial form, finally introducing him to the Master, as a Knight of the Eagle desirous of recovering the lost word, and of becoming a perfect mason.

M. From whence came you?

Noodle. From Judea.

M. Which way did you come?

N. By Nazareth.

M. What is the name of your conductor?

N. Raphael.

M. Of what tribe are you descended?

N. Judah.

M. Give me the four initials of these four words.

N. I. N. R. I.

M. What do these four letters signify?

N. Jesus of Nazareth the King of the Jews.

M. Brother, the word is found: let him be restored to light.

The Junior Warden quickly takes off the black cloth, and, at the signal of the master, all the brethren clap their hands three times and give three huzzas. The Master says, approach my dear brother, that I may communicate to you the last words of perfect

masonry.—He is conducted to the master, who gives him the sign, word and grip.

M. Our signs, to know each other in this degree, are first, to raise the eyes to heaven, crossing the hands, with the fore finger pointing upwards, and letting them fall together on the belly. This is called the sign of admiration. The second which is the answer to it is, to lift the right-hand and to point the index towards heaven*, the other fingers being clenched, to denote that there is but one being, who is the sovereign and pure truth.

The grip is to lay the hands on the breasts of a brother and to begin with one. To know a brother, you place either hand cross-ways, or the right-hand to his right breast. He answers with his left-hand to your left breast, and with the other hands in the same manner. This is called the good posture. The word is the I. N. R. I. and the pass-word *Emanuel*.

Noodle is told to practise the grip and word with each perfect mason in the lodge and lastly with the master. After which, he receives the Rosette and Jewel of a Knight of the Eagle and Perfect Mason, and has it attached to the bottom of his grand Scotch Ribbon.

M. Brother Noodle, this Rosette is to remind you of the loss of the word, and this Jewel will teach you, by its symbol, that masonry includes a mysterious allegory concealed from all but perfect masons. The cross of your Jewel should be known to you better than I can explain it. May you never lose the memory of it. We will proceed to your instruction in

THE HISTORICAL DEGREE OF THE KNIGHTS OF THE EAGLE

ARTER the rebuilding of the temple, the masons having neglected their labours, and abandoned to the rigours and vicissitudes of the times the valuable buildings which they had raised with so much pains, their works fitted with so much decency, the wisdom of their workmanship, the strength of the materials, and the beauty of the architecture were alike exposed to corruption, confusion, and disorder. The grand architect of the universe, determined to manifest his glory and to abandon the support of the materials to the vicissitudes of time, in order to erect in its stead the sublime and excellent spiritual geometry, whose existence human power should not be able to attack, and whose duration should be through an eternity of ages. It is in consequence of this resolution, that men have seen the miraculous phenomenon, that prodigy of prodigies, the cubical stone sweating blood and water and suffering anguish of soul. It was then, that the stone, the corner of the building, was torn by the workmen from the

* How is one to know which way heaven lies?

R. C.

foundation of the temple, to be thrown among the ruins, and that the mystic rose was sacrificed on a cross, planted on the summit of the mountain, which is elevated above the surface towards the celestial globe, by three squares, three circles, and three triangles cut with the point of a diamond.

In an instant, Masonry was destroyed, the veil was rent, the earth was covered with darkness, the light was obscured, the tools of masonry were broken, the blazing star disappeared, the word was lost. It may easily be imagined into what a depth of misery every mason was plunged. At that fatal moment, an unaccountable dismay, a vast consternation was the least of their pains. They were obliged, for the space of three days, to wander in the deepest obscurity, uncertain whether their life would be prolonged, or whether, by some fresh accident, it would be taken from them. Never before was such great perplexity experienced by the human heart. But the will of him, who conducts and rules all events, and who had caused this universal astonishment, at the expiration of three days, caused the light to shine again; but, as a brilliant testimony, behold a new phenomenon.—The broken tools of masonry were again made entire: the blazing star shone in all its splendour, nay, with a greater brilliancy and the word was found again. This happiness happened, however, only to those masons who had shaken off the negligence and hardness of heart, into which they had fallen. Some of them, having travelled the space of thirty-three years, in search of the word, taught others, that it was necessary to know the three pillars—Faith, Hope, and Charity, and to follow the new law, in the hope of re-entering on the mystic labours of their order. It was only by means of these new principles, that Masonry re-appeared in the light of man, under the rules which allegorically conducted them to practise it in their actions. From this time, masons no more built material edifices; but occupied themselves in spiritual buildings. They fortified their works by temperance, prudence, justice and strength; and they no longer feared the vicissitudes of the times.

May you, my dear brother, never want these supports and may the grand architect of the universe be your aid and guide.

Form of closing the Lodge.

The master and wardens give the seven reports.

M. Most excellent and perfect brother, Senior Warden, what hour is it with perfect masons?

S. W. The moment when the word has been recovered, when the pointed cubical stone has been changed, the mystic rose and blazing star restored with greater splendour, when the tools are restored entire, and the light has re-appeared to our eyes with greater brilliancy, when the darkness is dispersed and the masonic law firmly established among the labourers in masonry.

M. Most excellent and perfect brother, Senior Warden, following this law, because it is the end of all the wonders which have astonished our eyes, I pronounce, that the lodge of perfect masons is closed. The Wardens repeat these words and all the brethren give three claps and three huzzas.

THE reader will perceive, that the drift of the Knight Templars degree, and these Rosicrucian degrees, is to make Masonry begin in Judaism and to end in Christianity, as the religion of the Bible begins in Judaism and ends in Christianity. It is a disjointed concern, has no connection, and would satisfy no sensible and reasoning mind.

The degree to come, or the *ne plus ultra*, is very like the last. Each has evidently been the *ne plus ultra* of different lodges. But like every other thing, we must take masonry as we find it. My object is not to invent or to improve; but to expose; so I proceed to the completion of my task, in the exposure of

A DESCRIPTION OF THE ROSICRUCIAN OR NE PLUS ULTRA DEGREE.

THIS dignity is considered as the *ne plus ultra* of masonry. The possession of it is of that importance, that the members have a right to be admitted into inferior lodges without examination. Yet the Knights of the Rosy Cross are more particular in demanding demonstrative proof from strangers, than any other order of masonry. They will not except as a visitor any brother unless he is well known, or can give a ready answer to every question proposed. They advance no person who has not been admitted into all the preceding degrees.

There are three points in the Rosicrucian system: the first and second are called sovereign chapters, and the third the mystic supper. The latter of which is held only four times a year.

The officers are called *most wise, orator, secretary, and master of the ceremonies*. The brethren are stiled *most respectful knights*.

The Jewel of this dignity is a triangle formed by a compass and a quarter of a circle. In the centre is a cross, upon which is a rose, and upon the quarter of the circle is a pelican, bleeding to feed her young. The Jewel is tied to a black rose and pendant to a black collar, in the first point, and to a crimson in the second.

The decorations of the lodge, in the principal apartment, are first, a triangular altar on seven steps. Behind it is a large transparency, with a cross and a rose painted on its middle, and an in-

scription over it, of Jesus of Nazareth, the King of the Jews. Broken columns are visible on one side of the transparency and a tomb on the other in the east, with three large lights in the west.

This preparation serves for the three points, except at a reception when, for the first point, the whole is covered with black, and three columns are placed, with the theological virtues on them, or Faith, Hope, and Charity.—Two other apartments are essential for the introduction; one is denominated the chamber of the last degree, and the other is called the obscure chamber, no light being admitted.

First point.

The most wise is seated on the third step of the altar, with his head supported by one of his hands. He strikes five equal and two quick strokes, saying:—What hour is it.

A. The first hour of the day.

M. W. It is time, then, to commence our labours. Invite the most respectable knights to assist us to open the sovereign chapter of the Rosy Cross. We are overcome with grief; the veil of the temple is rent; the columns of masonry are broken; the cubical stone has sweated blood and water; the word is in danger of being lost and it is almost finished.

Most respectable Knights, let us confer with each other and trace the outlines of the word, before it is too late. (They make up the word I. N. R. I.) I congratulate you all, that the word is known. What else remains for us to do?

Orator. Most wise, we respect the decrees of the most high, render homage to the supreme architect, and bend the knee to him from whom we derive our existence.

The chapter rises and turns towards the east, makes the sign, bends forward and kneels. Then all rise up and strike seven with their hands, saying, *Oyer*.

M. W. I declare this sovereign chapter to be assembled. Give notice to the candidate to present himself.

The candidate is in the chamber of the last degree and writes his name, his address, the degrees in masonry through which he has passed, and states his age to be thirty-three. The master of the Ceremonies conducts him to the door and demands admission as a Knight of the Red Cross, which is answered with the report of a Rosicrucian,

M. W. See who waits.

M. C. A candidate requests entrance to explore the mysteries of this degree?

A ballot for his admission takes place, and, if in the affirmative the chapter gives seven plaudits, exclaiming *oyer* three times.

M. W. Permit the candidate to enter.

At this moment, the M. C. puts the insignia of a Rosicrucian on him and conducts him into the chapter. The members appear sorrowful. He presents him by acquainting the Most wise, that a worthy Knight of the Red Cross requests the honour of obtaining the favour of being admitted to the sublime degree of a Rosicrucian.

M. W. Worthy Knight, who are you?

Noodle. I am born of noble parents and of the tribe of Judah.

M. W. What art do you possess?

N. Masonry.

M. W. Worthy Knight, you inspire us with esteem; but you perceive, that sorrow abides with us. All is changed. The ground support of the Temple is no more. The veil is torn. The columns are broken. The most precious ornaments are taken and the word is in danger of being lost. It may be recovered by your courage, and we shall certainly employ you in that pursuit. But you must assure us by an obligation, that if you obtain the knowledge of our mysteries, you will never communicate them to others, unless they are qualified to receive them. If you are willing, approach the altar, bend your knee to the ground, and place your right hand on the Holy Law, repeating the obligation after me.

The penalty of this obligation is to be dishonoured and banished from all lodges, as being unworthy to form a companionship with virtuous masons.

M. W. Worthy Knight of the Red Cross; This is the last time I salute you as such. Henceforward you will be dignified with greater power. The Master of the ceremonies will conduct you where you are to obtain it. The columns before you are emblematical of the theological virtues. Imprint them on your mind and let them be the foundation of your future welfare. Proceed now on your pilgrimage; but remember, that we await your return. May it be happy and may you bring with you peace and felicity.

Noodle is led to the dark chamber. Chains are rattled to intimidate him: during which he traverses it seven times. In the interim, the columns are taken away and the black cloths removed, in the sovereign chapter, which makes it a transition to the apartment for

The second Point.

Noodle is brought into the chapter and the subsequent answers are dictated to him by the master of the ceremonies.

Q. Worthy Knight from whence came you?

A. Judah.

Q. By what place have you passed?

A. Nazareth.

Q. Who has conducted you.

A. Raphael.

Q. Of what tribe are you.

A. Judah.

Q. Collect the initials of the names.

A. I. N, R. I.

M. W, It is the same as the inscription over the cross. It is the word which your zeal will render invincible, and which will be by you perpetuated till time shall be no more. Advance and receive the reward due to your merit. (Noodle advances and kneels.) In virtue of the power that I have received from the metropolitan lodge of Harodim, and in the presence of this august assembly of Knights, my brothers and my equals, I admit, receive and constitute you, at present and for ever, a Knight Prince of the eagle and of the Pelican, Perfect Mason, Free of Harodim, under the title of sovereign of the Rosy Cross; by which you enjoy the titles and prerogatives of prince perfect mason, unto the sixth degree of Knight of the Rosy Cross, without being in need of our particular authority; our only reservation being that of the degree you have now received.

Noodle rises, is invested with the crimson sash and jewel, and is entrusted with the sign word and grip.

Catechism.

Begins with the form of finding the word already repeated.

Q. What is the word among us.

A. The sacred-word of the Knight of the Rosy Cross.

Q. How did you come to the knowledge of this degree.

A. By the three theological virtues.

Q. Name them.

A. Faith, hope and charity.

Q. In what were you farther instructed.

A. A sign and grip.

Q. Give the sign and grip.

A. Cross hands and arms and look to the east. The grip is made by mutually placing the hands on each shoulder, that the arms may cross each other. The one says *pax vobis* the other *holy ends*.

Q. Have you any knowledge of the Pelican.

A. I have, most wise.

Q. What does it import.

A. A symbol of the redeemer of the world and of perfect humility

Q. Why does the Pelican pierce its breast with its bill.

A. To nourish its young with its blood and thereby to shew, that Christ our redeemer so loved his young and old people, as to save them from death, by the shedding of his blood for your sins and mine.

Q. What is the aim of the Roscrucians.

A. To respect the decrees of the most high, to render homage to the deity.

M. W. It is our duty, as men, to be so, more particularly as masons, to bend the knee before him who gave us being. Master of the Ceremonies, what is the hour of the day?

M. C. The last hour of the day.

M. W. Since it is so, recollect our situations as Knights of the Rosy Cross and retire in peace.

The M. W. strikes seven and the whole chapter give the sign and say *oyer*, the sovereign chapter is closed.

Third Point.

This point is never held, except after the second, and then only four times a year. When it is held, the preceeding point is not closed for it. A side board is prepared. This is covered with a table cloth, and on it are placed as many pieces of bread as there are Knights, and a goblet of wine. The paper with the sacred initials upon it is deposited upon the altar. Every Knight has a white wand in his hand. The M. W. strikes his upon the earth thrice and declares, that the chapter is resumed. Then he leads seven times round the apartment and is followed by all present. Each stopping in the front of the transparency, to make the sign. At the last round, each Knight partakes of the bread; and still preserving the form of a circle, the M. W. takes the Goblet drinks out of it and passes it round. When it comes to him again, he paces it upon the altar, and the Knights give each other the Grip. The paper, with the sacred word upon it, is put into the empty goblet and burnt. The Knights make the sign and the most wise says

CONSUMMATUM EST.

I also say *consummatum est*, my Royal Grand Master and encourager of all this folly, and heartily do I rejoice, that my task of exposing free masonry is ended. I have positively sickened over some of the last degrees, fancied myself indisposed, and have debated with myself as to the propriety of making short work of it. But the organ of perseverance has triumphed, denounced the dishonesty of a shuffle, and proclaimed irresistibly REDEEM YOUR FLEDGE. I have redeemed my pledge. I have published every atom of knowledge, that I could get about Freemasonry; and, to do this well, I have had the assistance of some first rate masons. I am of opinion, by what I can see of such documents, as have before been written or printed upon the subject, that such a chain of revelation, as has been linked together in "The Republican," never before existed. To me, it has been a most disagreeable task; for I have gone through it under a passion of disgust, at the idea that men should so waste their time and their means. I have also

been assured, that it would be disgusting to all my old readers; and I hardly know as yet, what sacrifice I have made upon this head; for, though it has brought me a vast number of new readers, it must have thrown off some of the old ones. If I expose the other private associations, I shall do it in a very brief manner and not detail all their nonsense; for any thing but folly and nonsense is not carried on in secret. My old readers, I would call back and wish them to see the importance of this exposure of folly and nonsense. It must have masonified hundreds of young masons; and the old ones are known to follow the trick for the gain of guzzle, suppers, &c. Great good has arisen and will arise from the exposure. In the ensuing session of parliament, I shall condense the penal parts of the oaths and call upon the legislature to put down such associations, as others less immoral have been legislatively put down. It is nothing, that you and your royal brothers are its patrons; the disgrace and mischief is the greater, and the legislature will be vile indeed, that shrinks from the task, after what has been done with other associations.

In taking my leave of your knighthood, I have but little to do in the way of summing up. It is my purpose to write a general charge to freemasons, and to dedicate this volume to their Grand Patron; but I shall wait a few weeks until I see what is the real character of the other private associations. I have a description of Druidism and of the Odd Fellows Association neither of which have I yet found time to read. A worthy female has made her husband divulge the last for the public information. What I mostly desire now is, the private ceremony among the orangemen. I must not ask the Deputy Grand Master, Colonel Fairman for this; though he is shewing me a great deal of *fair play*, in his Sunday paper "The Palladium;" and is the only editor of a paper who has said—"HERE YOU SHALL FIND A VEHICLE FOR YOUR DEFENCE." If he perseveres in the spirit of free discussion, as he has begun, I shall call upon all my friends to support and encourage even this avowed Orangeman's Newspaper. The principles of the Editor of a paper are as nothing, if he will but support free discussion on all subjects. The Palladium has so far done this better than any paper that I have before seen. Good bye, my Royal Grand Master of Freemasons and remember the revelation of

RICHARD CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,

Bristol, Sept. 26th, 1825.

I HOPE, Sir, it will not be long, before you turn your attention to its immorality, and expose the wiles and crafts of dealers in "*Promises to pay*," on whom, any one calls for *cash*, he is informed, that the key of the till is lost, and, gathering strength from their numbers, boldly say, they do not pretend to pay in *Gold*.

The case of the Young Ladies who have just emerged from the King's Bench Prison ought to be made as public as the Sun at *noon-day*; and the name of the Bank-shop which was the cause of it. No Father of a Family or Guardian ought for a moment to lose sight of it. Any Father or Guardian, who hereafter trusts any property in the hands of such Fellows, as Companies of Bankers, ought not, I say, to receive the smallest commiseration *public or private*.

When was it, that whole Families were ruined by taking *bad sovereigns* or guineas? When was it that the people, for miles round a place, even where *coiners* had been at work, were in such a distressed state, that it was like unto having a *dead body in every third house*?

Where are those brawlers for religion and humanity, that they do not raise their voices against a system, so vile, that it stands without parallel in the annals of history? a system which causes so much *slaughtering* of human beings for forgery; a system which has filled our *Towns* with women of easy virtue, our *Goals* with criminals of every description, and our poor-houses with men of a less courageous stamp, who have sunk into poverty and contempt, by means not of their own creating.

Again, I ask, why is it that those Brawlers do not attempt to arrest the progress of such a shocking state of things? I can only account for it by supposing them to be the hidden instruments of a system which engenders such alarming

abuses. Is it possible to be thought, that, that *Thrice Honorable House*, under any other state of things, would have had the power to give away six thousand pounds a year to be paid out of the hard earnings of the labouring poor to support an INFANT DUKE, whilst the infants of those same labourers are in a state of complete starvation. It is not possible for it to be, with nothing but a mettalic currency amongst us.

Those swindling things called *notes* create and keep up for a time the state of things that *is* ; the proprietors of which are for the most part without one farthing to lose, while their more industrious neighbours are from existing circumstances, compelled to give circulation to the *rags* which, in a moment, sweeps away the accumulation of years of toil.

If nought but Gold existed among us, could those *gall bladders* of society, the clergy, hunt out the haunts of wretchedness and poverty and snatch from misery its last morsel? In a word, could tithes be paid at all?

The wickedness of this system is so apparent, that I hope your early attention will be given to it. It is as much in your *line* as rooting out the false systems of Theology. Circumstances at present prevent my name appearing ; but, be assured, that I remain your well wisher and feel myself bound to promote the interests of one who has so courageously gone through the fiery ordeal for the sake of truth.

A WELL WISHER.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR, Bradford, October 5, 1825.
 IN number 13, of the present volume of the *Republican*, I noticed a letter from a correspondent, a foreigner, who signs himself F. A. C., and who thinks that the four chapters from " *Le Bon Sens*," which he has sent you, " will perhaps contribute to enlighten Mr. Heineken's mind, if he will but pay attention to them." It seems to me that your correspon-

dent, F. A. C., misconceives the Doctrines, of the Unitarians, or he would not have sent you the chapter on *eternal* punishments, for Mr. H.'s perusal, as no sect can hold that dogma in greater abhorrence than the Unitarians. They profess to believe, that all punishment is corrective, and that when a man is sufficiently corrected by punishment hereafter, as to perfectly convince him of the evil of vice, and the advantages of virtue, he will then be made perfectly happy, and so remain through eternity. The four chapters, however, are most excellent, and contain some powerful arguments on my side of the question. You cannot publish the whole of the book too soon. I noticed several typographical and other errors in the reply to Mr. H. published in No. 11, I will mention two only, for the others are not very material; in page 326, line 18, from the bottom, "repeated the falsehood of Isaac his father," should be "Isaac repeated the falsehood of his father;" and in page 331, lines 10, and 11, from the top, for "may exist through eternity to come, it may have existed through a past eternity," read "may exist through an eternity to come, and if through an eternity to come, it may have existed through a past eternity." Perhaps my own MS. may be chargeable with the errors; but I am not aware that such is the case. Being, as I imagine, perfectly acquainted with the Unitarian system of Christianity, I have been particularly careful to attribute nothing to it, which the Unitarians themselves do not admit, and consequently the arguments, I have used, have been entirely against that system, which approaches much nearer to rationality than any other system of Christianity that I know. Free thinking Christianity I look upon as only another name for the same doctrine. Its professors take the best grounds of any, for the dogmas of other sects are so pregnant with absurdity and mischief, that it seems impossible for any thinking man seriously to believe them.

I am, Sir, yours respectfully,

LEUCIPPUS.

TO RICHARD CARLILE DORCHESTER GAOL.

CITIZEN,

Leeds, October 6, 1825.

THE Christian God having had occasion for my wife, and I having occasion for another, I have exchanged with him. Elizabeth Smithson died on Wednesday the 4th of September, and I married a cousin last monday the 2d of October. All I think of is an agreeable temper, cleanliness and industry, and, in these three points, I am as certain this time, as I was the first time I yielded to a ceremony that I detest.

JOHN SMITHSON.

N. B. The above epistle, though private, is too curious to be lost. All my readers know that John Smithson is a genuine "odd fellow." This is his third wife. I commend his courage, and wish him all joy and happiness.

R. C.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, October 4, 1825.

WHEN the art of printing was discovered, there arose, on the part of those who ruled the people of Europe, a great dread of printed books. The first book submitted to the Press was the Bible, and a printed Bible had then precisely the same or a more terrifying effect, than the printed investigation of the Bible called the "Age of Reason" has now: it was denounced as a seditious and blasphemous thing, and calculated to corrupt the labouring class of the people, in plain or intelligible language, means, to open their eyes to existing abuses. Its publishers and holders were prosecuted and even burnt; and precisely for the same reason as the publishers of the "Age of Reason" are now prosecuted and im-

prisoned: the fear of knowledge. That dread of printed books, even of printed Bibles, is not yet extinct; and the fear that they who labour will gain too much knowledge is yet a prevailing vice among those who do not labour. It is a vice that cannot thrive again; for the press has now gained the upper hand and rendered the once powerful powerless. Abuses of the press cannot exist any more than abuses of speech, and the one can have no more bad effect than the other; for the one is but the auxiliary of the other. Printed books are printed speeches, and the best sort of speeches; for they are generally made at calm moments and in a state of deep thought, which cannot exist with oral communications. It is thus that they are the most powerful kind of speeches.

I counsel you to throw off all dread of printed books and to send out a flaming proclamation, inviting all to free discussion, upon all subjects. We shall then hear nothing but the cry of "God bless the King: we have gotten a wise king at last."

I am, Sir, your prisoner,

For printing books,

RICHARD CARLILE.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

Yarmouth, 18th Sept, 1825.

THE friends of freedom of opinion in this town beg to transmit their fourth subscription, in aid of the "good husband-man," who is now tilling the ground; and which, with the assistance of "the Press," will in due time, bring forth an hundred fold. That it may be to perfection, is the wish of those, who although absent in person, are ever with you in sentiment.

	<i>s.</i>	<i>d.</i>		<i>s.</i>	<i>d.</i>
Mr. R. Riches	5	0	Mr. E. Bonfellow	5	0

S. Cobb	5 0	A Friend to Toleration	2 0
H. Martin	5 0	G. Woolby	1 0
E. Blagg	5 0	J. Dunnell	1 0
J. T. Pruston	4 6	W. E.	1 0
D. Fleet	4 6	D. J.	1 0
A Friend	2 6	A Friend to Free discussion	1 0
Amicus	2 6	T. Brunning	0 6
C. Doughty	2 6	H. Styles	0 6
J. R.	2 6	B. Yarham	0 6
An Enemy to Priestcraft	2 6	E. Nobbs of Norwich	3 0
William Hales	2 0		

Note.—Thanks to my Yarmouth Friends. I can assure them; that so rapid is the progress which we are making, though with little noise, at all times the best way to work, I begin to cherish my chains. I am really growing proud of, and fond of my imprisonment, and shall not trouble for a moment as to the period when it will end; not but that I think the Ministers and the priests must be desperate indeed to keep me in prison much longer; desperate towards their own dismay and downfall. “Consummatum est!”

R. C.

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The Republican.

No. 16, Vol. 12.] LONDON, Friday, Oct. 21, 1825. [PRICE 6d.

A CHARGE TO THE WHOLE FRATERNITY OF FREEMASONS.

DELUDED BRETHREN,

ONE of the Grand Architects of the Universe is about to charge you, to mend your manners and to increase your knowledge. I AM THAT I AM, and *you are that you are—all noodles*. To order, Noodles, whilst I open the grand lodge of the universe, to shew you the true secrets of Masonry in an improved book of Revelations. Holy Saint John was a drunken blockhead and has not left you a revelation worth a moment's attention. Mine is to be one endless stream of masonic light, that is to shine from the east to the west, and from the north to the south, or, in scripture phrase, to the *four corners of a globe!* Hereafter, you will want neither artificial nor allegorical lights: you will find my revelation a thorough illumination, and superior to the Holy Law. Your Holy Law is an expiring tallow rush-light, which I AM THAT I AM means to puff out. Yes, Noodles, I swear by Jao-bul-on, by the holy word and triangular grip of a Royal Arch Mason, that I will put out all your lights and light up the first year of light with the last of Christianity. I will make a taper of the last Annus Domini, to set fire to the first Annus Lucis. Then, *the world will be on fire*, then will have arrived that prophesied period, when speculative Masonry is to have its end. So mote it be.

My new lodge is open to the brethren of all the degrees, from the entered apprentice to the ne plus ultra, and here you shall find a revelation of all the secrets at one initiation, and that without being made naked, hoodwinked, marched, cable-towed, tiled or obligated: for a very small fee and no subsequent quarterly payments, no lodge-night payments, no grand lodge fees, no badges, no sashes, no swords, no robes, no fool's caps.

Printed and Published by R. Curllie, 135, Fleet Street.

Now, brethren, I have proved to the Masonic and to the uninitiated world, that there has not been a secret among masons of the least value to them: that the whole masonic system is a deception from the beginning to the end. What is gained, by being able to pronounce in syllables, Boaz Jachin, Shibboleth, Tubal-Cain, Macbenach, Giblum, and Jao-bul-on? What is gained by a knowledge how to grip the two joints and their hollows, and the wrist of the hand, or to be able to form a triangular grip, by the wrists, with two other Royal Arch Masous? What is gained by a knowledge of your penal and other signs? What, but folly? What but expence? What, but waste of time and means, that might be so much better employed?

It is monstrous, to see the legislators and the magistrates, of the land associating for such a purpose. It is an outrage upon the nation. It is monstrous, to see an establishment in London, with officers at salaries of four or five hundred pounds a year, to correspond with and to connect the country lodges. These are the affiliated societies which the legislator should put down. These are a scandal and a mischief to the otherwise intelligent character of this country.

The Exmouth Lodge lately voted five pounds to the Greeks, with an expression of good wishes for their success. As soon as the circumstance was made public, a reprimand was received from the London Grand Secretary and a mandate, *that even Greek Politics were not to be meddled with!* What then is the association of Freemasons, under the authority of such a Grand Lodge? What, but a set of Tom-fools, as my pretty Nottingham correspondent calls her husband and his "Odd Fellows," who meet in a room, with affected secrecy, to practise the more ridiculous part of the play of children, and who, by such private meetings, with the perverted passions of manhood, must feel a growing disposition for the most foul debaucheries, that are necessarily private. Such debaucheries are the natural effect of such private associations of men. They have been common in all those religious institutions where females have been excluded and sexual intercourse denounced. And though Masonry does not interfere with the last point, Masonic intercourse with females is denounced, which is a first step to viler purposes. There can be nothing good in society, of any kind, from which females are necessarily excluded.

Here, we have the Duke of Sussex, who is a Masonic Knight Templar, who is their Grand Master, and who, of

course, affects to admire the purpose for which the original Knights associated, condemning the act of a five pounds subscription to the Greeks, the only Christian people now oppressed by the Turks, and struggling to emancipate themselves from that oppression. The Secretary could only have sent down the reprimand and mandate to Exmouth, by the order or with the sanction of the Grand Master. This, your Masonic chivalry, is it? You must have sadly degenerated or be originally base. I have a masonic charge in my possession, printed at Sheffield, the subject of which is one continued eulogy on Thomas Paine and his 'Rights of Man'. Ah! this must have been the reason why all politics were excluded from Masonic lodges. The chivalry of modern Masonry is a trick on the part of the Royal Family, to exclude the discussion of such topics as this eulogy on Paine: this struggle of the Greeks for republicanism. Republicanism is the devil of monarchy; and monarchy is both the hell and the devil of republicanism. Such frivolities, as those of which modern masonry is a compound, tally well with the general principles of monarchy. They form a sort of second hand aristocracy, and, in some measure, resemble the manners of those livery servants, who accost each other under the names and titles of their masters. Masonry has no identification with liberty, with freedom of mind, or of mental research; it is a compound of trick, fraud and slavery. Instead of a fervency and zeal for freedom and the improvement of the condition of the human race, we find it endeavouring to rivet all those bad habits, those customs and those prejudices, which enslave man and make him poor, spiritless, and miserable.

The history of Freemasonry is evidently this:—It began as a trade association, and, in this sense, might possibly extend beyond all existing records, as we have relics and ruins as monuments of the most splendid masonic art, where we have no records of their history or origin, nor even of the last persons who inhabited them, nor by whom they were destroyed. Therefore, of the origin of masonry, in its practical character, the wiser course will be to say nothing. To trace it to Solomon, to Noah or to Adam, is only to speculate upon fables, evident fables. To trace it to a grand architect of the universe, is to rest upon a similarly evident fable. The sciences of astronomy and chemistry prove incontestibly, that no such a grand architect has existed, and that matter, as a whole, has been the only architect of its natural identities. By the grand architect of the universe,

among masons, we are led to infer an intelligent being, or a being with sensations, such or similar to those which we possess: and some religionists, who know not what matter is, tell us, that he created matter out of nothing, himself, of course, first; and the old school maxim, *ex nihilo nihil fit*, or, out of nothing, nothing can be made, is with them, irreligious and blasphemous. They blaspheme the little knowledge that does exist among mankind, and punish as blasphemers of their nonsense, those who desire to rest upon truth, upon facts and realities instead of phantoms. They first make a god like themselves, and then they make a universe, a history and a nature of things to suit their first error. All error springs from that one source of making a God through ignorance and fear, through the ignorance of fear and the fear arising from ignorance.

Taking matter as a whole, sensationless matter as the grand architect and grand destroyer of its natural identities, we rest upon facts which we behold and beyond which we cannot carry our knowledge. Upon this ground, we need no devil, no counter power, as the necessary destroyer of those identities, and we are saved the outrage of imputing to a being, whom we would feign all power, all wisdom, all goodness, the creation of evil to the sensations of animals, and of an author of that evil—the devil. This is an outrage which no religionist can calmly defend, and though we have no tradition that the devil was ever fool enough to intrude himself among masons, to become a mason, as he intrudes himself among all other religious people, we may be assured, from what we have read in their prayers and other ceremonies that masons neither renounce nor defy the devil.

So, it will be seen to be wise, to confine the history of masonry to the real history of mankind, and not to give it a fabulous antiquity. It is, in reality, more ancient than any fable can make it, and that admission ought to satisfy those strange beings, who have neither taste nor value for any thing that is not antique. The materialists will give you an eternity for antiquity, if you can make out an eternity when you have it granted.

Formerly, signs and pass words were very common among trades and the qualifications of the workmen were distinguished by them. The practice is scarcely extinct in Germany and in other parts of the continent. This consideration will bring us to the eighteenth, or, if you like, to the seventeenth century, the origin of speculative masonry.

The first existence of speculative masonry, that masons or others attempt to shew, is an association for party politics, in the seventeenth century. A record exists, that a Mr. Ashmole and another Royalist attached to Charles the First, were initiated about the beginning of the civil war between Charles and the Parliament. A French writer has asserted that Cromwell instituted an association of masons for his aggrandizement, and narrates circumstances, even table talk, which surprises me, that we should have to read it first from the pen of a Frenchman. The Stuart family are said to have organized a similar association, both in England and on the Continent, for their restoration, of which Charles the Second was the head and chief. Intended, at first, for banished or travelling Englishmen and Scotchmen, foreigners, or the inhabitants where the lodges were held, were eventually admitted, and subsequently perpetuated the system on the continent, until now, we find the vile King of Spain hanging half a dozen of them. Finch roundly asserts, and there is a probability, that Charles the Second added, or introduced into this country, the Royal Arch Degree as a degree for the Aristocracy, and a sort of distinction from the working characters of apprentice, craftsman and master.

The Stuarts, a second time banished, again resorted to the aid of masonry for their second restoration, and here it is, that we find the second revival of speculative masonry, that has assumed its present state in England and Scotland, and which produced such tremendous consequences on the continent. The restoration of the Stuarts was never relinquished by the Roman Catholics of the continent and of England and Ireland, and by others their partisans in England and Scotland, until the French Revolution: and hardly then. If there be a branch of the family left, we may be assured, that that branch retains notions of restoration; and probabilities are quite as favourable to them, as they were twenty years ago to the Bourbons of France and other places. I have no idea that masonry is now encouraged under such views, but rather, that, by being espoused by the present royal family, it has taken an opposite turn. All royal families grow odious in the eyes of the people. It is in the nature of things that it should be so. Their private as well their public vices become matters of common and interesting anecdote among the people, and hatred is the inevitable consequence. The public good which may be cried up is a flimsy support that veils nothing in reality

Monarchy, aristocracy, priesthood and public good, cannot exist together. The three former are hostile elements toward the latter. "God save the king," as a tune, may be played daily by all musicians, sung nightly in all companies, as a matter of form, and by brawling sots in the streets as a bad habit, just as I have heard the prisoners at the tread mill singing—"Britons never shall be slaves!" (poor wretches! Britons are the greatest slaves that ever lived!) yet a growing hatred of that king and his family is as sure as the growth of a plant in a good soil. The hatred is a genuine sensation; the tune, or the song of "God save the King," a mere habit, and the common practice of toasting "the king" in all corporate or other idle associations, is also an idle habit, that carries no sentiment or sensation with it; but here and there a little disgust and hypocrisy. The Parliamentary arms in the seventeenth century, professed to fight for the good of "the King," though he was in arms against them. The cry of "the King" was kept up until certain men felt power enough to take off his head. The same was precisely the case in France. Louis heard nothing but *Vive le Roi*, until the time of his trial, though he, as well as Charles saw and felt, that there was no respect meant. A king is truly the most pitiable of mankind, and I would abolish the office merely to get rid of the hypocrisy associated with it. He can never be sure, that he has the solid respect of one human being; and is or might be always sure, that he is surrounded by sycophancy. A sensible man, a man of integrity, would not fill such an office; but for the purpose of modifying it into something less disgusting to the individual and to the nation, See how ridiculous and even pitiable my exposure of masonry makes the Royal Family appear, in the idea that they are in a measure, compelled to patronize such nonsense. They dare not patronize any thing really good for the country, in the way of knowledge; for, if they did, they would have the aristocrats and the priests in hostile attitude, threatening to oust them. The real trinity in unity which they worship is composed of themselves; royal family or God the Father, aristocrats or God the Son, and Priests or God the holy Ghost. That is a piece of genuine revelation, and more truth than will be found in all the sermons that were ever printed, written or preached.

Professor Robison, himself a mason, travelled far to shew that the whole of the revolution of France, excesses and all, grew out of the association of Masons, which the Stuarts raised and left on the Continent. I fall in with him a great

way on his road, but do not travel right through; though I doubt if the French Revolution would have occurred in the last century, had it not been for the association of Freemasons. There were many causes at work, which, when combined, produced that revolution, and much of its direction arose from those secret associations; but the form of the government, its oppressions on the people, with the exactions of the priesthood were the first and most powerful causes of that revolution. The secret associations were seized on as a means of facilitating that; which the more sensible part of the French people saw to be necessary. The associations did not generate the revolutionary spirit, but fell in with it and lent it their aid.

Many a mason and the priests generally have attributed that revolution to the writings of the antichristian philosophers. When the revolution was otherwise brought about, I grant, that these writings operated powerfully in its favour; but they operated to good and no where to evil; and they were not a first cause of that revolution. The same and similar writings will produce revolutions in all countries; but where they act alone, they will revolutionize by moral means, quietly, and by the power and influence of knowledge; but wherever they act in conjunction with other causes, they will direct the influence of those causes to the annihilation of state religion, as they did in France. The religion of individuals can only be annihilated by knowledge, by powerful arguments and facts, against their religion, shewn to the individuals; but a state religion, as it is preserved by bayonets, balls, gunpowder and the sword, so by the same can it be overthrown, or, in the absence of such support, it is a monstrous compound that will naturally fall to pieces. So, it is clear, that the revolution of France was not brought about by the antichristian writings alone, not by the Masonic associations alone; but by both, and a variety of other prior causes acting together and working to a crisis.

All the writings which I have read, written by those who are called the French Philosophers of the eighteenth century, have been strictly moral, as all antichristian writings must of necessity be; and they have uniformly sought to soften down the ferocity of mankind and to inculcate what we call humane principles, or the most complete forbearance, where crime and error arise from ignorance. Therefore it is like attributing a pestilent disease to the sun, which the filth

of mankind had in reality engendered, to attribute the ferocities and massacres of that revolution to the writings of the French Philosophers. But, on the other hand, we know, that the masonic associations have taught assassination as one of their principles, and the practical part of the principles of the Duke of Orleans, or Egalite, has been indisputably traced to those associations. This Royal Ruffian was the principal cause of all that was horrible in the French Revolution, and deservedly fell by the hands of those murderers whom he had trained and fed. And all this too from a principle which has ever existed with monarchy, an effort to remove one branch of the royal family, that he might reach the crown and the throne for his own head and tail. This was the real *equality* at which he aimed. This has been a uniform vice with monarchy, and a general cause of war. Can a sensible and humane man desire any other ground to wish the universal extinction of monarchy?

All that relates to history, in the ceremonies of masonry, if we take the literal sense, is founded on fable. The first fourteen books of the Bible are clearly fabulous, a piece of invention altogether. They correspond with no historian that wrote before the existence of those books, or before the Babylonian Colonization of the Jews at Jerusalem. Neither Jews nor books are mentioned by any historian that existed before that colonization. See the foundation of the religion of Europe and America! See the foundation of Masonry! I am a grand architect of the universe; but I build nothing with or upon fable. I build nothing with speculative masonry, nothing with religion, nothing with the aid of God or Gods, nothing with the aid of spirits. My materials are more solid than those of any rock or any mine: they are made of the realities of history mixed up with the realities of existing things. Matter and men were the same three, four, or five, or ten thousand years ago, as they now are, allowing for the variation of human knowledge. I see them to be the same in all genuine history, and, marvellous or miraculous tales of matter and men, I set down as fables. This is truth, and the test of truth.

writer, I believe it is John Stewart, the first English
 set that reasoned rationally upon matter and man,
 Some on that part of man, which we call mind, has
 Material. a useful rule, to admit the correctness of all
 particularly sponds with our ideas of analogy, proba-
 laid it down, as unless we have counter proofs, that
 history that corre-
 bility or experimēts,

the circumstances narrated did not in reality exist, and to reject whatever is marvellous, or that does not correspond with our ideas of analogy, probability or experience. Bring all fables to this test and they will cease to do mischief.

Solomon's Temple is the literal pivot of speculative masonry, and though, in the history or Bible account of building that temple, nothing but human accomplishments and human means are introduced; yet, the absence of all other history upon the subject, and the miraculous circumstances stated in this same Bible, induce me to reject the tale. Here, we have also counter proofs, in the absence of all mention of such a people as Jews or Israelites existing at such a place as Jerusalem, by historians, who were or would have been their neighbours, had such a people existed, and who travelled over the very territory mentioned. Therefore, your Temple, your wise and rich Solomon, and your skilful Hiram Abiff, are fables, or allegories, such as those which abound in the Jewish Talmuds, and such as is the name and story of Jesus Christ. By all that I can see, the Jews were the first writers of romantic history, and finding it more eagerly swallowed, and more interesting as it became more romantic and marvellous, they went on to all excesses, until now, the Christians have so completely improved upon the trade, as to make a state religion of a fiction, and to make nine tenths of their literary traffic a dealing in fiction, wilfully delivered and as wilfully received as fiction! Strange, horrid propensity! To this day, the Jews feel as if they were entitled to subsist by fraud. Rare indeed is it to see one of them pursuing a calling that is useful in a social sense. And, I very believe, that the Christians would be similar characters, if they were not the majority, and if all could subsist by fraud. Throughout Europe and America, the system of fraud is carried as far as ever it can be made profitable, and honesty is every where its prey, whether it exists voluntarily or by compulsion.

Masons have multiplied the fables of the Bible, in adding an assassination of Hiram Abiff, with the circumstances and the names of his assassins; and in many other instances. Had the Bible been with them a real subject of reverence, they could not have done this. It was what Holy Saint John called an addition to the book of life, and such as should bring down the curse of its author. The Bible has been introduced into the masonic ceremonies as a mere clap-trap

for weak and religious minds, or to ward off the fury of the Christian Priests.

The boasted morality and brotherhood of masonry is also a subsequent addition, to cloak the trick of paying for the pursuit of a secret, that is never to be found. All virtue, all morality, all brotherhood, all humanity, all liberty consists in the pursuit of happiness; not only in receiving, but in communicating happiness. That is the grand secret for man to know, and masons cannot add to it. Whatever communicates mutual happiness between individuals, without immediate or ultimate injury or pain to any person, that is virtue. I carry the maxim to those ridiculous notions of chastity which the Jewish and Christian Religions have introduced among us, and say, that wherever that pretended chastity engenders pain that might be avoided, it is unchaste, foul and foolish, it is vicious, wicked, sinful, or will bear any phrase that may be attached to the catalogue of errors and crimes.

The pretended morality of masons is erroneous inasmuch as it is confined. They make a little circle of brotherhood, and exclude the mass of mankind from all but compelled morality. And, proceeding upon this confined sphere of action, they engender nothing but bad passions among themselves, that lead to disputes, divisions and all sorts of mutual recriminations. Real virtue, or morality, or brotherhood, strikes at the root of all sectarianism. That which does not do this is neither brotherhood nor morality. All sectarianism has its root in error. Shew me two members of any two sects, disputing with each other on certain tenets, in which they cannot satisfy each other, and I will in all cases, without exception, infallibly shew both to be in error. Therefore, the lodge which I wish to open for masons is one, that shall unite all mankind, in the confession, that we are all ignorant enough, too ignorant for our happiness, and that shall lead on all, upon this confession, in the pursuit of real knowledge, mutually instructing each other, and thus pursue those yet secret powers of matter which remain hidden from us, and which will remain hidden from us so long as such errors and follies as masonic associations, state religions, and other certain sources of sectarianism and quarrel exist among us.

Were I to make a volume of this charge, I could say no more to you than I have said. You must be all aware, that you have no secrets in masonry which are now hidden from me, unless you have lately invented more idle signs, words and grips. And even if you have done, or do this you may

see that you can never set up again the idea of any other concealed purpose in masonry, but that of trick and cheat. Speculative Masonry, apart from its political purposes, has never been any thing but a permanent hoax. The legislature should sweep it down, and include in the same act, Orangism, Druidism and Odd fellowship, as the last of secret associations existing in this country, where the parties, as an association, assume publicity and are bound together by an oath to observe certain marks of distinction. This is the peculiar duty of a legislature, which in all its acts should legislate for the benefit of all. It is ridiculous to call masonry a charitable institution. The good of educating a hundred or two of children bears no comparison with the evil that is brought on thousands by the expenses of such an association, by the joint waste of time and means which the ceremonies occasion. There ought to be no such charities in existence; they degrade us. All the children in the country might be legislatively fed, clothed and educated, with one half of the means that are now squandered in what are called charities. There is a distressing waste of means in this country, arising from the joint evils of error and abuse, corporated abuses and religious, moral and legislative errors.

Thus are you charged by one of the grand architects of the universe. Thus have I put out the artificial lights of masonry. And thus I desire to reclaim you, to make you good and useful men, for the benefit of yourselves, your wives and your children.

RICHARD CARLILE.

TO COUNSELLOR SAMPSON—NEW YORK.

DEAR SIR.

I AM glad to find that your proposal for a condensation of the law, is likely to be adopted among us. In Great Britain, in Louisiana, and in New York, the experiment is now making, and its obvious necessity will force it to be adopted elsewhere.

I have attended to the objections made to the plan by many of the older members of the legal profession, but I cannot yet acknowledge that they have changed my opinion.

It is said, that to digest or codify the principles of law so far as they have been determined, will save no labour to the profession. Cases must still be resorted to, to ascertain the shades of difference in those that have been decided, from those that arise afresh. Mere general principles, so plain as to be at once acknowledged, will be too loose for practical purposes. To this I reply, that reported cases may all be reduced to two classes: 1st, Those which serve as the basis of general principles: 2d Those which contain circumstances of limitation, enlargement, or variation that the application of general principles difficult, or that compel them to be modified when applied to cases before the court; under these two heads, all cases whatever may be classed. Now, it is manifest that by a code or digest, we save all the first class, and by introducing the more obvious limitations of the general rule, we render useless a great part of the second class. If we cannot do every thing that is wished for, are we to abandon all improvement in despair and do nothing?

It has been said, that cases almost without number have occurred, have been reported, and must be consulted by French jurists since the adoption of the code Napoleon. I dare say it is so, new forms and variations in the contracts of commercial society, arising out of new circumstances, will be of perpetual occurrence. The gentlemen of the bar may rest assured that business and clients will not be annihilated by any improvement in the code or digest. But the labour of reading and of citing the cases which form the basis of the principles enacted in the code of Napoleon, will have been taken away, and if much labour still remains, much has been saved.

It is said, the best digest or code we can make, will only serve as a new starting place, and that cases will go on accumulating, and reports multiplying as heretofore. Granted, But is it nothing that we have or can have if we please, a new starting place every half century, leaving behind us the accumulated rubbish of year's proceedings? Is it nothing that our pockets are no longer bur-

thened with the expense of buying; or our time occupied with the wearisome consulting, and our libraries discharged of the dreadful accumulation of volume upon volume of cases rendered useless by such a digest?

It is strange that the gentlemen of the profession should be so averse to a code or digest, unaccompanied with cases, when they hail the appearance of a digested volume on a particular portion of law with all the cases included and at full length! Suppose Mr. A. B. publishes a digest of the law of Lien, of Limitation, of partnership of Bacon and Feme, &c. Mr. A. B. although an excellent compiler, having no authority annexed to his name, is compelled to cite very fully all the cases from whence his principles are deduced. Now, this though necessary, is dreadfully burthensome, for every lawyer already possesses the same cases among his collection of reporters, and he thus buys over again a quantity of matter, which he has bought already. But suppose these principles to be enacted by a legislature, then would Mr. A. B.'s volume be reduced to half a dozen intelligible pages, by thus conferring on the principles that authority and sanction which Mr. A. B. can only confer by an expensive and laborious collection and re-publication of the cases from whose purview he has deduced them. Strange, that it should be a nuisance to enact by competent authority, half a dozen pages of common sense, and that it should be meritorious to publish them with the weight of two or three hundred decided cases hanging about their necks!

But in good truth so far as I am concerned, I leave the gentlemen of the bar out of the question, when a short and intelligible code would save them trouble or not, is not a matter of indifference, but it is to me of minor importance. In the present state of the law, it is like orthodoxy in religion, a mystery—Where reason ends, faith begins. None of the uninitiated can enter even the vestibule of the temple.—Law ought to be not a branch merely, but the chief branch of social ethics. Society knows nothing about it by means of the lawyer. A digested code of plain, undeniable legal principles, founded on the morality of common sense, applied to every day transactions, might render the whole community wiser, better, more prudent, more cautious, and less litigious. Why would it not be as useful to peruse, as Huthinson, or Beattie, or Paley? it would be, assuredly better considered, more practically useful, and more authoritative than these systems of school boy morality. Men would better be able to judge when they ought and when they ought not to go to law: they would be better jurors, better arbitrators, wiser and better citizens. If we can teach ethics to school boys, is there any insuperable difficulty in instructing sensible and well educated men?

I should be glad these points would receive farther discussion

and I submit them to your better judgment, being with great respect, dear sir,

Your friend and humble servant.

THOMAS COOPER, M. D.

For the New-York National Advocate.

TO JUDGE COOPER, PRESIDENT OF COLUMBIA
COLLEGE, SOUTH CAROLINA.

DEAR SIR,

I HAVE read the letter you were pleased to address to me through the New-York National advocate of this morning. If I did not know how little you value compliments, I should thank you for the honour; but to the point, I cannot better answer, than by communicating through the same channel, the following notice, by a celebrated French jurist of Mr. Duponceau's valedictory address to his law academy. Philadelphia, 22d. April, 1823, extracted from the *Revue Encyclopedique*. I translate it, that it may be seen by every American reader, with what vigorous brevity this foreign lawyer has comprehended, in four 8vo pages, the spirit of the work, and the merits of the question.

The object of the author of this dissertation, (observes Mr. Dupin,) has been to treat, *ex professo*, a question of American jurisprudence, which has given rise, in his own country, to a variety of opinions.—Although the subject must, with foreigners, lose much of its importance, still a discussion involving the entire system of jurisprudence of the United States, cannot be without its interests to those who like to know what is doing by foreign nations in the way of legislation. The question is, whether the United States have *Common Law*? The phrase refers to the common law of England, which our author defines after this manner: By the common law in England, is understood, a metaphysical essence, which originally consisted of certain feudal traditional customs, but which has, by the force of events, been extended and identified with the government of the country, which regulates the prerogative of the king and the rights of the subject, and is considered as the source of various jurisdictions, which makes part of all the political and civil institutions, and is connected with every thing that relates to the government of the nation.

Is the Common Law the law of the United States? On the first formation of the Colonies, the founders brought with them the Common Law, which every Englishman regards as his birth-right: but each colony judged for itself, what parts of it were fitted to its new situation, and either by legislative provisions or ju-

dical decisions, or usage and practice, adopted certain parts and rejected others; so that in no state of the union was the whole of it received; some adopted what others rejected. Under this diversity of Common law, the most that can be said is, that it is the law of each state on every matter where it has not been derogated from; but the Common Law of one state, is not the Common Law of another, much less of the United States.

The American revolution has furnished a decisive argument to those who are opposed to the Common Law of England. It has made constitutions the basis of legislation, and thenceforth the constituted authorities have had to look to their constitutions and the legislative acts which have developed their principles, for the foundation and measure of their powers.

The author admits that the judiciary of the union cannot derive any jurisdiction from the Common Law, but is confined to that which the constitution has delegated to it: but he thinks that within the constitutional circle, it may exercise a jurisdiction by application of the Common Law as rule in civil and criminal cases; and that under this two fold relation, there is an American Common Law, which is nothing else than the English Common Law perfected. He enumerates among the most important of the improvements alluded to, not the toleration, but the equality of religious faith and worship: the liberty of the press, secured not by the absence of prohibitory law, but by constitutional sanctions; the right of counsel to every person under accusation: the benefit of habeas corpus, better guaranteed than in England, from it being made the right and duty of the judge to examine into the truth and reality of the fact imputed to the prisoner, the substitution of mitigated punishment, in the place of those barbarous inflictions and forfeitures which disgrace the English code; the prison system, chiefly that of Pennsylvania, which has gone near to realize the hopes of the philanthropist.

The author also felicitates his fellow citizens on the progress of their civil jurisprudence, the rights of primogeniture being entirely abolished, and the ancient feudal system only to be traced by a few vain forms and unmeaning phrases; the inextricable labyrinth of English practice, made plain and the enormous expence diminished, and justice rendered accessible to the poor as well as to the rich.

Let us hope that these liberal principles may be realized and co-ordinated in written codes, and that if such be the benign legislation of Americans, that it may be found amongst themselves, without their having any need to recur for the knowledge of it to the antiquated usages of old England, or consulting the decisions of English judges, a serious but inevitable evil, so long as they are willing to submit to that traditional legislation called the Common law.

It is indeed a prodigy, that such usages, transmitted by vague

and uncertain tradition, from age to age, without other authority than judicial decisions should have held their ground so long. This prodigy is only to be accounted for by the concentration of all judicial authority at Westminster, in the persons of twelve judges, who meet and confer on doubtful cases, and so preserve that uniformity essential to their jurisprudence, but which can hardly be maintained in the United States, where there are already twenty-four superior and an infinity of inferior tribunals, scattered over an immense extent of territory, and where the supreme court of the United States, has but a limited jurisdiction, embracing but a few objects of *national* concern.

The divergence of the state courts must soon become extreme unless they cease to rely upon these blind traditions, and its to be feared that so far from being emancipated they will every day be more and more constrained to use this borrowed light, and take as precedents obligatory upon them, decisions made for another people under a constitution quite different, and in most essential things, opposite to their own. Nor can this Common Law, transplanted in another soil, have any of those supposed advantages, that alone in the eyes of Englishmen, for its many and shocking defects and extravagances: though it may continue for a time to find favour with the English, as a tradition of national antiquities; notwithstanding in the mighty chaos, as compounds together, the monuments of their liberties, with the barbarous futility of the middle ages. Time has, in England, affixed its seal to this unnatural alliance and these inconsistencies are woven into the habits and manners of the people. The heterogeneous elements are so intermixed that it is supposed impossible to reform any part without tearing up by the roots the ancient liberties of England; but the Americans, have no such motives for upholding this superstition. Better for them are the recollections of their glorious revolution than national antiquities.—They can have better security for their civil and political rights than obscure tradition from beyond the seas. It is by written and unequivocal constitutions they will protect that liberty, which, in defiance of those traditional doctrines they had the courage to achieve. It is worthy of them to establish a legislation in the true spirit of their fundamental compact, all the elements are in their own possession. There is but one thing that they should copy from England, and that is, in all their institutions to uphold their own *individualitas*. This is more worthy of them than the seeking the rules of their judicial decisions in the judgments of foreign tribunals.

I shall add nothing of my own to these sagacious observations. It is to our excellent and accomplished friend, Mr. Duponceau, that I am obliged for the knowledge of this article, and for some pleasant observations in his own happy and delicate style.—Whatever impressions Mr. Dupin's unsophisticated criticisms may make upon the author, I cannot presume to say. Mr. Du-

ponceau will at all events, admit that the reviewer has understood his arguments and adjusted them as pointedly as they are put.

yours with due respect,

WILLIAM SAMPSON.

TO MR. R. CARLILE, DORCHESTER GAOL.

Nottingham, October 6th, 1825.

MY DEAR MR. CARLILE.

I AM so delighted with your exposure of the ridiculous, I could almost say *abominable*, Freemasons, and with many other things that you have done, that I determined not to let my husband rest, who is an "*Odd Fellow*," until I had made him *even* with more sensible men, by exposing to me the secrets of that drunken association for an appearance in your publication.

He tells me, that the "*Odd Fellows*," in their ceremonies, are more like the Druids than the Masons, and that there is a great difference in the ceremonies of different lodges; a great difference too between those of London and the country. The Nottingham Lodge, of which he is a member (he shall go no more) holds its dispensation or warrant from the Sheffield Grand Lodge, or the Sheffield Union, and imitates the ceremonies of that Lodge. This Lodge is considered the most respectable of all in this part of the country; the entrance money being a guinea and a penny (confound his foolishness, there went a gown that I ought to have had.) Whilst some lodges will make men *odd* (they are odd enough at home, without such nonsense) for five shillings, others for half a crown; but there is always an odd penny, and God knows (I beg your pardon, *God* slept out! habit!) that these *oddities* make an *Odd Fellow* odd enough at home; for all the odd pence, shillings, and pounds, that might be better applied, go to make him even with his odd fellows, in their carousals and *brotherly* debaucheries.

My husband is a little tradesman, and his *oddities* abroad have greatly prevented his keeping *even* at home, whilst his love for me

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and the children is abstracted to make room for a love of lodge nights and all nights with his confounding *odd fellows*. If I were a widow to-morrow, I would make a vow never to marry again with an *odd fellow*, a *mason*, a *druid*, or with a man who was connected with any secret society. Until now, that your exposure of masonry has come out, I have been distracted to know what the grand secrets could be; and when, with all the winning ways I could devise, I tried to get on the weak side of my husband, I was met with a high talk about the honour of confidence and secrecy. When your moralist on secrecy appeared, I had nearly overcome him, with the argument, that there could be nothing good that was secret; but it was not enough, nothing availed me, until you exposed the Freemasons: then, my *odd fellow* began to feel ashamed of himself, and has looked weekly for his portrait in your admirable book of Revelations.

The officers are, a Noble Grand with his two supporters; a Vice Grand with his two supporters; a Noble Father, who is a Past Noble Grand; a Secretary, a Warden and a Tiler or Guardian.

The Noble Grand wears a scarlet robe trimmed with sable fur and a wig, such as the Judges wear when sitting in Banco.—The Vice Grand wears a blue robe edged with the same and a similar wig.—The other officers wear a sash over the left shoulder, hanging in a tie at the right side.

The object being conviviality, the ceremonies are brief. To open a lodge, the Tiler or Guardian is placed at the door with a drawn sword, and he is one who generally knows all the members. The Noble Grand gives three knocks and is answered with three by the Vice. He calls for silence, while he opens the lodge. The right-hand supporter proclaims, that, at the command of the Noble Grand, the lodge is duly opened. If there be no initiation they proceed to toasts and songs. The first toast is the *King*, given by the Noble Grand. The ceremony at toasting, or when a toast is given from the chair, is, for all present to lift their cups or glasses, put them to their breasts, draw them back again, and hold them out at full arm's length, which is repeated three times. Then all stamp with their feet on the floor, keeping time as near as possible.

When a member enters the lodge, he knocks thrice on the door. The Guardian demands his name and reports it to the Noble

Grand who orders admittance. The member enters, makes a bow and the sign to the Noble Grand and passes to a seat. When a Past Grand enters, he is received with a clapping of hands from the company.

Every Past Grand is presented with a crimson sash, vandyked with velvet, and edged with gold. He is allowed to take it home; but always expected to wear it in the Lodge.

When an initiation takes place, the brother, who has proposed the candidate, goes and brings him to the door of the lodge blindfolded, and gives the three knocks. The Guardian answers with the knocks and says, *who comes there?* The reply is:—A brother with a friend, who wishes to be initiated into our most honourable order. The Guardian reports to the Noble Grand and receives an order to admit them. In opening the door, he makes as much noise as possible with the chain that crosses it. As the new Noodle enters, all the brethren stamp and clap and make all possible noise. They have also a pair of very heavy clappers, such as farmer's boys use, to frighten birds from a corn field, and these are clapped close to his ears to frighten him. The Warden seizes him by the collar of the shirt, with a violence that often breaks cloth, or stitches, or buttons, and says, in a fierce tone: "Stand thou presumptive mortal, and know, that the best and wisest of men have been odd fellows in all ages."

Noodle, for all such men must be noodles, notwithstanding what the warden has just said, is led to the Vice Grand, who reads a short address. Then to the Noble Grand, who reads an address upon morals, telling him his duty towards himself and all mankind; that their purpose is conviviality, to cement friendship and to endeavour to make every man a brother.

Next comes the obligation. Noodle is desired to place right-hand on his left breast and his left hand upon a sharp instrument or destructive weapon, and to repeat a most serious and solemn obligation, which is very similar to the masonic obligations. My odd husband has got an odd head and cannot recollect all the words of the addresses, songs and oath.

After the obligation, comes a curse, which is still worse, and truly atrocious; expressing a hope, that curses may fall upon himself, children, and children's children, so that they may rot alive and feel life and misery to the last that remains of them, if he violates the obligation.

Before the bandage is taken from his eyes, all the brethren put on masks of all sorts and sizes; the Noble Grand in a black one. When he recovers his sight, he is desired to look round and see if he knows the friend who introduced him. He cannot distinguish him in the mask. A brother near the canopy sings a song, which begins thus :—

Brother, attentive stand
While our most Noble Grand
Gives you the charge.

The charge explains the masks, cautioning him to examine man through all disguises, to use caution, to be charitable, to be just in all his actions, &c. ; a subject as a whole that occupies a good reader ten minutes.

Noodle is then conducted to the Noble Father, who reads a few lines of poetry, beginning thus :—

Be circumspect my son,
Your sire would now advise,
Whatever you practise well,
Will prove you good and wise.

First keep your faith, nor ever once disclose
Our secrets to your dearest friends or foes.

There are a few other moral recommendations, which end in wishing that he may live long and die happy. Noodle is also told, that he must not sing either a political or an obscene song, nor give a toast or sentiment of that kind; and that he must not come to the lodge in a coloured neckcloth, but always in black or white.

The Warden instructs him in the sign; which is to draw the thumb of the right-hand across the bottom of the chin, with the elbow square, and the left hand on the heart.

The grip is to take the middle finger of the right-hand with the fore-finger and thumb of your right. The word is FRIENDSHIP.

Noodle, being thus initiated, joins the company; the health of the new made brother is given from the chair, and the ceremony of waving cups and glasses observed.

Next comes a song, the first verse of which runs thus :—

When friendship, love and truth are found
Among a band of brothers;
The cup of joy goes gaily round,
Each shares the bliss of others.
How grand in age, how fair in youth
Are holy friendship, love and truth.

Before the lodge is closed, the Noble Grand asks if any Past Grand Officer or other Brother has any thing to propose for the good of odd fellowship. After a pause, and if nothing is proposed, all exclaim "*hearty good wishes.*"

The question is thus put and answered three times. The Noble Grand requests silence, while he closes the lodge. His right-hand supporter declares the lodge to be closed, as the command of the Noble Grand and to stand closed until an appointed meeting night, when it will again open for harmony and good fellowship.

There is another class, which is called the Imperial Order, the chairman of which is called the Grand Imperial; but the sign, word and grip are the same. There is no higher degree. They teach nothing and profess nothing but friendship and harmony: and for that, what need can there be of such an oath, such a commination, and such Tom-fool ceremonies?

So, Sir, I have done. I am quite delighted in my final triumph over my *old odd fellow*, and can scarcely contain my name; but, as that was a pledge, and though I can laugh at him at home, I should not like to have him laughed at abroad, I shall only further tell you and your readers, that I am

THE WIFE OF AN ODD FELLOW.

P. S. All women should read your Republican, above all books. Without it, I should never have been master: now I am *just beginning to wear the inexpressibles.*

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

London, Oct. 1st.

BEING much pleased with your excellent exposure of Free Masonry, and observing that you wish for information on the Druids, usually called the Ancient Order of Druids, I am induced to give you the best information I can. My description you may depend upon as containing the correct outlines of the order, which is evidently much inferior to Masonry; and I am not aware of its being in any way superior to that of the "Odd Fellows."

First, this society, as with the Masons, is governed by a Grand Lodge of England, to which certain fees are paid. The Grand Lodge is held at a house near Charing Cross, I believe, but was originally in Oxford Street. I rather think it is at the British Coffee House; where any one may get made a Druid for five shillings; and, afterwards sing a song, smoke his pipe, get drunk, kick up a row in the street, get into the watch-house, or go home, which he pleases. The fee for making is generally more in the country Lodges, of which there are several in different parts of the country. The principal affairs of the meetings are singing, smoking and drinking; and, now and then, *marking a flat*, a term used when a new member is introduced.

The officers are termed the Noble Grand Arch Druid, the Vice Arch, 1st, 2d, 3d, and 4th, Bards, Secretary, and Guardian. The Landlord of the house, in which the lodge is held, is usually called the host. The Arches and Bards wear dresses of linen, like surplices, and long grey beards. The ceremony of opening and closing is short and somewhat in the Masonic stile; but with the addition of singing.

When a candidate is introduced, he is brought blindfolded to the door, received by the Guardian, presented with a branch of the sacred misletoe and led by a rope or chain into the middle of the Lodge, which is generally

painted to represent a wood and large stones. Sometimes a distant view of Stonehenge is seen.

The Druids of our day are no more like the Druids that frequented that astonishing place, than you are like the Pope in the opinions for which you are now so shamefully confined. He is then asked some foolish questions, which he, of course, answers as desired, and is obligated or sworn on the Bible, in the Masonic way, to keep the secrets, &c., under no less a penalty, than that of being hewn to pieces with an axe, as *Samuel* the prophet hewed Agag king of the Amalekites. Being thus sworn, he is led round the room and the following ceremony takes place. One shakes a tea tray up and down with peas in it; another shakes a large sheet of tin or iron plate; a third puts a red hot poker into a large can of water; a fourth treats the blind Noodle with a hot poker to one cheek, whilst a fifth puts a piece of cold metal to the other. All this is done to represent hail, wind, thunder, &c. &c. The candidate is then brought to light amidst loud singing of

“ With Evergreen his brows entwine
And hail him with your songs sublime,
Till from Great Togodubiline, &c.

A pedestal stands before him and a compost of salt, spirits of wine, verdigrease, &c. is burning to give the finish to the grey beards. The candidate is then entrusted with the signs and words, takes his seat, his pipe and pot, is called on for a song, by the Noble Arch, requested to be regular in his attendance, to introduce as many members as he can, and also to speak highly of the order, in his goings to and fro and up and down the country.

I had nearly forgotten to state, that a short account of the birth, progress, &c. of the Great Togodubiline (a sort of Solomon among the Druids) is given; but too foolish to be inserted here, having neither sense nor meaning in it.

The signs, grip, &c. are given as follows:—Give one rap at the door, which is opened; and if you are known to the

Guardian, you are reported, walk on to the middle of the room, face the Noble Grand and salute him *a militaire*. This is done somewhat in the way in which soldiers salute their officers when they pass them—two fingers straight, two bent, lay the hand on the forehead, palm outward. The Noble Grand Arch will return it by laying his finger and thumb on his chin (each side) and draw it down, as if feeling his beard. You then do the same, place your hat under your left arm, make a motion with your fore-finger round the inside edge, so as to form a half circle from within outwards.

The Grip is by pressing the thumb between the two fore-fingers at the first joint.

The word is Seretonius Paulinus given in syllables.

Paulinus Seretonius, the Druids say, was a Roman General, that drove the Ancient Druids from Britain to the Island of Mona and nearly murdered the whole. In consequence, the remainder held his name in abhorrence, and, by reversing the name, used it as a test word.

Mona is also a pass-word used by some lodges.

I believe, Sir, that I have now given a general outline of the order and have only further to observe, that any person applying to be admitted, who is not known to the Guardian, would have to go through the whole ceremony.

With best thanks for the excellent exposure you have given of Masonry, and with hopes, that you will so expose every secret association.

I remain, Sir,

Your well wisher and Brother Druid,

TOGODUBILINE.

P. S. There is an Arch Chapter attached to some lodges of Druids; but so inferior, paltry a thing, that, when I say, beneath Druidism in general, I trust, I need not plead an excuse for not explaining it. It is never given but for the purpose of extorting a few shillings more from the already duped Noodle.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, Oct. 12, 1825

Six years ago, this day, I entered the Court of King's Bench to defend my conduct, in publishing blasphemy of the Christian Religion. I was interrupted in my defence, and, I confess, that I was not then as capable of defending the subject as I now am. Still, every word in the shape of argument, law and demonstration was on my side; and abuse of law and judicial oppression, the all, on the side of your Chief Justice Abbott, and your Law Officers, Gifford and Copley.

Six years, come Friday, the 14th, I shall have been a prisoner, and all that you have gained by that imprisonment has been a practical confirmation of the truth of every sentence that I have published against monarchy or the Christian religion.

I can now prove to the greatest nicety, as a matter of history, that no such person as Jesus Christ lived or died at Jerusalem, and, consequently, that all the millions of human beings who have murdered each other, or tortured each other, about this name, have been in error and abominably imposed upon by the priests.

Religion is the greatest vice and the greatest curse that ever disgraced and infested mankind. All other vices and curses are trivial, when compared with it. It not only wastes much time, that might be usefully employed, and much capital as a taxation, that might be usefully employed, to increase the amount of human happiness; but it occasions a general mental distraction, rivets the human mind to an error, and, where the rivet will hold, excludes all useful knowledge.

It is utterly impossible, that a religious man can be a sen-

sible man. There never was a religious, sensible and happy man. Sir Isaac Newton, beyond his mathematical calculations was the veriest of dupes and fools upon the subject of religion. He seems to have pursued his mathematical researches with a dread, that he should overthrow the theory of a God ; and, with every new discovery, he bolstered up some abominable assertions about deity, which is a fiction, there is no intelligence, where there is no sensation ; no sensation where there is no organization of matter ; no organization of matter, that is not subject to a disorganization.

These are demonstrable facts. No arguments, no facts can be brought against them ; and by them, every theory of religion and its gods is overthrown. There is, therefore, no God, no personified power superior to man, that is known to, or of the least consequence to, the man of this planet.

A noble doctrine is this. It dignifies man, sweeps his mind clean of idolatry and servility, and though he must die as an identity, it gives him, whilst he lives, a kind of power over his parent planet, which he can transmit to his successors, as your father has transmitted to you the crown of England, &c. It is the real crown of Christ, offered to every man, the crown of all knowledge. All discoverable knowledge will rank below this.

This discovery, or rather, this assertion, of demonstrable matters, is the result of that persecution which I have received from you ; through those agents who support, for pay, soldier like, that abominable system of legislation and religion, of which you are the nominal head.

I impute nothing personal to you. I have no personal hostility towards you, nor towards any member of your family ; but I am hostile towards that system of religion and legislation which you espouse, as its head, and I feel strength

enough to make you all, all that support such a system, my play things, my foot balls; though it is likely, as in other games, that I may get a blow now and then in knocking you about.

I am, Sir,

Your prisoner,

RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, October 17, 1825.

It is said of Pope Leo the Tenth, that, on surveying the heaps of treasure, with which the Lateran Palace abounded, he exclaimed in admiration or astonishment:—

Hem! quantum reddit nobis hæc fabula Christi! Aha! What treasure, this fable of Christ brings us!

I am perfectly aware, that this treasure has been and is the source of all my persecution. Take away the treasure, the money, the tithes, the influence by which the gain is made, and there will be no religion among mankind, no gospel preachings, no sermons, no prayers. Get a law passed, that they, who are fond of preaching religion, shall preach it without direct profits, and down will come the whole fabric of the established church, there will be never a preacher but some poor fellow that wants to increase his trade or to gain notoriety.

It is the fable of Christ, that brings the treasure to the Lambeth, as well as to the Lateran, Palace, and that treasure is extracted from the sweat of the brow of the labouring man. There is no treasure to be obtained originally without labour, and he, who produces, the trea-

sure, has been kept by the Christian Church, and by Monarchy and Priestcraft generally, a slave and a beggar.

But for these state arrangements, there would be no pauperism: mankind would abound in wealth, with the labour of a few hours each day, just as much labour as is essential to the preservation of health. Their necessary labour would produce them a double benefit—health and plenty; and peace would also follow as the consequence of the absence of Kings and Priests. These are not phantasmal ideas: they are found to be realities, wherever the experiment has been made, or as far as it has been made.

For instance, your establishment consumes as much wealth as a thousand first rate labourers can produce. And this is not the whole of the evil; for, to keep your establishment in existence, there must be many approaching to something like it, so as to make it the interest of a number to support a splendid monarchy. There are, at least, including the church, a thousand, on an average, of such establishments as yours. This is much below the mark; but it will do for a calculation to shew the evil of the present system of legislation and religion. This thousand public establishments produces nothing, not even any kind of useful service for the public. This thousand of useless and wasteful establishments consumes the produce of the labour of a million of men. These men must have something to live upon, if it be a sort of starving life, and what they do live upon, we may consider as drawn from what the remainder of the labourers produce, which drags them down to a level with the others, by so many divisions upon their produce. All this I reckon, as unconnected with useful taxation, with that which is essentially necessary for legislation and administration of the laws.

This system has another tendency, and that is to produce large manufacturers, who hold a tyrannic sway over a host of

labourers, and accumulate vast wealth, whilst the producer, or the labourer, produces under a series of pains and calamities. If he is wanted for a soldier or sailor, he must be a slave that way ; if not so wanted, he must be a slave and a pauper at home.

This is a bad state of society and cannot be much longer endured. America is setting an example that Europe must follow ! Governing institutions must be more simple and no men publicly employed but such as are absolutely necessary to perform the real work of government. Hundreds of nominal offices exist in this country, where there is no duty, but to take the salary and to bear a name ; and that of king is, to all intents and purposes, one of them. I care not so much about abolishing the offices, as to find them proper work ; but where nothing could be found to be done publicly useful, there I would abolish both office and salary, and not hear a word about pension or compensation. It is abominable, it is both morally and politically wicked, that such offices and salaries should exist, whilst the latter has to come from the labouring mans produce, his real wages. This is the real cause of all the clamours and combinations about wages. This makes Mr. Peel offer the aid of the military to settle disputes between masters and men. The labourers of this country cannot thrive on a large scale, or generally, under the present complicated forms of government, of legislation and the administration of the laws.

But this is another piece of blasphemy. This is the genuine blasphemy. Had any poor bigot made the observation to Pope Leo, that he himself made in exclamation and surprise, that same Pope would have sent him to the stake, if he had survived the tortures of the inquisition. Such is the effect of and the punishment for, blasphemy ;
FOR SPEAKING EVIL OF POWERFUL ROBBERS.

I am, Sir, your prisoner, for this kind of blasphemy,
RICHARD CARLILE.

MISCELLANEOUS EXTRACTS.

A PRISON is the grave of the living, where they are shut up from the world and their friends; and the worms that gnaw upon them—their own thoughts, and the jailor. A house of meagre looks and ill smells—for lice, drink, and tobacco, are the compound. Pluto's court was expressed from this fancy; and the persons are much about the same parity that is there. You may ask, as Menippus in Lucian, which is Nimes, which Theisites, which the beggar, which the knight; for they are all suited in the same form of a kind of nasty poverty. Only to be out at elbows is a fashion here, and a great indecorum not to be thread-bare. Every man shows here like so many wrecks upon the sea, here the ribs of a thousand pound, here the relics of so many manors, a doublet without buttons; and 'tis a spectacle of more pity than executions are. The company, one with another, is but a vying of complaints, and the causes they have to rail on fortune and fool themselves, and there is a great deal of good fellowship in this. They are commonly, next their creditors most bitter against the lawyers, as men that have had a great stroke in assisting them thither. Mirth here is stupidity or hard heartedness, yet they feign it sometimes, to slip melancholy, and keep of themselves from themselves, and the torment of thinking what they have been. Men huddle up their life here as a thing of no use, and wear it out like an old suit, the faster the better; and he that deceives the time best, best spends it. It is the place where new comers are most welcomed, and next them ill news, as that which extends their fellowship in misery and leaves few to insult: and they breathe their discontents more securely here, and have their tongues at more liberty than abroad. Men see here much sin and much calamity; and where the last does not mortify the other hardens; as those that are worse here, are desperately worse, and those from whom

the honor of sin is taken off and the punishment familiar. And commonly a hard thought passes on all that come from this school; which, though it teach much wisdom, it is too late and with danger; and it is better to be a fool than come here to learn it.—*Dr. John Earle, Bishop of Salisbury,*

MICROCOSMOGRAPHY, &c, 1628. B. D.

To die for truth is not to die for one's country, but to die for the world. Truth, like the Venus dei Medici, will pass down in thirty fragments to posterity but posterity will collect and recompose them into a goddess. Then, also, thy temple, oh, eternal Truth! that now stands half below the earth—made hollow by the sepulchres of its witnesses, will raise itself in the total majesty of its proportions; and will stand in monumental granite; and every pillar, on which it rests, will be fixed in the grave of a martyr.

THE moment that power is permitted by the partiality of a people to rest in an individual, or to centre in a family—liberty receives its death wound. Man, in his highest state of moral and intellectual perfection, is not to be trusted with absolute dominion. His nature was not made for it, and there is not one instance on historic record, in which he has been so trusted, without his affections becoming, perverted, and his instincts depraved: with no public opinion to guide and no public force to controul his volitions, he has uniformly degenerated from his social character, and inflicted lasting misery upon the subjects of misrule. For power there is but one safe depository,—and that is, the responsible administration of recognized laws.

LADY MORGAN, ITALY, 1821.

ADAM'S SLEEP.

He laid him down and slept—and from his side
 A woman in her magic beauty rose,
 Dazzled and charm'd, he called that woman "bride,"
 And his first sleep became his last repose.

BESSEN.

The world is but an opera show,
 We come, look round, and then we go.

C. GRYPHIUS.

A BISHOP'S BLESSING.

With cover'd head, a country boor
 Stood while the Bishop bless'd the poor—
 The mitred prelate lifted high
 His voice—"Take off your hat"—"Not I;
 Your's blessing's little worth," he said
 "If through the hat 'twont reach the head."

WERNICKE.

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AN ORATION DELIVERED AT CONCORD,

APRIL 19, 1825.

BY EDWARD EVERETT.

Boston: Published by Cummings, Hiliard, and Company. 1825.

ORATION.

FELLOW CITIZENS,

THE voice of patriotic and filial duty has called us together, to celebrate the fiftieth anniversary of an ever memorable day. The subject, which this occasion presents to our consideration, almost exceeds the grasp of the human mind. The appearance of a new state in the great family of nations is one of the most important topics of reflection, that can ever be addressed to us. In the case of America, the interest, the magnitude, and difficulty of this subject are immeasurably increased. Our progress has been so rapid, the interval has been so short between the first plantations in the wilderness and the full development of our political institutions; there has been such a visible agency of single characters in affecting the condition of the country, such an almost instantaneous expansion of single events into consequences of incalculable importance, that we find ourselves deserted by almost all the principles and precedents, drawn from the analogy of other states. Men have here seen, felt, and acted themselves, what in most other countries has been the growth of centuries.

Take your station for instance on Connecticut river. Every thing about you whatsoever you behold or approach, bears witness, that you are a citizen of a powerful and prosperous state. It is just seventy years, since the towns, which you now contemplate with admiration as the abodes of a numerous, increasing, refined, enterprising population, safe in the enjoyment of life's best blessings, were wasted and burned by the savages of the wilderness; and their inhabitants by hundreds,—the old and the young, the minister of the gospel, and the mother with her new born babe,

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—were wakened at midnight by the warhoop, dragged from their beds, and marched with bleeding feet across the snow-clad mountains—to be sold as slaves into the cornfields and kitchens of the French in Canada. Go back eighty years farther; and the same barbarous foe is on the skirts of your oldest settlements, at your doors. As late as 1676, ten or twelve citizens of Concord were slain or carried into captivity, who had gone to meet the savage hordes in their attack on Sudbury, in which the brave Captain Wadsworth and his companions fell.

These contrasts regard the political strength of our country; the growth in national resources presents a case of increase still more astonishing, though less adapted to move the feelings. By the last valuation, the aggregate property of Massachusetts and Maine was estimated at something less than three hundred millions. By the valuation made in 1780, the property of Massachusetts and Maine was estimated at eleven millions.

This unexampled rapidity of our national growth, while it gives to our history more than the interest of romance, leaves us often in doubt, what is to be ascribed to the co-operation of a train of incidents and characters, following in long succession upon each other; and what is to be referred to the vast influence of single important events. On the one hand, we think we trace a series of causes and effects, running back into the history of the dark ages in Europe, and visibly exerting an influence on the American colonies; and on the other, we witness, a rapidity, an energy, a precision in the movements of the nation toward improvement and power, which seem to characterize the agency of individual events and men. In the first view, we feel constrained to surrender up the fortunes of our country, as a portion of the chain of events, which lengthens onward, by blind fatality, from the creation of the world, and brings about, in each successive age, the same routine of rise, progress, and decay. In the other view, we behold the action of a new and original political life, a fresh and hopeful national existence; nourished, strengthened, and matured under the operation of peculiar causes of unexampled energy.

That great, that astonishing incident in human affairs, the Revolution of America, as seen on the day of its portentous, or rather let me say, of its auspicious commencement, is the theme of our present consideration. To what shall we direct our thoughts? On the one hand, we behold a connexion of events; the time and circumstances of the original discovery; the system of colonization; the settlements of the pilgrims; their condition, temper, and institutions; their singular political relation with the mother country; their long and doubtful struggle with the savage tribes; their collisions with the royal governors; their co-operation in the British wars; with all the influences of their geographical and physical condition; uniting to constitute what I may

call the political national education of America, by forming the public mind, nerving the arm, and firing the heart for the events of that day, which we now commemorate. When we take this survey, we feel that we ought to divide the honours of the Revolution with the great men of the colony in every generation; with the Winslows and the Pepperells, the Cookes and the Mathers, the Winthrops and the Bradfords, and all who labored and acted in the cabinet the desk, or the field, for the one great cause. On the other hand, when we dwell upon the day itself, every thing else seems lost in the comparison. Had our forefathers failed, on that day of trial, which we now celebrate; had their votes and their resolves (as was tauntingly predicted on both sides of the Atlantic) ended in the breath, in which they began; had the rebels laid down their arms, as they were commanded; and the military stores, which had been frugally treasured up for the crisis, been, without resistance, destroyed;—then the Revolution had been at an end, or rather never had been begun; the heads of Hancock and Adams and their brave colleagues would have been exposed in ghastly triumph on Temple-bar; a military despotism would have been firmly fixed in the colonies; the patriots of Massachusetts would have been doubly despised, the scorn of their enemies, the scorn of their deluded countrymen; the cry of liberty, which they had raised from the shore to the mountains, would have been turned back in a cry of disdain; and the heart of this great people, then beating and almost bursting for freedom, would have been struck cold and dead, and, for aught we can now reason, for ever.

There are those, who object to such a celebration as this, as tending to keep up or to awaken a hostile sentiment toward England. But I do not feel the force of this scruple. In the first place, it was not England, but the English ministerial party of the day, and a small circle in that party, which projected the measures that resulted in our Revolution. The rights of America found steady and powerful asserters in England. Lord Chatham declared to the House of Peers that he was glad America had resisted, and alluding to the fact that he had a son in the British army, he added, "that none of his blood should serve in this detested cause." Nay, even the ministers that imposed the stamp duty the measure which hastened the spirit of America to a crisis, which it might not have reached in a century, Lord Mansfield, the Duke of Grafton, the Earl of Shelburne, Lord Camden, rose, one after another, and asserted in the House of Lords, that they had no share in the measures which were proposed by the very cabinet, of which they were leading members.

But I must go further. Did faithful history compel us to cast on all England united the reproach of those measures, which drove our fathers to arms; and were it, in consequence, the unavoidable effect of these celebrations to revive the feelings of revoluti-

onary times in the bosoms of the aged; to kindle those feelings anew, in the susceptible hearts of the young; it would still be our duty, on every becoming occasion, in the strongest colors, and in the boldest lines we can command, to retrace the picture of the times that tried men's souls. We owe it to our fathers, we owe it to our children. A pacific and friendly feeling towards England is the duty of this nation; but it is not our only duty, it is not our first duty. America owes an earlier and a higher duty to the great and good men, who caused her to be a nation; who, at an expense of treasure, a contempt of peril, a prodigality of blood—the purest and noblest that ever flowed,—of which we can now hardly conceive, vindicated to this continent a place among the nations of the earth. I cannot consent, out of tenderness to the memory of the Gages, the Hutchinsons, the Grenvilles and Norths, the Dartmouths and Hillsboroughs, to cast a veil over the labors and the sacrifices of the Quincys, the Adamses, the Hancocks and the Warrens. I am not willing to give up to the ploughshare the soil wet with our fathers' blood; no! not even to plant the olive of peace in the furrow.

There is not a people on earth so abject, as to think that national courtesy requires them to hush up the tale of the glorious exploits of their fathers and countrymen. France is at peace with Austria and Prussia; but she does not demolish her beautiful bridges, baptized with the name of the battle fields, where Napoleon annihilated their armies; nor tear down the columns, mouldered out of the accumulated heaps of their captive artillery. England is at peace with France and Spain, but does she suppress the names of Trafalgar and the Nile; does she overthrow the towers of Blenheim castle, eternal monuments of the disasters of France; does she tear down from the rafters of her chapels, where they have for ages waved in triumph, consecrated to the God of battles, the banners of Cressy and Agincourt?—No; she is wiser; wiser, did I say? she is truer, juster to the memory of her fathers and the spirit of her children. The national character, in some of its most important elements, must be formed, elevated, and strengthened from the materials which history presents. The great objection which has been urged, and urged at the point of the bayonet and at the mouth of the cannon, by the partisans of arbitrary power in Europe, against revolutionary and popular governments, is, that they want a historical basis, which alone, they say, can impart stability and legality to public institutions. But certainly the historical basis is of much greater moment to the spirit, than to the institutions of a people; and for the reason, that the spirit itself of a nation is far more important than its institutions at any moment. Let the spirit be sound and true, and it will sooner or later find or make a remedy for defective institutions. But though the institutions should surpass, in theoretic beauty, the fabled perfection of Utopia or Atlantis, without a free

spirit, the people will be slaves; they will be slaves of the most despicable kind,—pretended freemen.

And how is the spirit of a people to be formed and animated and cheered, but out of the store-house of its historic recollections? Are we to be eternally ringing the changes upon Marathon and Thermopylæ; and going back to read in obscure texts of Greek and Latin of the great exemplars of patriotic virtue? I thank God, that we can find them nearer home, in our own country, on our own soil;—that strains of the noblest sentiment, that ever swelled in the breast of man, are breathing to us out of every page of our country's history, in the native eloquence of our mother tongue; that the colonial and the provincial councils of America, exhibit to us models of the spirit and character, which gave Greece and Rome their name and their praise among the nations. Here we ought to go for our instruction; the lesson is plain, it is clear, it is applicable. When we go to ancient history, we are bewildered with the difference of manners and institutions.

We are willing to pay our tribute of applause to the memory of Leonidas, who fell nobly for his country, in the face of the foe. But when we trace him to his home, we are confounded at the reflection, that the same Spartan heroism to which he sacrificed himself at Thermopylæ, would have led him to tear his only child, if it happened to be a sickly babe—the very object for which all that is kind and good in man rises up to plead—from the bosom of its mother, and carry it out to be eaten by the wolves of Taygetus. We feel a glow of admiration at the heroism displayed at Marathon, by the ten thousand champions of invaded Greece; but we cannot forget that the tenth part of the number were slaves, unchained from the work-shops and door-posts of their masters, to go and fight the battles of freedom. I do not mean that these examples are to destroy the interest with which we read the history of ancient times; they possibly increase that interest, by the singular contrast they exhibit. But they do warn us, if we need the warning, to seek our great practical lessons of patriotism at home; out of the exploits and sacrifices, of which our own country is the theatre; out of the characters of our own fathers. Them we know, the high-souled, natural, unaffected, the citizen-heroes. We know what firesides they left for the cheerless camp. We know with what pacific habits they dared the perils of the field. There is no mystery, no romance, no madness, under the name of chivalry, about them. It is all resolute, manly resistance, for conscience' and liberty's sake, not merely an overwhelming power, but of all the force of long-rooted habits, and native love of order and peace.

Above all, their blood calls to us from the soil which we tread; it beats in our veins; it cries to us, not merely in the thrilling words of one of the first victims in this cause,—“My sons, scorn to be slaves;”—but it cries with a still more moving eloquence—

"My sons, forget not your fathers." Fast, oh, too fast, with all our efforts to prevent it, their precious memories are dying away. Notwithstanding our numerous written memorials, much of what is known of those eventful times dwells but in the recollection of a few revered survivors, and with them is rapidly perishing, unrecorded and irretrievable. How many prudent counsels, conceived in perplexed times; how many heart-stirring words, uttered when liberty was treason; how many brave and heroic deeds, performed when the halberd, not the laurel, was the promised meed of patriotic daring,—are already lost and forgotten in the graves of their authors. How little do we,—although we have been permitted to hold converse with the venerable remnants of that day,—how little do we know of their dark and anxious hours; of their secret meditations; of the hurried and perilous events of the momentous struggle. And while they are dropping round us like the leaves of autumn, while scarce a week passes that does not call away some member of the veteran ranks, already so sadly thinned, shall we make no effort to hand down the traditions of their day to our children; to pass the torch of liberty, which we received in all the splendour of its first enkindling, bright and flaming to those who stand next us in the line; so that when we shall come to be gathered to the dust where our fathers are laid, we may say to our sons and our grandsons, "If we did not amass, we have not squandered your inheritance of glory?"

Let us then faithfully go back to those all-important days. Let us commemorate the events, with which the momentous revolutionary crisis was brought on; let us gather up the traditions which still exist; let us show the world, that if we are not called to follow the example of our fathers, we are at least not insensible to the worth of their characters; not indifferent to the sacrifices and trials, by which they purchased our prosperity.

Time would fail us to recount the measures by which the way was prepared for the revolution;—the stamp act; its repeal, with the declaration of the right to tax America; the landing of troops in Boston, beneath the batteries of fourteen vessels of war, lying broadside to the town, with springs on their cables, their guns loaded, and matches smoking; the repeated insults, and finally the massacre of the fifth of March, resulting from this military occupation; and the Boston Port-Bill, by which the final catastrophe was hurried on. Nor can we dwell upon the appointment at Salem, on the seventeenth of June 1774, of the delegates to the continental congress; of the formation at Salem, in the following October, of the provincial congress; of the decided measures, which were taken by that noble assembly, at Concord and at Cambridge; of the preparations they made against the worst, by organizing the militia, providing stores, and appointing commanders. All this was done by the close of the year 1774.

At length the memorable year of 1775 arrived. The plunder of

the provincial stores at Medford, and the attempt to seize the cannon at Salem, had produced a highly irritated state of the public mind. The friends of our rights in England made a vigorous effort in the month of March, to avert the tremendous crisis that impended. On the twenty-second of that month, Mr. Burke spoke the last word of conciliation and peace. He spoke it in a tone and with a power befitting the occasion and the man;—he spoke it to the northwest wind. Eight days after, at that season of the year when the prudent New England husbandman repairs the inclosures of his field, for the protection of the fruits of nature's bounty which ere long will cover them, General Gage sent out a party of eleven hundred men to overthrow the stone walls in the neighbourhood of Boston, by way of opening and levelling the arena for the bloody contest he designed to bring on. With the same view, in the months of February and March, his officers were sent in disguise to traverse the country, to make military surveys and sketches of its roads and passes, to obtain accounts of the stores at Concord and Worcester, and to communicate with the small number of disaffected Americans. These disguised officers were here at Concord, on the twentieth of March; and received treacherous or unsuspecting information of the places, where the provincial stores were concealed. I mention this only to show, that our fathers in their arduous contest, had every thing to contend with; secret as well as open foes; treachery in the cabinet, as well as power in the field. But I need not add, that they possessed not only the courage and the resolution, but the vigilance and care, demanded for the crisis. In November 1774, a society had been formed in Boston, principally of the mechanics of that town,—a class of men to whom the revolutionary cause was as deeply indebted, as to any other in America,—for the express purpose of closely watching the movements of the open and secret foes of the country. In the long and dreary nights of a New England winter, they patrolled the streets; and not a movement which concerned the cause, escaped their vigilance. Not a measure of the royal governor, but was in their possession, in a few hours after it was communicated to his confidential officers. Nor was it manly patriotism alone, whose spirit was thus aroused in the cause. The daughters of America were inspired with the same noble temper, that animated their fathers, their husbands, and their brethren. The historian tells us, that the first intimation communicated to the patriots of the impending commencement of hostilities, came from a daughter of liberty, unequally yoked with an enemy of her country's rights.

With all these warnings, and all the vigilance with which the royal troops were watched, none supposed the fatal moment was hurrying so rapidly on. On Saturday, April fifteenth, the Provincial Congress adjourned their session in this place, to meet on

the tenth of May. On the very same day, Saturday the fifteenth of April, the companies of grenadiers and light infantry in Boston, the flower not merely of the royal garrison, but of the British army, were taken off their regular duty, under the pretence of learning a new military exercise. At the midnight following, the boats of the transport ships, which had been previously repaired, were launched, and moored for safety under the sterns of the vessels of war. Not one of those movements,—least of all, that which took place beneath the shades of midnight,—was unobserved by the vigilant sons of liberty. The next morning, Colonel Paul Revere, a very active member of the patriotic society just mentioned, was despatched by Dr. Joseph Warren to John Hancock and Samuel Adams, then at Lexington, whose seizure was threatened by the royal governor. So early did these distinguished patriots receive the intelligence, that preparations for an important movement were on foot. Justly considering, however, that some object besides the seizure of two individuals was probably designed, in the movement of so large a force, they counselled the Committee of Safety to order the distribution into the neighbouring towns, of the stores collected at Concord. Colonel Revere, on his return from this excursion on the sixteenth of April, in order to guard against any accident, which might make it impossible at the last moment to give information from Boston of the departure of the troops, concerted with his friends in Charlestown, that whenever the British forces should embark in their boats to cross into the country, two lanterns should be shown in North Church steeple, and one, should they march out by Roxbury.

Thus was the meditated blow prepared for before it was struck, and we almost smile at the tardy prudence of the British Commander, who, on Tuesday the eighteenth of April, despatched ten serjeants, who were to dine at Cambridge, and at nightfall scatter themselves on the roads from Boston to Concord, to prevent notice of the projected expedition from reaching the country.

At length the momentous hour arrives, as big with consequences to man, as any that ever struck in his history. The darkness of night is still to shroud the rash and fatal measures, with which the liberty of America is hastened on. The highest officers in the British army are as yet ignorant of the nature of the meditated blow. At nine o'clock in the evening of the eighteenth, Lord Percy is sent for by the governor to receive the information of the design. On his way back to his lodgings, he finds the very movements, which had been just communicated to him in confidence by the commander in chief, a subject of conversation in a group of patriotic citizens in the street. He hastened back to General Gage and tells him he is betrayed; and orders are instantly given to permit no American to leave the town. But the order is five minutes too late. Dr. Warren, the President of the

Committee of Safety, though he had returned at nightfall from the meeting at West Cambridge, was already in possession of the whole design; and instantly despatched two messengers to Lexington, Mr. William Dawes, who went out by Roxbury, and Colonel Paul Revere, who crossed to Charlestown. The Colonel received this summons, at ten o'clock on Tuesday night; the lanterns were immediately lighted up in North Church steeple; and in this way, before a man of the soldiery was embarked in the boats, the news of their coming was travelling with the rapidity of light, through the country.*

Having accomplished this precautionary measure, Colonel Revere repaired to the north part of the town, where he constantly kept a boat in readiness, in which he was now rowed by two friends across the river, a little to the eastward of the spot where the Somerset man-of-war was moored, between Boston and Charlestown. It was then young flood, the ship was swinging round upon the tide, and the moon was just rising upon this midnight scene of solemn anticipation. Colonel Revere was safely landed in Charlestown, where his signals had already been observed. He procured a horse from Deacon Larkin for the further pursuit of his errand. That he would not be permitted to accomplish it, without risk of interruption, which was evident from the information he received from Mr. Richard Devens, a member of the Committee of Safety, that on his way from West Cambridge, where the committee sat, he had encountered several British officers, well armed and mounted, going up the road.

At eleven o'clock, Colonel Revere started upon his eventful errand. After passing Charlestown neck, he saw two men on horseback under a tree. On approaching them he perceived them by the light of the moon to be British officers. One of them immediately tried to intercept, and the other to seize him. The colonel instantly turned back toward Charlestown, and then struck into the Medford road. The officer in pursuit of him, endeavouring to cut him off, plunged into a clay-pond, in the corner between the two roads, and the Colonel escaped. He accordingly pursued his way to Medford, awoke the captain of the minute men there, and giving the alarm at every house on the road, passed on through West Cambridge to Lexington. There he delivered his message to Messrs. Hancock and Adams,† and there also he was shortly after joined by Mr. William Dawes, the messenger who had gone out by Roxbury.

After staying a short time at Lexington, Messrs. Revere and Dawes, at about one o'clock of the morning of the nineteenth of April, started for Concord, to communicate the intelligence there. They were soon overtaken on the way by Dr. Samuel Prescott of Concord, who joined them in giving the alarm at every house on the

* See note A.

† See note B

road. About half way from Lexington to Concord, while Dawes and Prescott were alarming a house on the road, Revere, being about one hundred rods in advance, saw two officers in the road, of the same appearance as those he had escaped in Charlestown. He called to his companions, to assist him in forcing his way through them, but was himself instantly surrounded by four officers. These officers had previously thrown down the wall into an adjoining field, and the Americans, prevented from forcing their way onward, passed into the field. Dr. Prescott, although the reins of his horse had been cut in the struggle with the officers, succeeded by leaping a stone wall, in making his escape from the field and reaching Concord. Revere aimed at a wood, but was there encountered by six more officers, and was with his companion made prisoner. The British officers, who had already seized three other Americans, having learned from their prisoners that the whole country was alarmed, thought it best for their own safety to hasten back, taking their prisoners with them. Near Lexington meeting-house, on their return, the British officers heard the militia, who were on parade, firing a volley of guns. Terrified at this, they compelled Revere to give up his horse, and then pushing forward at full gallop, escaped down the road.

The morning was now advanced to about four o'clock, nor was it then known at Lexington that the British was so near at hand. Colonel Revere again sought Messrs. Hancock and Adams at the house of the Reverend Mr. Clark, and it was thought, expedient by their friends, who had kept watch there during the night, that these eminent patriots should remove toward Woburn. Having attended them to a house, on the Woburn road, where they proposed to stop, Colonel Revere returned to Lexington to watch the progress of events. He soon met a person at full gallop, who informed him that the British troops were coming up the road. Hastening now to the public house, to secure some papers of Messrs. Hancock and Adams, Colonel Revere saw the British troops pressing forward in full array.

It was now seven hours, since these troops were put in motion. They were mustered at ten o'clock of the night preceeding, on the Boston Common, and embarked, to the number of eight hundred grenadiers and light infantry, in the boats of the British squadron. They landed at Phipp's Farm, a little to the south of Lechmere's Point, and on disembarking, a day's provision was dealt out to them. Pursuing the path across the marshes, they emerged into the old Charlestown and West Cambridge road.

And here let us pause a moment in the narration, to ask, who are the men and what is the cause? It is an army of frenchmen and Canadians, who in earlier days had often run the line between them and us, with havock and fire, and who have now

come to pay back the debt of defeat and subjugation? Or is it their ancient ally of the woods, the stealthy savage,—borne in his light canoe, with muffled oars, over the midnight waters,—creeping like the felon wolf through our villages, that he may start up at dawn, to wage a war of surprise, of plunder, and of horror against the slumbering cradle and the defenceless fireside? O no! It is the disciplined armies, of a brave, a christian a kindred people; led by gallant officers, the choice sons of England; and they are going to seize, and secure for the halter, men whose crime is that they have dared to utter in the English tongue, on this side of the ocean, the principles which gave, and give England her standing among the nations; they are going to plunge their swords in the breasts of men, who fifteen years before, on the plains of Abraham, stood, and fought and conquered by their side. But they go not unobserved; the tidings of their approach are travelling before them; the faithful messengers have aroused the citizens from their slumbers, alarm guns are answering to each other, and spreading the news from village to village; the tocsin is heard, at this unnatural hour, from steeples, that never before rung with any other summons than that of the gospel of peace; the sacred tranquillity of the hour is startled with all the sounds of preparation,—of gathering bands, and resolute though unorganized resistance.

The Committee of Safety, as has been observed, had set, the preceding day, at West Cambridge; and three of its respected members, Gerry, Lee, and Orne, had retired to sleep, in the public house, where the session of the committee was held. So difficult was it notwithstanding all that had passed, to realize that a state of things could exist, between England and America, in which American citizens should be liable to be torn from their beds by an armed force at midnight, that the members of the Committee of safety, though forewarned of the approach of the British troops, did not even think it necessary to retire from their lodgings. On the contrary, they rose from their beds and went to their windows to gaze on the unwonted sight, the midnight march of armies through the peaceful hamlets of New England. Half the column had already passed, when a flank guard was promptly detached to search the public house, no doubt in the design of arresting the members of the Committee of Safety, who might be there. It was only at this last critical moment, that Gerry and his friends bethought themselves of flight, and without time even to clothe themselves, escaped naked into the fields.

By this time Colonel Smith, who commanded the expedition, appears to have been alarmed at the indications of a general rising throughout the country. The light infantry companies were now detached and placed under the command of Major Pitcairne, for

the purpose of hastening forward, to secure the bridges at Concord; and thus cut off the communication between this place and the towns north and west of it. Before these companies could reach Lexington, the officers already mentioned, who had arrested Colonel Revere, joined their advancing countrymen, and reported that five hundred men were drawn up in Lexington, to resist the king's troops. On receiving this exaggerated account, the British light infantry was halted, to give time for the grenadiers to come up, that the whole together might move forward to the work of death.

The company assembled at Lexington Green, which the British officers, in their report, had swelled to five hundred, consisted of sixty or seventy of the militia of the place. Information had been received about nightfall, both by private means and by communications from the Committee of Safety, that a strong party of officers had been seen on the road, directing their course toward Lexington. In consequence of this intelligence, a body of about thirty of the militia, well armed, assembled early in the evening; a guard of eight men under Colonel William Munroe, then a sergeant in the company, was stationed at Mr. Clark's; and three men were sent off to give the alarm at Concord. These three messengers were however stopped on their way, as has been mentioned, by the British officers, who had already passed onward. One of their number, Elijah Sanderson, has lately died at Salem at an advanced age. A little after midnight, as has been observed, Messrs. Revere and Dawes arrived with the certain information, that a very large body of the royal troops was in motion. The alarm was now generally given to the inhabitants of Lexington, messengers were sent down the road to ascertain the movements of the troops, and the militia company under Captain John Parker appeared on the green to the number of one hundred and thirty. The roll was duly called at this perilous midnight muster and some answered to their names for the last time on earth. The company was now ordered to load with powder and ball, and awaited in anxious expectation the return of those who had been sent to reconnoitre the enemy. One of them, in consequence of some misinformation, returned and reported that there was no appearance of troops on the road from Boston. Under this harassing uncertainty and contradiction, the militia were dismissed to await the return of the other expresses and with orders to be in readiness at the beat of the drum. One of these messengers was made prisoner by the British, whose march was so cautious, that they remained undiscovered till within a mile and a half of Lexington meetinghouse, and time was scarce left for the last messenger to return with the tidings of their approach.

The new alarm was now given: the bell rings, alarm guns are fired, the drum beats to arms. Some of the militia had gone home, when dismissed; but the greater part were in the neigh-

bouring houses, and instantly obeyed the summons. Sixty or seventy appeared on the green and were drawn up in double ranks. At this moment the British column of eight hundred gleaming bayonets appears, headed by their mounted commanders, their banners flying and drums beating a charge. To engage them with a handful of militia of course was madness,—to fly at the sight of them, they disdained. The British troops rush furiously on; their commanders, with mingled threats and exactions, bid the Americans lay down their arms and disperse, and their own troops to fire. A moment's delay, as of compunction follows, The order with vehement imprecations is repeated, and they fire, No one falls, and the band of self-devoted heroes, most of whom had never seen such a body of troops before, stand firm in the front of an army, outnumbering them ten to one. Another volley succeeds; the killed and wounded drop, and it was not till they had returned the fire of the overwhelming force, that the militia were driven from the field. A scattered fire now succeeded on both sides while the Americans remained in sight; and the British troops were then drawn up on the green to fire a volley and give a shout in honour of the victory.*

While these incidents were taking place, and every moment then came charged with events which were to give a character to centuries, Hancock and Adams, though removed by their friends from the immediate vicinity of the force sent to apprehend them, were apprized, too faithfully, that the work of death was begun. The heavy and quick repeated volleys told them a tale, that needed no exposition,—which proclaimed that Great Britain had renounced that strong invisible tie which bound the descendants of England to the land of their fathers, and had appealed to the right of the strongest. The inevitable train of consequences burst in prophetic fulness upon their minds; and the patriot Adams, forgetting the scenes of tribulation through which America must pass to realize the prospect, and heedless that the ministers of vengeance, in overwhelming strength, were in close pursuit of his own life, uttered that memorable exclamation, than which nothing more generous can be found in the records of Grecian or Roman heroism,—“O, what a glorious morning is this!”

Elated with its success, the British army took up its march toward concord. The intelligence of the projected expedition had been communicated to this town by Dr. Samuel Prescott, in the manner already described; and from Concord had travelled onward in every direction. The interval was employed in removing a portion of the public stores to the neighbouring towns, while the aged and infirm, the women and children, sought refuge in the surrounding woods. About seven o'clock in the morning, the glittering arms of the British column were seen ad-

See Note 'C.

vancing on the Lincoln road. A body of militia from one hundred and fifty to two hundred men, who had taken post for observation on the heights above the entrance to the town, retire at the approach of the army of the enemy, first to the hill a little farther north, and then beyond the bridge. The British troops press forward in the town, and are drawn up in front of the courthouse. Parties are then ordered out to the various spots where the public stores and arms were supposed to be deposited. Much had been removed to places of safety, and something was saved by the prompt and innocent artifices of individuals. The destruction of property and of arms was hasty and incomplete, and considered as the object of an enterprise of such fatal consequences, it stands in shocking contrast with the waste of blood by which it was effected.

I am relating events, which, though they can never be repeated more frequently than they deserve, are yet familiar to all who hear me. I need not therefore attempt, nor would it be practicable did I attempt it, to recall the numerous interesting occurrences of that ever memorable day. The reasonable limits of a public discourse must confine us to a selection of the more prominent incidents.

It was the first care of the British commander to cut off the approach of the Americans from the neighbouring towns, by destroying or occupying the bridges. A party was immediately sent to the south bridge and tore it up. A force of six companies, under Captains Parsons and Lowrie, was sent to the north bridge. Three companies under Captain Lowrie were left to guard it, and three under Captain Parsons proceeded to Colonel Barrett's house, in search of provincial stores. While they were engaged on that errand, the militia of Concord, joined by their brave brethren from the neighbouring towns, gathered on the hill opposite the north bridge, under the command of Colonel Robinson and Major Buttrick. The British companies at the bridge were now apparently bewildered with the perils of their situation, and began to tear up the planks of the bridge; not remembering that this would expose their own party, then at Colonel Barrett's to certain and entire destruction. The Americans, on the other hand, resolved to keep open the communication with the town, and perceiving the attempt which was made to destroy the bridge, were immediately put in motion, with orders not to give the first fire. They draw near to the bridge, the Acton company in front, led on by the gallant Davis. Three alarm guns were fired into the water, by the British, without arresting the march of our citizens. The signal for a general discharge is then made;—a British soldier steps from the ranks and fires at Major Buttrick. The ball passed between his arm and his side, and slightly wounded Mr. Luther Blanchard, who stood near him. A volley instantly followed, and Captain Davis was shot through

the heart, gallantly marching at the head of the acton militia against the choice troops of the British line. A private of his company, Mr, Hosmer of Acton, also fell at his side. A general action now ensued, which terminated in the retreat of the British party, after the loss of several killed and wounded, toward the centre of the town, followed by the brave band who had driven them from their post. The advance party of British at Colonel Barrett's was thus left to its fate; and nothing would have been more easy than to effect its entire destruction. But the idea of a declared war had yet scarcely forced itself, with all its consequences, into the minds of our countrymen; and these advanced companies were allowed to return unmolested to their main band.

It was now twelve hours since the first alarm had been given, the evening before, of the meditated expedition. The swift watches of that eventful night had scattered the tidings far and wide; and widely as they spread, the people rose in their strength. The genius of America, on this the morning of her emancipation, had sounded her horn over the plains and upon the mountains; and the indignant yeomanry of the land, armed with the weapons which had done service in their fathers' hands, poured to the spot where this new and strange tragedy was acting. The old New England drums, that had beat at Louisburgh, at Quebec, at Martinique, at the Havana, were now sounding on all the roads to Concord. There were officers in the British line, that knew the sound;—they had heard it, in the deadly breach, beneath the black, depththroated engines of the French and Spanish castles. With the British it was a question no longer of protracted hostility, nor even of halting long enough to rest their exhausted troops, after a weary night's march, and all the labor, confusion, and distress of the day's efforts. Their dead were hastily buried in the public square; their wounded placed in the vehicles which the town afforded; and a flight commenced, to which the annals of British warfare will hardly afford a parallel. On all the neighbouring hills were multitudes from the surrounding country, of the unarmed and infirm, of women and of children, who had fled from the terrors and the perils of the plunder and conflagration of their homes; or were collected, with fearful curiosity, to mark the progress of this storm of war. The panic fears of a calamitous flight, on the part of the British, transformed this inoffensive, timid throng into a threatening array of armed men; and there was too much reason for the misconception. Every height of ground, within reach of the line of march covered with the indignant avengers of their slaughtered brethren. The British light companies were sent out to great distances as flanking parties; but who was to flank the flankers? Every patch of trees, every rock, every stream of water, every building, every stone wall, was *lined* (I use the

words of a British officer in the battle), was lined with an unre-mitted fire. Every cross-road opened a new avenue to the as-sailants. Through one of these the gallant Brooks lead up the minute men of Reading. At another defile, they were encountered by the Lexington militia, under Captain Parker, who, undismayed at the loss of more than a tenth of their number in killed and wounded in the morning, had returned to the conflict. At first the contest was kept up by the British, with all the skill and valour of veteran troops. To a military eye it was not an unequal contest. The commander was not, or ought not to have been, taken by surprise. Eight hundred picked men, grenadiers and light infantry, from the English army, were no doubt considered by General Gage, a very ample detachment to march eighteen or twenty miles through an open country; and a very fair match for all the resistance which could be made by unprepared husband-men, without concert, discipline, or leaders. With about ten times their number, the Grecian commander had forced a march out of the wrecks of a field of battle and defeat, through the barbarous nations of Asia, for thirteen long months, from the plains of Babylon to the Black sea, through forests, defiles and deserts, which the foot of civilized man had never trod. It was the American cause,—its holy foundation in truth and right, its strength and life in the hearts of the people, that converted what would naturally have been the undisturbed march of a strong, well provided army into a rabble rout of terror and death. It was this, which sowed the fields of our pacific villages with dragon's teeth; which nerved the arm of age; called the ministers and servants of the church into the hot fire; and even filled with strange passion and manly strength the heart and the arm of the stripling. A British historian, to paint the terrific aspect of things that presented itself to his countrymen, declares that the rebels swarmed upon the hills, as if they dropped from the clouds. Before the flying troops had reached Lexington, their rout was entire. Some of the officers had been made prisoners, some had been killed, and several wounded, and among them the commander in chief, Colonel Smith. The ordinary means of preserving discipline failed; the wounded, in chaises and waggons, pressed to the front and obstructed the road; wherever the flanking parties, from the nature of the ground, were forced to come in, the line of march was crowded and broken; the ammunition began to fail; and at length the entire body was on a full run. "We attempted," says a British officer already quoted, "to stop the men and form them two deep, but to no purpose; the confusion rather increased than lessened." An English historian says, the British soldiers were driven before the Americans like sheep; till, by a last desperate effort, the officers succeeded in forcing their way to the front, "when they presented their swords and bayonets against the breasts of their own men, and told them if they advanced they

should die." Upon this they began to form, under what the same British officer pronounces "a very heavy fire," which must soon have led to the destruction or capture of the whole corps. At this critical moment, it pleased Providence that a reinforcement should arrive. Colonel Smith had sent back a messenger from Lexington to apprise General Gage of the check he had there received, and of the alarm which was running through the country. Three regiments of infantry and two divisions of marines with two fieldpieces, under the command of Brigadier General Lord Percy, were accordingly detached. They marched out of Boston, through Roxbury and Cambridge*, and came up with the flying party, in the hour of their extreme peril. While their fieldpieces kept the Americans at bay, the reinforcement drew up in a hollow square, into which, says the British historian, they received the exhausted fugitives, "who lay down on the ground, with their tongues hanging from their mouths, like dogs after a chase."

A half an hour was given to rest; the march was then resumed; and under cover of the field-pieces, every house in Lexington, and on the road, downwards, was plundered and set on fire. Though the flames in most cases were speedily extinguished, several houses were destroyed. Notwithstanding the attention of a great part of the Americans was thus drawn off; and although the British force was now more than doubled, their retreat still wore the aspect of a flight. The Americans filled the heights that overhung the road, and at every defile, the struggle was sharp and bloody. At West Cambridge, the gallant Warren, never distant when danger was to be braved, appeared in the field, and a musket ball soon cut off a lock of hair from his temple. General Heath was with him, nor does there appear till this moment, to have been any effective command among the American forces.

Below West Cambridge, the militia from Dorchester, Roxbury, and Brookline came up. The British fieldpieces began to lose their terror. A sharp skirmish followed, and many fell on both sides. Indignation and outraged humanity struggled on the one hand, veteran discipline and desperation on the other; and the contest, in more than one instance, was man to man, and bayonet to bayonet.

The British officers had been compelled to descend from their horses to escape the certain destruction, which attended their exposed situation. The wounded, to the number of two hundred, now presented the most distressing and constantly increasing obstruction to the progress of the march. Near one hundred brave men had fallen in this disastrous flight; a considerable number had been made prisoners; a round or two of ammunition only remained; and it was not till late in the evening, nearly twenty-four hours from the time when the first detachment was put in

* See note D.

motion, that the exhausted remnant reached the heights of Charlestown. The boats of the vessels of war were immediately employed to transport the wounded; the remaining British troops in Boston came over to Charlestown to protect their weary countrymen during the night; and before the close of the next day the royal army was formally besieged in Boston.

Such, fellow citizens, imperfectly sketched in their outline, were the events of the day we celebrate; a day as important as any recorded in the history of man. Such were the first of a series of actions, that have extensively changed and are every day more extensively changing the condition and prospects of the human race. Such were the perils, such the sufferings of our fathers, which it has pleased Providence to crown with a blessing beyond the most sanguine hopes of those who then ventured their all in the cause.

It is a proud anniversary for our our neighbourhood. We have cause for honest complacency, that when the distant citizen of our own republic, when the stranger from foreign lands, inquires for the spots where the noble blood of the revolution began to flow, where the first battle of that great and glorious contest was fought, he is guided through the villages of Middlesex, to the plains of Lexington and Concord. It is a commemoration of our soil, to which ages as they pass, will add dignity and interest; till the names of Lexington and Concord, in the annals of freedom, will stand by the side of the most honourable names in Roman or Grecian story.

It was one of those great days, one of those elemental occasions in the world's affairs, when the people rise, and act for themselves. Some organization and preparation had been made; but from the nature of the case, with scarce any effect on the events of that day. It may be doubted, whether there was an efficient order given the whole day to any body of men, as large as a regiment. It was the people, in their first capacity, as citizens and as free-men, starting from their beds at midnight, from their firesides, and from their fields, to take their own cause into their own hands. Such a spectacle is the height of the moral sublime; when the want of every thing is fully made up by the spirit of the cause; and the soul within stands in place of discipline, organization, resources. In the prodigious efforts of a veteran army, beneath the dazzling splendour of their array, there is something revolting to the reflective mind. The ranks are filled with the desperate, the mercenary, the depraved; an iron slavery, by the name of subordination, merges the free will of one hundred thousand men, in the unqualified despotism of one; the humanity, mercy and remorse, which scarce ever desert the individual bosom, are sounds without a meaning to that fearful, ravenous, irrational monster of prey, a mercenary army. It is hard to say who are most to be commiserated, the wretched people on whom it is let loose or the still more wretched people whose substance has been

sucked out, to nourish it into strength and fury. But in the efforts of the people struggling for their rights, moving not in organized disciplined masses, but in their spontaneous action, man for man, and heart for heart,—though I like not war nor any of its works,—there is something glorious. They can then move forward without orders, act, together without combination, and brave the flaming lines of battle, without entrenchments to cover, or walls to shield them. No dissolute camp has worn off from the feelings of the youthful soldier the freshness of that home, where his mother and his sisters sit waiting, with tearful eyes and teaching hearts, to hear good news from the wars; no long service in the ranks of a conqueror has turned the veteran's heart into marble; their valor springs not from recklessness, from habit, from indifference to the preservation of a life, knit by no pledges to the life of others. But in the strength and spirit of the cause alone they act, they contend, they bleed. In this, they conquer. The people always conquer. They always must conquer. Armies may be defeated; kings may be overthrown, and new dynasties imposed by foreign arms on an ignorant and slavish race, that care not in what language the covenant of their subjection runs, nor in whose name the deed of their barter and sale is made out. But the people never invade; and when they rise against the invader, are never subdued. If they are driven from the plains, they fly to the mountains. Steep rocks and everlasting hills are their castles; the tangled, pathless thicket their palisado, and nature,—God, is their ally. Now he overwhelms the hosts of their enemies beneath his drifting mountains of sand; now he buries them beneath a falling atmosphere of polar snows; he lets loose his tempests on their fleets: he puts a folly into their counsels, a madness into the hearts of their leaders; and never gave and never will give a full and final triumph over a virtuous, gallant people, resolved to be free.

There is another reflection, which deserves to be made, while we dwell on the events of the nineteenth of April. It was the work of the *country*. The *cities* of America, particularly the metropolis of our own state, bore their part nobly in the revolutionary contest. It is not unjust to say, that much of the spirit which animated America, particularly before the great appeal to arms, grew out of the comparison of opinions and concert of feeling, which might not have existed, without the convenience of assembling which our large towns afford. But if we must look to the city for a part of the impulse, we must look to the country at large, for the heart to be moved,—for the strength and vigor to persevere in the motion. It was the great happiness of America, that her cities were no larger, no more numerous, no nearer to each other; that the strength, the intelligence, the spirit of the people were diffused over plains, and encamped on the hills.

In most of the old and powerful states of Europe, the na-

tion is identified with the capital, and the capital with the court. France must fall with the citizens of Paris, and the citizens of Paris with a few courtiers, cabinet ministers, and princes. No doubt the English ministry thought that by holding Boston, they held New England; that the country was conquered in advance, by the military occupation of the great towns. They did not know that every town and village in America had discussed the great questions at issue for itself; and in its town-meetings, and committees of correspondence and safety, had come to the resolution, that America must not be taxed by England. The English government did not understand,—we hardly understood, ourselves, till we saw it in action,—the operation of a state of society, where every man is or may be a freeholder, a voter for every elective office, a candidate for every one; where the means of a good education are universally accessible; where the artificial distinctions of society are known but in a slight degree; where glaring contrasts of condition are rarely met with; where few are raised by the extreme of wealth above their fellow-men, and fewer sunk by the extreme of poverty beneath it. The English ministry had not reasoned upon the natural growth of such a soil; that it could not permanently bear either a colonial, or a monarchical government; that the only true and native growth of such a soil was a perfect independence and an intelligent republicanism. Independence, because such a country must disdain to go over the water to find another to protect it; Republicanism, because the people of such a country must disdain to look up for protection to any one class among themselves. The entire action of these principles was unfolded to the world on the nineteenth of April, 1775. Without waiting to take an impulse from any thing but their own breasts, and in defiance of the whole exerted powers of the British empire, the yeomanry of the country rose as a man, and set their lives on this dear stake of liberty.

When we look back on the condition in which America stood on the 19th of April, 1775; and compare it with that in which it stands this day, we can find no language of gratitude with which to do justice to those, who took the lead in the revolutionary cause. The best gratitude, the best thanks, will be an imitation of their example. It would be an exceedingly narrow view of the part assigned to this country on the stage of the nations, to consider the erection of an independant and representative government as the only political object at which the revolution aimed, and the only political improvement which our duty requires. These are two all-important steps, indeed, in the work of meliorating the state of society. The first gives the people of America the sovereign power of carrying its will into execution; the second furnishes an equitable and convenient mode of ascertaining what the will of the people is. But shall we stop here? shall we make no use of these two engines, by whose combined action every individual enjoys a share in the sovereign power of this

great nation? Most of the civil and social institutions which still exist in the country, were brought by our fathers from the old world, and are strongly impressed with the character of the state of society which there prevails. Under the influence of necessity, these institutions have been partially reformed, and rendered, to a certain degree, harmonious with the nature of a popular government. But much remains to be done, to make the work of revolution complete. The whole business of public instruction, of the administration of justice, of military defence in time of peace, needs to be revolutionized: that is, to be revised and made entirely conformable to the interests and wishes of the great mass. It is time in short, to act upon the maxim in which the wisdom of all ages is wrapped up, **THE VOICE OF THE PEOPLE IS THE VOICE OF GOD**. Apart from inspired revelation, there is no way, in which the will of heaven is made known, but by the sound, collective sense of the majority of men. It is given to no privileged family, to no hereditary ruler: it is given to no commanding genius; it is given to no learned sage; it is given to no circle of men to pronounce this sacred voice. It must be uttered by the people, in their own capacity; and whensoever it is uttered, I say not it ought to be, but that it will be obeyed.

But it is time to relieve your patience. I need not labor to impress you with a sense of the duty, which devolves on those, whose sires achieved the ever memorable exploits of this day. The lesson, I know, has not been lost upon you. Nowhere have the spirit and principles of the revolution preserved themselves in greater purity; nowhere have the institutions, to which the revolution led, been more firmly cherished. The toils and sufferings of that day were shared by a glorious band of patriots, whose name was your boast while living; whose memory you will never cease to cherish. The day we commemorate called the noble farmer of Middlesex—the heroic Prescott—to the field, and impelled him not to accept, but to solicit the post of honor and danger, on the 17th of June:—noble I call him, for when did coronet or diadem ever confer distinction, like the glory which rests on that man's name. In the perils of this day, the venerable Gerry bore his part. This was the day, which called the lamented Brooks and Eustis to their country's service; which enlisted them, blooming in the freshness and beauty of youth, in that sacred cause, to which the strength of their manhood and the grey hairs of their age were devoted. The soil which holds their honored dust shall never be unworthy of them.

What pride did you not justly feel in that soil, when you lately welcomed the nation's guest—the venerable champion of America—to the spot, where the first note of struggling freedom was uttered, which sounded across the Atlantic, and drew him from all the delights of life, to enlist in our cause. Here, you could tell him, our fathers fought and fell, before they knew whether

another arm would be raised to second them.—No Washington had appeared to lead, no Lafayette had hastened to assist, no charter of independence had yet breathed the breath of life into the cause, when the 19th of April called our fathers to the field.

What remains, then but to guard the precious birthright of our liberties; to draw from the soil which we inhabit, a consistency in the principles so nobly vindicated, so sacredly sealed thereon. It shall never be said, while distant regions, wheresoever the temples of freedom are reared, are sending back their hearts to the plains of Lexington and Concord, for their brightest and purest examples of patriotic daring, that we whose lives are cast on these favoured spots can become indifferent to the exhortation, which breathes to us from every sod of the valley. Those principles, which others may adopt on the colder ground of their reason and their truth, we are bound to support by the dearest and deepest feelings. Wheresoever the torch of liberty shall expire, wheresoever the manly simplicity of our land shall perish beneath the poison of luxury, wheresoever the cause which called our fathers this day to arms, and the principles which sustained their hearts in that stern encounter, may be deserted or betrayed,—it shall not, fellow citizens it shall not be, on the soil which was moistened with their blood. The names of Marathon and Thermopææ, after ages of subjection, still nerve the arm of the Grecian patriot; and should the foot of a tyrant, or of a slave, approach these venerated spots, the noble hearts that bled at Lexington and Concord, “all dust as they are*,” would beat beneath the sod with indignation.

Honor, this day, to the venerable survivors of that momentous day, which tried men's souls. Great is the happiness they are permitted to enjoy, in uniting, within the compass of their own experience, the doubtful struggles and the full blown prosperity of our happy land. May they share the welfare they witness around them; it is the work of their hands, the fruit of their toils, the price of their lives freely hazarded that their children might live free. Bravely they dared; patiently, aye more than patiently,—heroically, piously, they suffered; largely, richly, may they enjoy. Most of their companions are already departed: let us renew our tribute of respect this day to their honored memory. Numbers present will recollect the affecting solemnities, with which you accompanied to his last home, the brave, the lamented Buttrick. With trailing banners, and mournful music, and all the touching eusigis of military sorrow, you followed the bier of the fallen soldier, over the ground where he led the determined band of patriots on the morn of the revolution.

* Bossuet; Orasion funèbre de la Reine d' Angleterre.

But chiefly to those who fell; to those who stood in the breach, at the breaking of that day of blood at Lexington; to those who joined in battle and died honorably, facing the foe at Concord; to those who fell in the gallant pursuit of the flying enemy;—let us this day pay a tribute of grateful admiration. The old and the young; the grey-haired veteran, the stripling in the flower of youth; husbands, fathers, brethren, sons; they stood side by side, and fell together, like the beauty of Israel on their high places.

We have founded this day, a monument to their memory. When the hands that rear it are motionless, when the feeble voice is silent, which speaks our father's praise, the engraven stone shall bear witness to other ages, of our gratitude and their worth. And ages still farther on, when the monument itself, like those who build it, shall have crumbled to dust, the happy aspect of the land which our fathers redeemed, the liberty they achieved, the institutions they founded shall remain one common, eternal monument to their precious memory.

NOTES.

Note A, page 20.

THAT the lanterns were observed in Charlestown, we are informed by Colonel Revere, in the interesting communication in the Collection of the Historical Society, from which this part of the narrative is chiefly taken. A tradition by private channels has descended, that these lanterns in the North Church were quickly noticed by the officers of the British army, on duty on the evening of the 18th. To prevent the alarm being communicated by these signals into the country, the British officers, who had noticed them, hastened to the church to extinguish them. Their steps were heard on the stairs in the tower of the church, by the sexton, who had lighted the lanterns. To escape discovery he himself extinguished the lanterns, and passing by the officers on the stairs, concealed himself in the vaults of the church. He was, a day or two after, arrested, while discharging the duties of his office at a funeral, tried, and condemned to death; but respited on a threat of retaliation from Gen. Washington, and finally exchanged. This anecdote was related to me, with many circumstances of particularity, by one who had often heard from the sexton himself.

Note B, page 21.

The manner in which Colonel Revere was received at Lexing-

ton, which is not related in his own letter, will appear from the deposition of Colonel William Munroe, which, with several other similar interesting documents, forms a part of the Appendix to the pamphlet alluded to in the next note.

"About midnight, Colonel Paul Revere rode up and requested admittance. I told him the family had just retired, and requested they might not be disturbed by any noise about the house. 'Noise!' said he, 'you'll have noise enough before long. The regulars are coming out.' We then permitted him to pass." p. 33.

Note C, page 30.

It will be perceived, that, in drawing up the account of the transactions at Lexington, reference has been had to the testimony contained in the pamphlet lately published, entitled "History of the Battle at Lexington, on the morning of the 19th of April, 1775. By Elias Phinney." While in this pamphlet several interesting facts are added, on the strength of the depositions of surviving actors in the scene, to the accounts previously existing: there is nothing, perhaps, in them, which may not be reconciled with those previously existing accounts; if due allowance be made for the sole object for which the latter were originally published—to show that the British were the aggressors; for the hurry and confusion of the moment and for the different aspect of the scene as witnessed by different persons, from different points of view. It has, however, been my aim not to pronounce on questions in controversy; but to state the impression left on my own mind after an attentive examination of all the evidence.

Note D, page 39.

An interesting anecdote relative to this march of Lord Percy has been communicated to me, by a veteran of the Revolution, who bore his part in the events of the day. Intelligence having been promptly received of Lord Percy being detached, the Selectmen of Cambridge, by order of the Committee of Safety, caused the planks of the Old Bridge to be taken up. Had this been effectually done, it would have arrested the progress of Lord Percy. But the planks, though all taken up, instead of being thrown into the river or removed to a distance, were piled up on the causeway, at the Cambridge end of the bridge. But little time was therefore lost by Lord Percy, in sending over men upon the string pieces of the bridge, who replaced the planks, so as to admit the passage of the troops. This was, however, so hastily and insecurely done, that when a convoy of provision waggons, with a sergeant's guard, which had followed in the rear of the reinforcement, reached the bridge, the planks were found to be too loosely laid to admit a safe passage; and a good deal of time was consumed in adjusting them. The convoy at length passed; but after such a delay, that Lord Percy's army was out of sight. The officer who commanded the convoy was unacquainted with the

roads, and was misdirected by the inhabitants at Cambridge. Having at last, after much lost time, been put into the right road, the body of troops under Lord Percy was so far advanced, as to afford the convoy no protection. A plan was accordingly laid and executed by the citizens of West Cambridge (then Menotomy) to arrest this convoy. The alarm-list, or body of exempts, under Captain Frost, by whom this exploit was effected, acted under the direction of a negro, who had served in the French war; and who, on this occasion, displayed the utmost skill and spirit. The history of Gordon, and the other accounts which follow him, attribute the capture of the convoy to the Rev. Dr. Payson of Chelsea. Those who have farther information alone can judge between the two accounts. The Rev. Mr. Thaxter, of Edgartown, in a letter lately published in the United States Literary Gazette, has ascribed the same exploit to the Rev. Edward Brooks of Medford. Mr. Brooks early hastened to the field as a volunteer that day; and is said to have preserved the life of Lieut. Gould of the 18th regiment, who was made prisoner at Concord Bridge: but there is, I believe, no ground for ascribing to him the conduct of the affair in question.

NOTICE FROM DORCHESTER GAOL.

THE "miscellaneous extracts" which filled three pages of the last No. never formed any part of my scrap book; for I keep none, but that which I always carry about me, like Simonides. There was a little fault in the printer: for arrangement might have brought in the Review of two publications on the Common Law, by Mr. Sampson of New-York, which I intended to print before Everetts speech. I wished to finish my exposure of secret associations in that No. and had given directions that neither of these articles could be omitted. It often happens, that, with matter enough for two Nos., it is difficult so to divide it as to have complete pieces in each. My distance from the press prevents all remedy of this evil, or the preparation of short pieces to fill a vacancy; and I am very unwilling to leave such a preparation to others, as was incidently and unexpectedly thought of necessity, the case last week. Arrangements are in hand for the better filling of "The Republican;" and I hope by another year, to see it on an average

contain one third more than its present matter, and, if possible, more interesting.

The Bishop's article on prisons, in the above mentioned extracts was very good for the time in which it was written but Gaols are now very unlike what they then were. In this Gaol, though there are often disagreeable smells, from numbers and other occasions, there is more general cleanliness enforced, than is found ordinarily in the dwellings of our labourers and small tradespeople: and more there should be, if I were master of the Gaol. There should be no idle prisoners. Work or learning voluntarily or enforced, should be the characteristic of a Gaol. By the bye—Mrs. Wright offers herself as a candidate for the Matrons' office of this Gaol, lately vacant, if the Visiting Magistrates will allow her to spend her evenings in conversation with or attentions to me.

In the way of publishing and reprints we thus proceed ;—

Mrs. Carlile's Trial at sixpence is reprinted, with additions and corrections. The following is its dedication. "To the memory of Robert Steuart, Marquis of Londonderry, Viscount Castlereagh, &c., who eventually did that for himself, which millions wished some noble mind would do for him—*cut his throat*, this pamphlet is inscribed; as, to him, the libel and defence more particularly alluded, he being, at the time, the most prominent of many English, Scotch and Irish Tyrants.—It is also inscribed to the British and Irish Public, as one of the most important political and moral documents in print by Richard Carlile.

The Trial of James Watson for the publication of Palmer's Principles of Nature is now first published as a pamphlet with the defence complete at sixpence.

The Trial of William Tunbridge is reprinted exclusive of all the quotations or readings of the works of Elihu Palmer. Any person who has an incomplete copy of the Nos. of the first edition may have it completed.

The whole of the trials of the persons prosecuted for selling in my shops are ready for collection into one volume to sell at 12s. in bds. They, who wish to bind the collection may have a general title, preface and contents.

We have also published a little poem, at sixpence, entitled "The Child of Nature," by Ephraim Smoother. We say, that *it is the best little poem in existence*, or that has been known to exist; but rather for its doctrine than its poetry, Individually, I do not profess to be a critic or judge of

poetry ; therefore, I make no extracts for criticism. I can only answer for the doctrine.

The Moralist and all things in due season, or before the end of the world. Our delays are never the result of idleness.

THE GOD FOR A SHILLING.

I AM sorely pressed to get a match print of the Christian's Devil, as a companion, or to make a pair with the God, Mr. Holmes of Sheffield has sent me the following copy : whether he has put it into his shop window, he does not say ; but I suppose he has. I think of getting a *godling* engraved, to bind with an octavo bible. It will be the best commentary extant.

R. C.

NOTICE.

THE PROPRIETORS of this shop will give the sum of Five Guineas to any Christian who will catch and bring to them the DEVIL that a design may be taken, and his likeness engraved to match with the above MONSTER. We think this a liberal offer, as he being always about like a "roaring lion" may easily be caught. He shall not be detained long, as we are aware the Christian Clergy can do nothing without him.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR.

IN answer to the letter of your Bradford correspondent Leucippus, in the Republican, No. 15, I have to say ; that, indeed, I do misconceive not only the Doctrines of the Unitarians ; but likewise of many other sects ; because I never had the curiosity to enquire into them, from my own conviction that to gain heaven, does not require any particular form of worship, as long as I act towards, others as I should wish to be done unto me.

Having besides only began to read the Republican from the first number of this volume, I was quite ignorant of Mr.

Heinekin's being of the Unitarian persuasion, and Leucippus by the very next paragraph to that which he quotes, would see, that my intention in sending you the four chapters from the *Bon Sens*, was not only for Mr. H.'s perusal; but likewise for any other of your Christian readers, notwithstanding I am exceedingly obliged to Leucippus for his information respecting the Unitarians.

My chief reading except the Works of Mr. Thos. Paine, Watson refuted, Doubts of Infidels, and indeed most part of your publications, has been in French works which are generally directed against the abuses of the Catholic religion and Priests, and but seldom notice any other sect, which accounts for my being little acquainted with the dogmas of different sects, and as I see your intention to print soon the *Bon Sens*. I would recommend likewise to your notice, as worthy the trouble of a translation, the very excellent work, the *Militaire Philosophie*.

I am, Sir yours respectfully.

F. A. C.

London, Friday, Oct. 21, 1815.

THE KING'S LATE NEW DEMANDS FOR MONEY CONSIDERED;

*With reference to the real condition of the Labouring
People of this Country.*

THE shameless requisitions of Royalty, were they not the cause of calamity and distress, would be excellent subjects for laughter and ridicule. But, while we are writhing under the various miseries produced by church and state, while we are sinking in the estimation of surrounding nations, and becoming a cypher even in the political world of royalty, while we are groaning in the agonies of despair, almost lost to hope, and desponding in poverty, the vices, meannesses and injustices of princess and rulers pass unnoticed, and even royal follies and popular submission are almost incapable of raising a smile or a frown. The power of acting is taken away, that of thinking is alone left to us, this too much neglected, and we may at least be permitted to lament our lot and deplore the misery which we cannot prevent, and bewail the desolation which daily passes. A most appalling

combination of deadly agents is unanimously working its way into the core of the realm ; and while many of the wealth, grandeur, influence and freedom of the people, as many are sedulously employed in lessening the comforts and influence of the labourers. That I may not be mistaken, I shall carefully point out the perpetrators of this mischief.

Strong in guilt and hypocrisy, and capable of any thing in the shape of evil, stand, first on the list, the notorious lying religious tract societies. The priesthood of the state and the dissenting branch of the same craft, the Magistrates of the country, a dishonest parliament, a corrupt and licentious aristocracy, a swindling exchange, a debased paper currency, a depraved court, a caunting, hypocritical, cowardly community close the delinquent catalogue. The last item, not the least, renders the task of the former easy and safe, promises success in the undertaking, and impunity in the event. In those who govern, we find pride, avarice and prejudice joined to meanness, too strong to be operated upon by sense, justice or humanity, They are doomed not to retract : a fatality seems to compel them to the consummation of all possible evil.

The following consideration must beget strong feelings of indignation and disgust. When the labourer is in want of bread in a land of plenty. When his children are perishing before his eyes with hunger and nakedness ; when ready to immolate his offspring to end their miseries ; when with his wife, afraid to love one another for dread of accumulating calamity ; when their desires are restrained by merciless want, and they repel the dictates of nature and voluntarily refrain from procreation for fear of begetting a supernumerary curse on themselves, and when the dreary prospect of illimitable misery before them is only bounded by the succeeding vista of anarchy and incalculable desolation, what must they think ? how must they feel ? They see their little ones pining from want and themselves barely existing in joyless slavery and find themselves taxed with fresh thousands to support the children of their unfeeling plunderers, who riot daily in superabundance and have already more than they can enjoy and scarcely can dissipate.

Royalty, shameless Royalty, comes forward with the impudent importunity of a sturdy beggar, who can despicably crave or forcibly rob ; or rather, with the non chalance hauteur or cool effrontery of a well-bred highwayman, who, politely enquiring into the state of your affairs, with a complacent fearless smile on his countenance, and a load-

ed pistol in his hand, only demands the ready trifles you have about you, watch, purse and rings of any value.

I am sorry that our court and legislators oblige us so often to recur to beggars and robbers for suitable comparisons; for we are well aware, that it is only in certain cases where comparisons are odious; but while under the influence of truth, and indignant at wrong, the etiquette of dandyism and the affected politeness of phrase, are laudably neglected or properly forgotten.

The King's messages to parliament in money concerns, he seldom troubles them except in that case, these are now the only acts of grace, always amount, as far I can see, to a demand. Were the demand made with prudent or cautious concern for the well-being of the people, kept within the bounds of moderation, or even introduced with any kind of admissible apology, we might acquiesce and comply with some degree of satisfaction, although even hunger should stimulate us to reproach.

What are the offspring of kings, to the man who is insulted, enslaved and starving? Why call for the morsel from a famishing peasant's child, to supply the luxury of an infant Royal Duke or the relatively well provided for child of a Royal Duchess? O shameless, rapacious Royalty. For kings and princes, who have so much, who wallow in the luxuries of the earth, who enjoy a paradise every day, to ask for more, from people who are taxed and tythed up to the starving point, feeling famine already rending their heart-strings and want destroying them by piece-meal, is rapacity indeed. To begor to take from them under such circumstances implies a ferocious propensity to plunder, as well as an insatiably avaricious thirst for it in the rulers.—O depravity! what is too mean or too atrocious for thee to perform? Reluctantly submitting to such wanton imposition, amidst stifled murmurs, rising in tones of sorrow and hopeless complaint, is strongly indicative of despair. Its efforts, when strained to the pitch of acting, will effect more in a day, than the vain, unmanly, degrading petitions of a starving populace to a careless, corrupt house of commons could accomplish in any number of years! That our aristocracy can persist to rob and abuse the nation as they do, is astonishing, with the example of France before their eyes, and would almost compel us to adopt Mussulman faith, and to become fatalists; but that we can account for such preposterous proceedings, by a more simple and satisfactory mode of argument. Men possessing emolument and power, no

matter however obtained, never relinquish either while they can by fraud, force or cunning, retain them. Wisdom would dictate to resign the charge or use it for the benefit of their fellow creatures: but pride and depraved sensations confer other sentiments. Even on the day on which justice wrenches plunder and power out of their grasp, they fortify themselves with the impulsive idea, that they can keep them one day longer. And when incapable of contending with success against superior energies, they stand prepared to remonstrate against the justice of the decree which condemns them, as if right was only theirs, and the world and mankind their personal property. When deprived of their usurped power, and of the fruits of their rapacious robbery, they run howling through the world, tormenting mankind with the story of their woes, as if a banditti had robbed them, or fire had destroyed their hard earned substance, and lay impudent claim to pity and condolence, insisting, with clamorous importunity, on the right of regaining their lost plunder, to reinstate them in power, that they may again rob and punish with impunity.

This was actually the case with the French nobility from 1793, until the battle of Waterloo. That a similar fate, at no distant period, awaits the British Nobility, I am certain. Nor ought they to grudge to repine at an age of misery. They stand much in need of a lesson or two from adversity, to restore them to lost humanity. My Lord Bolingbroke, who was something of a political prophet, as well as a sensible man, a fine writer and a heretic, has said, about a hundred years ago, that if ever England was enslaved, it would be when a despotic prince reigned and a corrupt house of parliament legislated for the country; and these, when they meet, will produce both slavery and revolution.*

When the King, the Nobles and minions of government, have obtained all they can obtain, and the people have lost all but their lives, a reaction succeeds, when least expected, they rise unanimous with the simultaneous action and unexpected shock of a winter thunder clap. Hunger and oppression unite all their feelings, destroy the pitiful political barrier of religion, and make them see with Lynx-eyed sagacity their common benefit and common danger. The formidable aspect of despair annihilates all thought of self,

* Then England has had a permanent slavery; for since a Legislature or House of Commons has existed, both have existed together with few exceptions.

R. C.

despises prudence, inspires courage and resolution to draw the sword and throw away the scabbard, and, in proportion to the distress they have suffered, will ever be the misery they inflict and the revenge they take. England's paper money alone seems likely to accomplish such an event.

They who see and sincerely mourn such distracting calamity, have not the power to retard its progress or prevent its approach. The deprecations of misery are ever held in scorn and contempt by the unfeeling prince, the proud peer, the haughty, self-sufficient statesman and the insolent, mercenary, officer. It is only amidst the thunders of vengeance and revenge, amidst the horrors of retributive justice and the crash of falling power, that the voice of the people is heard with attention or their claims to justice admitted to an impartial audience; and even then, we find them cajoled by running, hushed to a calm by false promises, and insinuating flattery, reposing in confidence on the seeming candor of their tyrants, who artfully prepare them for general destruction. The people are like tame Lions or Elephants, they know not their own strength; their peaceful avocations make them habitually cowards, and habit binds them in slavery. It is despair only that can call forth their energies, or guide them to freedom and happiness, by teaching them to despise personal danger and smile at death!

SHEBAGO.

The Republican.

No. 18, VOL. 12.] LONDON, Friday, Nov. 4., 1825. [PRICE 6d.

TO JOHN S. HARFORD ESQ. OF BLAISE CASTLE, NEAR
BRISTOL, A VENDER OF PAPER MONEY IN BRISTOL,
A MEMBER OF THE VICE SOCIETY AND AUTHOR
OF A VILLANOUS MEMOIR OF THOMAS PAINE.

Dorchester Goal, October 22, 1825.

SIR,
of a corrupt era,
What think you now of Thomas Paine and Richard Carlile?
Where are you now? The clamour of radicalism is extinct and
the doctrines of Thomas Paine flourish more than ever. You
told us, in 1819, that they were one and the same thing. Had
they been so, had radicalism rested upon the principles of Thomas
Paine, it would have triumphed, it would have secured a victory
over every thing that was corrupt in the country. Thomas Paine
always moved upon well grounded principles. The Radicals had
none. Their dogmas or clamours were *universal suffrage and an-
nual parliaments*; but they were so blind as to ask the monarchy
Aristocracy and priesthood to be pleased to grant this, and not to
fear a loss of power and profit by it! Mr. Hunt made it a pecu-
liar boast, in 1819, that he had not read the writings of Thomas
Paine, and that he would not allow Thomas Paine nor any other
writer to form opinions for him. I now sincerely believe him: for
though Thomas Paine could, with ink, write imperishable and in-
comparable opinions on government, he could not write im-
perishable ink, incomparable, matchless blacking, and superiorly
prepared roasted grain.. These are the articles for Mr. Hunt to
deal in, and not the opinions of Thomas Paine. Had he flourished
in politics, with the aid of a people infuriated with distress,
we should have had some rare quackery in government, Mr.
Cobbett, too, denounced both the political and theological
opinions of Thomas Paine, as soon as he set foot in England;
what has he done without them? Where is he as a political
and theological writer? With great powers of argument, he has
fallen among the lowest of the low, from the want of advocating

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better principles. You, Mr. Harford were quite premature in saying, that these men were following Thomas Paine. Had I come out of court with a verdict of approbation on the part of the packed Jury, they would have done it; but they waited to see which way the wind would blow, and they turned that way. Mr. Hunt was no longer my "bosom companion," as you called him. I never saw him alone afterwards; but where and what is he? and where and what are the doctrines of Thomas Paine? The one is down, the other flourish as green as ever in politics; and Christianity still writhes, still gasps, before his "Age of Reason" supported by all the more important publications which it has brought forth. Had every human being in the country turned from me, had my wife, my sister, had every friend deserted me, I would have clung to the works of Thomas Paine, in the assurance of eventual triumph. I now have that triumph. Though in prison, I feel it not: and with respect to political or doctrinal influence, I do feel myself to be the most powerful man in this country. This may be egotism; but it is truth,—truth which I mean to display to the conviction of all. I consider my career as hardly yet begun. This prison has been my college. Here I have been tutored. And soon I shall receive a call to go forth to preach (in print) to people and to nations. Let what I have done be considered but a preparation for what I intend to do. As yet, I have hardly considered myself as possessing any thing of individual character. I am now moving toward independence and powerful means, and "so help me God." I will make the very best use of them. My pleasure, my gain, my every thing interesting and desired lies that way. What think you now of the "impious Carlile," whose moral testimonials were as nothing without the obligations of Christianity? What think you now of the country, your last hope of which was my removal from London in 1819?

You have been one of my immediate persecutors, as a member of the Vice Society, and from the pamphlet before me, professing to be a description of Thomas Paine and his principles, and a connection of the Radicals with them, in 1819, I shall shew you to be as vicious a man as ever put pen to paper. In a pretended defence of your country and its present principles of government, you as a professed suppressor of Vice in others, have resorted to the most wilful lies. You have made up a memoir of Paine, with additional abuse and lies, from others of similar character; that of Cheetham, pronounced wilfully false by an American Jury: that under the name of Francis Oldys, a forgery or fable that emanated directly from a government office in 1792, under the direction and purchase of the present Lord Liverpool, the late George Chalmers, then a Clerk to the Board of Trade, being its author; and that by Cobbett, which, read by a reflecting mind, could never injure any reputation but that of the author, parts of which even you have been ashamed to copy. These are your base authorities, and the only fair memoirs of the man published,

that by Sherwin, and that by Clio Rickmen, both then in existence and extensively advertised, you have never looked at for a quotation. The writings of Thomas Paine will ever be his best memoir, and no other that can be written will ever give a better history and display of the man. He wrote what he acted as well as what he thought, for his were the thoughts that either preceded or followed actions by himself or others, and though he developed new principles, they came forth with all the weight of experience and practicability; they were developed as narratives rather than as theories. His *Common Sense* developed a principle to the struggling Americans necessary to be acted upon. His *Rights of Man* was the result of a successful acting upon that principle. And his '*Age of Reason*,' his third great, powerful and well timed work, was a detection of fraud in the actions of others: an assault upon the master-trick by which mankind have been plundered and oppressed.

You say: "Mr. Carlile has established his claim to a 'full share of Paine's infamy.'" I feel the compliment; for I have proved, will again prove in this letter, and Mr. Paine's writings will be a standing proof, that the infamy which I share is that of imitating the most useful man that has yet lived and one of the best moral characters that has passed through life. If your name survives this century, it will be but to stink as that of one of the calumniators of Thomas Paine; mine, I am now satisfied, will go down with his and receive respect through a thousand generations, to be engraved with his on a thousand monuments, and to receive a sort of universal citizenship. I see clearly what I am doing and what will be the effects of those doings, or of the principles which I espouse, upon a long series of years. Had Mr. Paine's '*Age of Reason*' been defended from its first appearance, as I have defended it, this country would have discharged its priests by this time: and, with its priests, three fourths of its present taxation, three fourths of its present misery. The '*Age of Reason*,' and I, its defender, have now triumphed over your calumny, over your vice-Society, and over all the priestly influence of this country.

Your calumny on Paine is dedicated to Sir Thomas Dyke Acland, your fellow vice suppressor. I know 'Tommy Acland,' as the Devonshire people call him; and if I recollect his family history rightly, his hatred of Paine, and Republicanism is hereditary; for, his father, or grandfather, got well thrashed and was made a prisoner by the successful, the glorious rebels of the United States. He went out to assist in crushing the rebels and came home without laurels to fall in a duel.

I have a printed document before me which gives the lie to almost every assertion about Mr. Paine, made in your calumnious memoir. In any matter relating to character you have not one truth. Cheetham did mingle some good accounts with his lies and calumnies, but your object was to pick up all that was calum-

nious, and to vilify one of human society's best productions, by denying him any one good purpose or quality. A viler act than yours was never performed with the pen: your purpose was vile, and your effort has been without effect. You have been quoted by many a priest and religious character; but whenever exposure has followed, and it has followed, and will follow, every where, your slanders will but heighten the admiration of Thomas Paine. As Callender said, of the King's proclamation against the 'Rights of Man,' *it has but illumined the character of the man which it was meant to scorch.*

As the document which I am about to copy will almost fill one of my Nos. I must comment on it and on your comment in a second letter. But as to the facts about Mr. Paine, had it been written for the purpose, it could not have been more suitable. It has been drawn forth by the lying religious tracts of this country, and, so far, they have done good, as all such calumnious opposition always does good, and is foremost in defeating its own purposes. Every cause to hate his slanderers will but heighten the admiration for Thomas Paine. You have given cause enough: you have maligned a better man than your fabled Jesus Christ.

The document which is to follow, is an introduction to a new edition of Mr. Paine's Theological works, lately printed at New York. The author of the introduction is Mr. John Fellows, of that city, who was many years the acquaintance of Mr. Paine. But, as this edition has my name as its publisher and is dated London, Mr. Fellows has made it appear, as if I were the author of the introduction and he my communicant on the matters concerning Mr. Paine. I never approve these evasions, and therefore, I give this explanation to set the reader right. It is Mr. Fellows who speaks of his personal observation of the comparatively small quantity of spirituous liquor which Mr. Paine drank, and he brings that very Mr. Dean, as his authority, whose wife you and Cheetham have adopted as the authority for the contrary statement. This introduction is the most faithful sketch of the character of Mr. Paine, in his latter days, that has yet appeared; for even his friends in this country have been led away by the clamours about drunkenness. Were you never drunk? I proceed to the copy.

INTRODUCTION.

BY THE EDITOR.

No writer probably has exposed the impositions practised upon mankind under the garb of religion with more effect than Thomas Paine; and no one has borne a greater share of obloquy from those who conceive their interests to be connected with a continuance of the fraud. The pulpit and the press have teemed incessantly with the most virulent censures against him.—But patient and persevering, temperate and firm, he suffered no error to escape him, and the exposure of the blunders and absurdities of his adversaries is the only revenge which he has condescended to take for their insolent abuse. His object was the happiness of man, and no calumny

could divert him from his purpose. He conscientiously believed that human happiness depended on the belief of one God, and the practice of moral virtue; and that all religious faith beyond that led to persecution and misery. History gives an awful confirmation of the justness of his opinion. Dr. Bellamy, author of "The history of all religions," comes to this conclusion at last, that he was "well assured that true religion consists neither in doctrines, nor opinions, but in uprightness of heart."

Religion has been most shamefully perverted, for sinister purposes, and made to consist in the belief of something supernatural and incomprehensible; and these incomprehensible beliefs are made to vary in different countries as may suit those who tyrannize over the minds and consciences of men. Thus, in some countries, he who says, he believes, that a certain man, in former times, was translated bodily to heaven, that another took a journey leisurely there in a fiery chariot, and that a third arrested the course of the sun to give him more daylight for human slaughter is denominated a *pious, good man*. In other countries, a person to gain the same appellation, must believe that Mahomer, in one night, took a ride to heaven upon his horse Borack, had a long conversation with the angel Gabriel, visited all the planets, and, got to bed with his wife before morning; and upon another occasion, that he cut the moon in two parts, and carried the one half in his pocket to light his army. Whilst on the contrary the philosopher, who, wishing to instruct and render his fellow men happy, honestly declares that he puts no faith in such idle stories, is considered an *impious wicked man*.

It is time that these prejudices, so disgraceful to the intelligence of the present age, should be banished from the world, and it behoves all men of understanding and talents to lend a helping hand to effect it.

"Prejudices," says Lequinio, an elegant French writer, in his work entitled, "*Les Prejuges Detruits*," "arise out of ignorance and the want of reflection; these are the basis on which the system of despotism is erected, and it is the master piece of art in a tyrant, to perpetuate the stupidity of a nation; in order to perpetuate its slavery and his own dominion. If the multitude knew how to think, would they be dupes to phantoms, ghosts, hobgoblins, spirits, &c. as they have been at all times and in all nations. What is nobility for example, to a man who thinks? What are all those abstract beings, children of an exalted imagination, which have no existence but in vulgar credulity, and who cease to have being as soon as we cease to believe in them? The greatest, the most absurd, and the most foolish of all prejudices, is that very prejudice which induces men to believe that they are necessary for their happiness, and for the very existence of society."

The same writer observes, that, "while there are religions, we are told there will be fanaticism, miracles, wars, knaves, and dupes. There are penitents, fanatics, and hypocrites, in China and in Turkey, as well as in France *; but there is not any religion, perhaps, in which there exists such a spirit of intolerance as in that professed by the christian priests, the author of which preached up toleration by his example, as well as by his precepts."

Notwithstanding the intolerant spirit which prevails universally among all those, who call themselves true believers; notwithstanding the persecutions and inquisitorial tortures which take place daily, in a greater or less degree, throughout the Christian world, there are many who although they profess liberal opinions, are so indifferent in matters of religion, as to contend, that they ought not to be discussed, except by those whose peculiar

* The author's country.

province it is to teach them. Upon this principle, Mr. Paine has been condemned by many even of his friends, as though all men had not an equal stake at issue, and an equal right to express their opinions on so momentous a subject. This sentiment exhibits an apathy to human suffering, in those who express it, that is certainly not very flattering to their goodness of heart.

Were it not for the writings of philosophers, which, where they have been permitted to be read, have in some measure softened the asperity of fanaticism, all christendom would, no doubt, now experience the same sufferings as are at this time endured in Spain, under the government of the pious Ferdinand.

Even Bishop Watson, who wrote an "apology for the Bible," in answer to the "Age of Reason," disclaims the above illiberal sentiment; *graciously* conceding the right of private judgment in matters of religion. He says, "it would give me much uneasiness to be reported an enemy to free inquiry in religious matters, or as capable of being animated into any degree of personal malevolence against those who differ from me in opinion. On the contrary, I look upon the right of private judgment, in every concern respecting God and ourselves, as superior to the controul of human authority."

It is with some reluctance that I make the following extract of a private letter, a copy of which has lately been inclosed to me by my correspondent at New-York; but the contents are so much in point on this occasion, that I am induced to take the liberty. It was written by one* of the most distinguished patriots of the American revolution, and who still remains a living witness of the services of those who essentially contributed to that memorable event, in answer to a letter covering that of Mr. Paine to Andrew A. Dean; which will appear in this publication.—"I thank you, Sir, for the inedited letter of Thomas Paine, which you have been so kind as to send me. I recognize in it the strong pen and dauntless mind of Common Sense, which among the numerous pamphlets written on the same occasion, so pre-eminently united us in our revolutionary opposition.

"I return the two numbers of the periodical paper†, as they appear to make part of a regular file. The language of these is too harsh, more calculated to irritate than to convince or to persuade. A devoted friend myself to freedom of religious inquiry and opinion, I am pleased to see others exercise the right without reproach or censure; and I respect their conclusions, however different from my own. It is their own reason, not mine, nor that of any other, which has been given them by their creator for the investigation of truth, and of the evidences even of those truths which are presented to us as revealed by himself. Fanaticism, it is true, is not sparing of her invectives against those who refuse blindly to follow her dictates in abandonment of their own reason. For the use of this reason, however, every one is responsible to the God who has planted it in his breast, as a light for his guidance, and that, by which alone he will be judged. Yet why retort invectives? It is better always to set a good example than to follow a bad one."

The advice recommended to controvertists in the foregoing letter is certainly worthy to be adopted. That recrimination, however, should some times be resorted to, by those who advocate liberal opinions, is not sur-

* Mr. Jefferson, the late President of America, to William Carver. R. C.

† "The Republican." Mr. Jefferson had seen nothing like them before, and as in all such cases, they alarmed him. One of those Nos. was the letter to Carver in No. 5 Vol. 8. R. C.

prising, when we take into consideration the dictatorial stile in which ignorance is cultivated by those who reap the advantage of it, and the asperity with which those are attacked who attempted to undeceive mankind, and to discover to them their true interests, by pointing out the errors with which they are surrounded.

"Error," says St. Pierre, in his *Indian Cottage, or Search after Truth*," is the work of man; it is always an evil. It is a false light which shines to lead us astray. I cannot better compare it than to the glare of a fire which consumes the habitation it illumines. It is worthy of remark, that there is not a single moral or physical evil but has an error for its principle. Tyrannies, slavery and wars are founded on political errors, nay even on sacred ones; for the tyrants who have propagated them have constantly derived them from the Divinity, or some virtue, to render them respected by their subjects.

It is, notwithstanding, very easy to distinguish error from truth. Truth is a natural light, which shines of itself throughout the whole earth, because it springs from God*. Error is an artificial light, which needs to be fed incessantly, and which can never be universal, because it is nothing more than the work of man. Truth is useful to all men; error is profitable but to a few, and is hurtful to the generality, because individual interest, when it separates itself from it, is inimical to general interest.

Particular care should be taken not to confound fiction with error. Fiction is the veil of truth, whilst error is its phantom; and the former has been often invented to dissipate the latter. But, however innocent it may be in its principle, it becomes dangerous when it assumes the leading quality of error; that is to say, when it is turned to the particular profit of any set of men."

The christian religion answers exactly to this description of error, in every particular. It has been "fed incessantly" for upwards of eighteen hundred years; millions upon millions have been expended on its priests to propagate it, and it is still far from being universal. According to Bellamy's history of all Religions; of eight hundred millions of souls, which the world is supposed to contain, "one hundred and eighty-three millions only are christians. One hundred and thirty millions are Mahometans. Three millions are Jews, and four hundred and eighty-seven millions are Pagans.

Is not this a convincing proof that christianity cannot be true? If it had been divinely inspired, and God had actually visited this earth for the purpose of teaching it to man, would it not, long before this time, have extended throughout the world? It is the work of man, and therefore can never become universal.

Ministers of the gospel, instead of teaching the principles of moral virtue, which would render them useful to their fellow men, are almost incessantly inculcating their peculiar and favorite dogmas: Wishing to make religion to consist in what it does not, in the belief of unintelligible creeds, in order to render the subject complex, that their preaching might be thought the more necessary to explain it.

A great portion of these ministers, moreover, are mere boys; who, after learning a little Greek and Latin, set up the trade of preaching; and ana-

* By the word *God*, the reader must understand what we call *nature*, or the operations of matter which give life and food to animals. Used in this sense, the word *God* will do as well as any other: for, so long as we have confused ideas, we must resort to subterfuges to cover them. At least this seems to be a rule with mankind. The words *God*, *Nature*, *Reason* are all subterfuges which exhibit ignorance and express confused ideas.

R. C.

thematise all who do not submissively bow to their dictation. It is lamentable to see decrepid age hobbling after such teachers in search of the road to heaven. One grain of common sense would save them all that trouble.

Although the injury, resulting from the heavy contributions required for the support of christianity, is not, perhaps, so great as that arising from the demoralising effects of substituting nonsensical creeds for moral virtue, yet these expenditures are serious evils.

By a work lately published, relative to the consumption of wealth by the clergy, it appears, that the clergy of Great Britain* alone receive annually, the enormous sum of 8,896,000 pounds sterling, which is divided among 18,400 clergymen; but very unequally. Bishop Watson got, for his share of the booty, £7,000 a year, which, one would think, was sufficient to induce him, to vindicate the christian religion, or any other, equally productive †.

The primate Lord J. Beresford, archbishop of Armagh, has above 63,000 acres of land, of which more than 50,000 are arable. His grace is a man in middle life, and of a healthy constitution. Suppose him to run his life against the leases let by his predecessor, he would have the power of ruining perhaps a hundred families, and obtaining for himself a rack rent of not less than £70,000 or £80,000 per annum.

The see of Dublin has upwards of 20,000 acres. Much of this being near the metropolis, must be considered as of extraordinary value.

But every thing is eclipsed by Derry; there we have 94,000 Irish acres appropriated to my lord the bishop—little short of 150,000 English acres! and should his lordship at the beginning of his incumbency, have thought fit to run his life against the tenants, he would now, at the expiration of twenty years, possess a larger rent roll than any subject in the world. Yet it was this very see which *begged assistance* towards repairing its own cathedral!

By the Almanach du clergy du France for 1823, it appears that there are fifty-four bishops, and archbishops, already consecrated, out of the eighty France is to have. There are also, already, 35,676 priests in activity, exclusive of missionaries, and 50,934 is the number the bishops judge necessary to complete the Army of the Church—2,031 are, moreover, pensioned. Then, in the schools and at their different colleges, there are, 29,379 youths preparing for clerical duties. The revenue of the priests even now amounts to 28,000,000 francs, exclusive of sums destined to repair the churches, and other ecclesiastical services, which, amounting to 1,500,000 francs, will also pass through their hands, and exclusive of the sums collected by the missionaries, and contributed by the *communes*, both of which are very considerable. From the same book, it appears that since 1802, the legacies and gifts received by the church, and held in Mortmain, amount to 13,388,554 francs, giving an annual revenue, after

* Of the law established Church only.

R. C.

† Dr. Franklin, in a letter to Dr. Price (1780) speaking of the religious tests, incorporated into the constitution of Massachusetts, observes, "If christian preachers had continued to teach as Christ and his apostles did, without salaries, and as the Quakers now do, I imagine tests would never have existed; for I think they were invented not so much to secure religion itself as the emolument of it. Who a religion is good, I conceive it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power. 'tis a sign, I apprehend, of its being a bad one." Religious tests have been abrogated in Massachusetts by the late revision of its constitution.

abstracting from this sum many church ornaments, of 450,000 francs. Of this sum, no less than 2,332,554 francs were contributed within the last year.

There are in Rome, 19, cardinals, 27 bishops, 1450 priests, 1532 monks, 1464 friars and 332 seminarians. The population of Rome, in 1821, without reckoning the Jews amounted to 146,000 souls.

Among the evils entailed upon mankind by establishing a religion that requires the renunciation of reason, hypocrisy holds a conspicuous place as the most pernicious in its effects on society. It lowers the dignity of man; it checks the progress of the human mind by smothering that frank and liberal communication of thought, which leads to improvement; in short, it destroys all confidence among friends the most intimate. "If," says La Bruyere, "I marry an avaricious woman, she will take care of my money; if a gambler, she may win; if a learned woman, she may instruct me; if a vixen, she will teach me patience; if a coquette she will take pains to please; but if I marry a hypocrite that affects to be religious, (une devotee) what can I expect from her who tries to deceive even her God, and who almost deceives herself."

The clergy are fond of attributing all the calamities, incident to human nature, to supernatural influence. Not, it is presumed, because they believe what they pretend; but on account of the reputation it gives them for *extraordinary piety*. Thus in the seaport towns even of the United States, which have been afflicted with yellow fever, I have observed, that some of their clergy considered it as a special judgment of God, arising from the passion of the people for theatrical exhibitions, &c. And fastings and prayers were resorted to, to appease the wrath of the Almighty. But these doctors of divinity, it is said, when attacked with yellow fever, or any other serious complaint, immediately employ a physical doctor to cure them; which is sufficient evidence that they do not believe their own doctrine: for it would be vain, and impious, to attempt to cure those whom God intended to destroy. Incalculable evils may result from the promulgation of this doctrine: Because those who have faith in it, may, as is the fact in some countries, refuse to take medicine in case of sickness, and thereby sacrifice their own lives to folly and superstition.

The Emperor of China, however, fully agrees with these Christian doctors in his conceptions of supernatural interference in passing events; and takes the same means to assuage the wrath of the Gods, as appears by the following statement of what took place in consequence of a hurricane and drought at Peking and Pe-che-le province.

On the 13th of May, 1818, there was a violent hurricane at Peking, which produced much alarm among all sorts of people. The Emperor published an edict on the subject, in which he declares he was extremely frightened. He says "it rained dust," and produced such profound darkness that nothing could be seen without candle. It was not so violent however as to produce any serious injury, and the apprehensions of the people, and particularly of the Emperor, proceeded from the belief that such phenomena are punishments for some mismanagement among the rulers of the country. The Emperor gives a long list of the evil effects of improper measures in governing, and exhorts his officers to join him in self examination to find out the true cause of this calamity. In another document he blames the imperial astronomers for not foreseeing and foretelling the hurricane, instead of flattering him as they had formerly done, with hope of tranquility; and to calculate with accuracy the intentions of heaven. He also despatched a messenger towards the south-east, where

the storm arose as he is confident there must have been some act of oppression committed in that direction*.

The Mathematical Board set up the result of their learned researches on the subject, but declined to express any opinion of their own. If it had continued a whole day it would have indicated some disagreement between the Emperor and his Ministers; also a great drought and scarcity of grain. If but for an hour, pestilence in the south-west, and half the population diseased in the south-east. If the wind had blown up the sand, and moved stones with a loud noise, inundations, &c.

The Gazette of the same date contains a paper in which the Emperor expresses much grief at a long drought at Pe-che-le province. He had sent his sons to fast, pray and sacrifice to heaven, earth, and the God of the wind, but this had obtained only a slight shower. His Majesty wrote a prayer himself, and appointed a day to go with his brother, and two more persons to sacrifice; the Emperor to heaven, his brother to the earth, the first of their companions to the divinity that rules the passing year, and the second to the god of the winds. A day was also appointed for a general fast and sacrifice, on which the kings, nobles ministers of state, attending officers, soldiers, and servants, were to appear in a peculiar cap and garment as a mark of penitence. The two sons of his Majesty were to sacrifice at the same time in two other places.

Such idle vagaries ought to be eradicated from the mind of man, that he may contemplate his true predicament in nature, provide for his wants and ward off approaching danger. It is to be hoped, that the time is not far distant when this happy event will be realized, especially in that portion of the globe where science is generally diffused. It requires only the honest and bold co-operation of men of learning to affect it.

As the opinions of great and good men, provided they have no interest to uphold superstition, ought to have weight on the minds of those less informed, I shall here subjoin the brief sentiments of a few celebrated characters, in support of Mr. Paine's infidelity.

DR. FRANKLIN.

Letter from Dr. Franklin to the Rev. George Whitfield.

DEAR SIR,

Philadelphia, June, 6th, 1753.

I received your kind letter of the 2d inst. and am glad to hear that you increase in strength—I hope you will continue mending until you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has. As to the kindness you mention, I wish it could have been of more serious service to you; but if it had, the only thanks that I should desire, are, that you would always be ready to serve any other person that may need your assistance; and so let good offices go round; for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefitted by our services. These kindnesses from men, I can therefore, only return to their fellow men; and I can

* Good political effects to the people of China must have arisen out of this storm. The humility, conscientiousness, and self examination of the Emperor would be well occasionally imitated by the King of England. We have heard of nothing in this way, but to deprive the inhabitants of Brighton of military music on a Sunday evening! This was no self-denial.

R. C.

only show my gratitude to God by a readiness to help his other children, and my brethren, for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less, to our Creator.

You will see, in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven, we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more so the happiness of heaven? for my part, I have not the vanity to think I deserve it, the folly to expect or the ambition to desire it, but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the affliction I may at any time suffer, may tend to my benefit.

The faith you mention has, doubtless, its use in the world. I do not desire to see it diminished, nor would I desire to lessen it in any man, but I wish it were more productive of good works than I have generally seen it. I mean real good works, works of kindness, charity, mercy and public spirit; not holy day keeping, sermon-hearing or reading; performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity.

The worship of God is a duty—the hearing and reading may be useful; but if men rest on hearing and praying, as too many do, it is as if the tree should value itself on being watered and putting forth leaves though it never produced any fruit.

Your good master thought much less of these outward appearances than many of his modern disciples. He preferred the doers of the word to the hearers; the son that seemingly refused to obey his father and yet performed his commands, to him that professed his readiness but neglected the work; the heretical but charitable Samaritan, to the uncharitable but orthodox priest and sanctified Levite, and those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, and never heard of his name, he declares shall, in the last day, be accepted; when those who cry, Lord, Lord, who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion that there were some in his time so good that they need not hear him even for improvement, but now-a-days we have scarcely a little parson that does not think it the duty of every man within his reach to sit under his petty ministration, and that whoever omits this offends God—I wish to such more humility, and to you, health and happiness.

Being your friend and servant.

BENJAMIN FRANKLIN.

Extract of a letter from the same to Ezra Stiles, President of Yale College.

REV. AND DEAR SIR, Philadelphia, March 9, 1790.
 YOU desire to know something of my religion. It is the first time I have been questioned upon it. But I cannot take your curiosity amiss, and shall endeavor in a few words to gratify it. Here is my creed. I believe in one

God, the Creator of the Universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable service we render him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion, and I regard them as you do in whatever sect I meet with them. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, the best the world ever saw, or is like to see; but I apprehend it has received various corrupting changes, and I have, with most of the present dissenters in England, some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble.* I see no harm however in its being believed, if that belief has the good consequence, as probably it has, of making his doctrines more respected, and more observed, especially as I do not perceive that the Supreme takes it amiss, by distinguishing the believers in his government of the world with any particular marks of his displeasure. I shall only add, respecting myself, that having experienced the goodness of that Being, in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of meriting such goodness. My sentiments on this head you will see in the copy of an old letter inclosed,† which I wrote in answer to one from an old religionist, whom I had relieved in a paralytic case by electricity, and who being afraid I should grow proud upon it, sent me his serious, though rather impertinent caution.

With great and sincere esteem and affection, I am, &c.

BENJAMIN FRANKLIN.

REMARKS.

As Dr. Franklin evidently disbelieves in any benefit to be gained in a future state by faith in the mysteries of the christian religion, and as the little influence it may have in producing good works, are evidently overbalanced by the evils produced by it, no good reasons can be urged for its cultivation. The objections to this faith are, that it creates pride, uncharitableness and persecution. Whoever believes that he knows perfectly the will of God, naturally despises all others not favored with the like divine grace. He becomes a contemptible despot, prepared to commit any act of outrage against unbelievers in his creed, in order the more effectually to ingratiate himself with the divinity he worships. He takes up the cause of God as his own affair, and acts accordingly.

Those who call themselves orthodox believers of the present day, would do well to imitate the example of the Roman Emperor, Titus, who, in his edict, occasioned by the importunities of the orthodox of that time for the punishment of christians for unbelief, observed, "I am very well assured, that the Gods themselves will take care, that this kind of men shall not escape, it being much more their concern, than it can be yours, to punish those that refuse to worship them."

To shew Dr. Franklin's opinions more fully upon this subject, I shall

* The Doctor had indeed deferred an examination into the divinity of Jesus to a very late hour; for he says in the same letter, "I am now in my 85th year and very infirm." He died the 17th of April following.

† Supposed to refer to the foregoing letters to George Whitfield.

make a few more extracts from his writings. In a letter to B. Vaughan (1788) he says, "Remember me affectionately to good Dr. Price and to the honest heretic Dr. Priestley. I do not call him *honest* by way of distinction; for I think all the heretics I have known have been virtuous men. They have the virtue of fortitude, or they would not venture to own their heresy; and they cannot afford to be deficient in any of the other virtues, as that would give advantage to their many enemies; and they have not, like orthodox sinners, such a number of friends to excuse or justify them. Do not however mistake me. It is not to my good friend's heresy that I impute his honesty. On the contrary, 'tis his honesty that has brought upon him the character of heretic."

Again, in a letter to Mrs. Partridge, (1788) he observes, "You tell me our poor friend, Ben Kent is gone, I hope to the regions of the blessed; or at least to some place where souls are prepared for those regions! I found my hope on this, that though not so orthodox as you and I, he was an honest man, and had his virtues. If he had any hypocrisy, it was of that inverted kind, with which a man is not so bad as he seems to be. And with regard to future bliss, I cannot help imagining that multitudes of the zealously orthodox of different sects, who at the last day may flock together in hopes of seeing each other damned, will be disappointed, and obliged to rest content with their own salvation."

In another letter, addressed to Mrs. Mecom, his sister, (1758) he says, "'Tis pity that good works, among some sorts of people, are so little valued, and good words admired in their stead: I mean seemingly pious discourses, instead of humane benevolent actions. Those they almost put out of countenance, by calling morality *rotten morality*—righteousness *ragged righteousness*, and even filthy rags—and when you mention virtue, pucker up their noses; at the same time that they eagerly snuff up an empty cautioning harangue, as if it was a posey of the choicest flowers."

In a letter to *** (1784) he observes, "There are several things in the Old Testament impossible to be given by *divine* inspiration; such as the approbation ascribed to the angel of the Lord, of that abominably wicked and detestable action of Jael, the wife of Heber, the Kenite."

THOMAS JEFFERSON.

Extract of a letter from THOMAS JEFFERSON, President of the United States, to DR. PRIESTLEY, upon his "Comparative View of SOCRATES and JESUS."

DEAR SIR,

Washington, April 9, 1806.

WHILE on a short visit lately to Monticello, I received from you a copy of your Comparative View of Socrates and Jesus, and I avail myself of the first moment of leisure after my return to acknowledge the pleasure I had in the perusal, and the desire it excited to see you take up the subject on a more extensive scale.—In consequence of some conversations with Dr. Rush in the years 1798—99, I had promised some day to write him a letter, giving him my view of the Christian system. I have reflected often on it since, and even sketched the outlines in my own mind. I should first take a general view of the moral doctrines of the most remarkable of the ancient philosophers, of whose ethics we have sufficient information to make an estimate: say of Pythagoras, Epicurus, Epictetus, Socrates, Cicero, Seneca, Antonius. I should do justice to the branches of morality they have treated well, but point out the importance of those in which they

are deficient. I should then take a view of the deism and ethics of the Jews, and shew in what a degraded state they were, and the necessity they presented of a reformation. I should proceed to a view of the life, character, and doctrines of Jesus, who, sensible of the incorrectness of their ideas of the Deity, and of morality, endeavored to bring them to the principles of a pure deism, and juster notions of the attributes of God, to reform their moral doctrines to the standard of reason, justice, and philanthropy, and to inculcate the belief of a future state. This view would purposely omit the question of his divinity, and even of his inspiration. To do him justice, it would be necessary to remark the disadvantages his doctrines have to encounter, not having been committed to writing by himself, but by the most unlettered of men, by memory, long after they had heard them from him, when much was forgotten, much misunderstood, and presented in very paradoxical shapes. Yet such are the fragments* remaining, as to shew a master workman, and that his system of morality was the most benevolent and sublime probably that has been ever taught, and more perfect than those of any of the ancient philosophers. His character and doctrines have received still greater injury from those who pretend to be his spiritual disciples, and who have disfigured and sophisticated his actions and precepts from views of personal interest, so as to induce the unthinking part of mankind to throw off the whole system in disgust, and to pass sentence as an imposter on the most innocent, the most benevolent, the most eloquent and sublime character that has ever been exhibited to man. This is the outline; but I have not the time, and still less the information which the subject needs. It will therefore rest with me in contemplation only.

THOMAS JEFFERSON.

Letter from the same to William Cunby.

SIR.

I HAVE duly received your favour of August 27th; am sensible of the kind intentions from which it flows, and truly thankful for them, the more so, as they could only be the result of a favourable estimate of my public course. During a long life, as much devoted to study as a faithful transaction of the trusts committed to me would permit, no object has occupied more of my consideration than our relations with all the beings around us, our duties to them and our future prospects. After hearing and reading every thing which probably can be suggested concerning them, I have formed the best judgment I could, as to the course they prescribe; and in the due observance of that course, I have no recollections which gave me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation, that he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in Heaven—having paused to give his audience time to stare and to wonder—(he said) that in Heaven, God knew no

* These fragments are from the writings of the Grecian Philosophers, badly compiled and corrupted with bad matter or a bad subject, to make the new religion of the Christians, most of whom have taken literally that which originated as an allegory.

R. C.

distinction, but considered all good men, as his children and as brethren of the same family. I believe with the Quaker preacher, that he who steadily observes those moral precepts in which all religions concur, will never be questioned at the gates of Heaven as to the dogmas in which they differ; that on entering there, all these are left behind us: the Aristideses and Catos, Penns and Tillotsons, Presbyterians and Papists, will find themselves united in all principles which are in concert with the reason of the supreme mind. Of all the systems of morality, ancient or modern, which have come under my observation, none appear to me so pure as that of Jesus. He who follows this steadily, need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines, by those who calling themselves his special followers and favourites would make him come into the world to lay snares for all understandings but theirs; these metaphysical heads, usurping the judgment seat of God, denounce as his enemies, all who cannot perceive the geometrical logic of Euclid in the demonstrations of St. Athanasius, that three are one, and one is three, and yet that three are not one, nor the one three. In all essential points, you and I are of the same religion, and I am too old to go into inquiries and changes as the unessentials. Repeating therefore my thankfulness for the kind concern you have been so good as to express, I salute you with friendship and brotherly love.

THOMAS JEFFERSON.

Monticello, September 17th 1813.

BONAPARTE.

By the report of Las Casas, the authenticity of which is not doubted, Bonaparte, who, whatever may be thought of his goodness, is allowed by all to be a great man, made the following remarks on religion. "Every thing proclaims the existence of a God; that cannot be questioned; but all religions are evidently the work of men. Why are there so many? Why has not ours always existed? Why does it consider itself exclusively the right one? What becomes, in that case, of all the virtuous men who have gone before us? Why do these religions oppose and exterminate one another? Why has this been the case ever and every where? Because men are ever men; because priests have ever and every where introduced fraud and falsehood." He said, "that his incredulity did not proceed from perverseness or from licentiousness of mind, but from the strength of his reason. Yet," added he, "no man can answer for what will happen, particularly in his last moments. At present, I certainly believe that I shall die without a confessor. I am assuredly very far from being an atheist, but I cannot believe all that I am taught in spite of my reason, without being false and a hypocrite."

The bare mention of the possibility that he might, before he died, confess his sins, with a view of obtaining pardon from a frail mortal like himself, was unworthy of the character of Bonaparte. But it exemplifies in the strongest manner the almost unconquerable power of habits and prejudices acquired in early life. If, at the time the above expressions were made, there still remained in the great mind of Bonaparte some lingering vestiges of the contemptible prejudices which he had imbibed from his nurse and father confessor in childhood, what can be expected from the multitude who never think? How important then is it, that the minds of youth should be properly directed;—that they should be taught their true condition in nature;—that their present and future happiness depends, not on confessions to a priest, but on the uniform practice of moral virtue. If confessions are depended on, we may be assured, that morals will be neglected.

LORD ERSKINE.

The following opinion of the matter in which mankind will be judged in a future state must be concurred in by every rational being, not under clerical influence. It is extracted from the speech of the famous English barrister, Erskine, on the liberty of the press, in the trial of Stockdale for an alleged libel against the parliament.

“ Every human tribunal ought to take care to administer justice, as we look hereafter to have justice administered to ourselves. Upon the principles on which the attorney-General prays sentence upon my client—God have mercy upon us!—For which of us can present, for omniscient examination, a pure, unspotted, and faultless course. But I humbly expect that the benevolent author of our being will judge us as I have been pointing out for your example—Holding up the great volume of our lives in his hands, and regarding the general scope of them. If he discovers benevolence, charity and good will to man beating in the heart, where *he* alone can look;—if he finds that our conduct, though often forced out of the path by our infirmities, has been in general well directed; his all-searching eye will assuredly never pursue us into those little corners of our lives, much less will his justice select them for punishment, without the general context of our existence, by which faults may be sometimes found to have grown out of virtues, and very many of our heaviest offences to have been grafted by human imperfection upon the best and kindest of our affections. No; believe me, this is not the course of divine justice. If the general tenor of a man’s conduct be such as I have represented it, he may walk through the shadow of death, with all his faults about him, with as much cheerfulness as in the common paths of life; because he knows, that instead of a stern accuser to expose before the Author of his nature those frail passages, which like the scored matter in the book before

you, chequers the volume of the brightest and best spent life, his mercy will obscure them from the eye of his purity, and our repentance blot them out for ever."

MR. OWEN.

This gentleman is not so universally known as to render his opinions so imposing as those already quoted, but he has acquired such celebrity for philanthropy in his extraordinary exertions to meliorate the condition of the poor, in which charitable work he is now zealously engaged, that I am induced to give his very rational views respecting religion, in answer to a correspondent of the Limerick Chronicle.

"For nearly forty years," he says, "I have studied the religious systems of the world, with the most sincere desire to discover one that was devoid of error; one to which my mind and soul could consent; but the more I have examined the faiths and practices which they have produced, the more error in each has been made manifest to me, and I am now prepared to say that all, without a single exception, contain too much error to be of any utility in the present advanced state of the human mind. There are truths in each religion, as well as errors in all, but if I have not been too much prejudiced by early education and surrounding circumstances, to judge impartially between them, there are more valuable truths in the Christian Scriptures than in others—but a religion to be pure and undefiled, and to produce the proper effect upon the life and conduct of every human being, and to become universal, must be so true, that all who run may read, and so reading may fully comprehend. A religion of this character must be devoid of forms, ceremonies and mysteries, for these constitute the errors of all the existing systems, and of all those which have hitherto created anger, and produced violence and bloodshed throughout society. A religion devoid of error will not depend for its support upon any name whatever. No name, not even Deity itself, can make truth into falsehood.—A pure and genuine religion, therefore, will not require for its support, or for its universal promulgation by the human race, any name whatever, nor ought, except the irresistible truth which it shall contain. Such religion will possess whatever is valuable in each, and exclude whatever is erroneous in all, and in due time, a religion of this character, freed from every inconsistency, shall be promulgated. Then will the world be in possession of principles which, without any exception, produce corresponding practices, then all shall see, face to face, clearly and distinctly, and no longer through a glass, darkly. In the mean time, however, while the dangers shall be gradually working in the minds of those who have been compelled to receive error mixed with truth, it is intended that no violence shall be offered to the conscience of any one,

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and that in the proposed new villages, full provisions shall be made for the performance of religious worship, according to the practices of the country in which the villages shall be situated."

ELIAS HICKS,

Elias Hicks, a celebrated Quaker preacher, at New-York. in a letter addressed to the Rev. Dr. Shoemaker, dated 3d mo. 31, 1823, speaking of the atonement, and those who believe in it, writes "Surely, is it possible that any rational being, that has any right sense of justice and mercy, would be willing to accept forgiveness of his sins on such terms? Would he not go forward, and offer himself wholly up, to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay, was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love and show himself a poor selfish creature, unworthy of notice?" Towards the conclusion of his letter he says, "I may now recommend thee to shake off all traditional views that thou hast imbibed from *external evidence*, and turn thy mind to the light within, as the *only true* teacher; and wait patiently for its instructions. and it will teach thee more than men or books can do. and lead thee to a clearer sight and sense of what thou desirest to know, than I have words clearly to convey to thee."

In his discourses the following sentiments have been noted and published; "That the *death of Jesus Christ was no more to us than the death of any other good man*; that he merely performed his part on earth as a faithful son, just as any other good man had done; that he did not believe any thing contained in the Scriptures merely because it was in them; that although the miracles might have been a proof to those who saw them, yet they could be no proof to us, who did not see them. Is it possible, said, he, that there is any person, so ignorant or superstitious, as to believe, that there ever was on earth such a place as the garden of Eden, or that Adam and Eve were really put into it, and turned out of it for eating an apple? My friends it is all an allegory."

Mr. Hicks. I understand, is far advanced in life, and is a great favourite, as a preacher, not only among his own sect, but with others of different denominations. He is said to be a man of the strictest morals. His doctrine is, void of trifling puerilities, and disgusting hypocrisy, the greatest impediment to human improvement. It is plain, honest, common sense. Such as one would suppose would be adopted by all people, not burdened with an expensive priesthood.—Hired priests, no doubt, consider themselves in a measure bound to deal out to their hearers a great deal of school divinity, consisting of perplexing metaphysics, in order to convince them that they get the worth of their money.

Plain morality would not command a high price among those who are in search of mysteries, miracles and spiritual nonentities.

Religionists seem to think that there can be no religion unattended with mystery and miracle. They require a name to uphold their religion; and the person who bears it must have performed miracles to entitle him to their respect. The simple principles of moral virtue have no charms for them. Their religion must be involved in clouds and darkness, to make it difficult to be understood, in order to enhance the merit of believing it. Such a scheme, as they call it, of religion is well adapted to priestcraft, because it gives the high priests of the establishment an opportunity to play off a sort of necromancy to deceive and gull the multitude. It would require no ministers, with high salaries, to explain the plain creed of Dr. Franklin. It does not require, like complicated and mysterious religions, to be taught, as a school boy is taught grammar.

The morality contained in what is called the gospel, unconnected with the Old Testament, is unexceptionable.* It is the doctrine of Deism; as Dr. Tyndal has shewn, in his work, entitled; "Christianity as old as the creation, or the Gospel a republication of the religion of nature." The same sentiments, however, had been promulgated long before the gospel had existence. CONFUCIUS, the Chinese philosopher, who was born 551 years before Christ, said, "Human nature came to us from heaven pure and perfect; but in process of time, ignorance, the passions, and evil examples have corrupted it.—All consists in restoring it to its primitive beauty; and to be perfect, we must reascend to that point we have fallen from. Obey heaven, and follow the orders of Him who governs it. Love your neighbour as yourself: let your reason, and not your senses be the rule of your conduct; for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily on all occasions. Do to another what you would he should do unto you; and do not unto another what you would should not be done unto you; thou only needest this law alone; it is the foundation and principle of all the rest.

"Desire not the death of thine enemy; thou wouldst desire it in vain; his life is in the hands of Heaven.

"Acknowledge thy benefits by the return of other benefits, but never revenge injuries."

In the precepts of PHOCYLIDES, written 540 years before Christ, we find the following. "Let no favour or affection bias thy judgment; reject not the poor; nor judge any man rashly; for if thou doest, God will judge thee hereafter."

"Give not thy alms to the poor with grudging, nor put him off

* There is nothing good in the system of Christianity, but that which has been borrowed from those Pagan Moralists, whom Christians have charitably sent to their hell as the agents of their devil. There is nothing new in the New Testament, but new features of vice and wickedness, unknown to those who are now abused as Pagans and Heathens.

till to-morrow: have compassion on the man that is banished, and be eyes to the blind."

"Shew mercy to those that are shipwrecked; for the sea, like fortune, is a fair, but fickle mistress. Comfort the man that is dejected: and be a friend to him that has no one to help him. We are all liable to misfortunes, up to day, and down to-morrow."

In what are called the Golden verses of PYTHAGORAS, who died 497 years before Christ, we read as follows "Do not an ill thing, either in company, or alone; but of all, respect yourself first; that is, first pay the duty which is due to yourself, to your honour and to your conscience; nor let any foreign regard make you deviate from this faith."

"Presume not to sleep till you have thrice ran over the actions of the past day—Examine yourself, where have I been? What have I done? Have I omitted any good action? Then weigh all, and correct yourself for what you have done amiss, and rejoice in what you have done well."

"Whatever evils thou mayest undergo, bear them patiently, endeavouring to discover a remedy. And let this reflection console thee, that fate does not distribute much of evil to good men."

"Men apply the art of reasoning to good and bad purposes; listen, therefore, with caution, and be not hasty to admit or reject. If any one assert an untruth, arm thyself with patience, and be silent."

"When this habit has become familiar to thee, thou wilt perceive the constitution of the immortal Gods, and of mortal men; even the great extent of being, and in what manner it exists. Thou wilt perceive that nature in her operations is uniform, and thou wilt expect only what is possible. Thou wilt perceive that mankind willingly draw upon themselves evil. They neither see nor understand what it is wise to prefer; and when entangled, are ignorant of the means of escape. Such is the destiny of man. They are subjected to evils without end, and are agitated incessantly, like rolling stones. A fatal contention ever secretly pursues them, which they neither endeavour to subdue, nor yield to."

"Great Jove! Father of Men! O free them from those evils, or discover to them the demon they employ! But be of good cheer, for the race of man is divine. Nature discovers to them her hidden mysteries, in which if thou art interested, and attain this knowledge, thou wilt obtain with ease all I enjoin; and having healed thy soul, thou wilt preserve it from evil."

"Abstain, moreover, from those unclean and foul meats, which are forbidden, keeping thy body pure, and thy soul free."

"Consider all things well, governing thyself by reason, and settling it in the uppermost place. And when thou art divested of thy mortal body, and arrived in the most pure æther thou shalt be exalted among the immortal Gods be incorruptible and never more know death."

Laurence Sterne, in his *Coran* says, "I had conceived, that to

Love our enemies was a tenet peculiar to the Christian religion, 'till I stumbled upon the same idea in the writings of that rogue Plato." And it seems that the *rogue* Pythagoras, as well as Plato and others, taught the doctrine of immortality long before its promulgation in the gospel, although the merit of it is ascribed exclusively to Jesus by many of his followers.

Quotations to the same effect might be made from the writings of Socrates, Plato, Cicero, and others, who lived anterior to the time of Jesus Christ. In fact, it seems apparent, that the moral sentiments contained in the gospel, have been derived from philosophers who lived at periods remote from the time of its promulgation. The morals of Epictetus, Seneca, and Antoninus, whom christians call heathens, are not inferior to those of the gospel. ANTONINUS observes, "It is the peculiar excellence of man to love even those who have offended him. This you will be disposed to do, if you reflect that the offender is allied to you; that he did it through ignorance, and, perhaps, involuntarily; and, moreover, that you will both soon go peaceably to your graves. But above all, consider, that he has not really injured you, as he could not render your mind, or governing part, the worse for his offence.

"A man may be more expert than you in the gymnastic exercise; be it so; yet he is not superior to you in the social virtues, in generosity, in modesty, in patience under the accidents of life, or lenity towards the foibles of mankind."

Moral principles are the same in all countries, and at all times. Neither time nor place can change them.

Although sects were formed under the names of some of the ancient philosophers, which caused great disputations among the disciples of the respective leaders, it does not appear that they were carried on with such rancor towards each other, as those which have distinguished the followers of men who have given names to various denominations of christians. Among these, at least, reason has been perverted by a blind zeal to support the favourite dogmas of spiritual guides, and christendom has been kept in turmoil, for 1800 years, by the wranglings and persecutions of sectarians.

When philosophers speak favourably of the morality of the gospel, they are far from vindicating the cruelties committed in the name of its founder, or the arrogant pretensions of its ministers. In fact, they evidently do it as a salvo against persecution for their unbelief in its divinity. and their disapprobation of the vindictive spirit of its supporters.

The following are the only books of note which are esteemed by the various nations of the earth as of divine origin,

Shu-king. or sacred book, of the Chinese.

Yajur Veda, or holy book, of the East Indians.

Bible of the Christians, and Koran of the Mahometans.

Which of these contain the best or most practical system of

morals it might be difficult to determine. But, as the cause of cruelties in the destruction of the human species, I will venture to say, that the Bible stands preeminent and unrivalled. Millions have been sacrificed, under both the Jewish and Christian economy, with the false and wicked pretext of honouring the Deity by the enforcement of ridiculous creeds, rights and ceremonies. In the trifling and foolish affair of the molten calf alone, as recorded in the 32d chap. of Exodus, about three thousand men are said to have been put to death to appease the pretended jealousy of the Supreme Creator of the Universe. This, and hundreds of other passages that might be cited from the Bible, form a striking contrast with that tolerant spirit of the Koran, in which it is said, "If God had pleased, he had surely made you one people; but he hath thought fit to give you different laws, that he might try you in that which he hath given you respectively. Therefore strive to excel each other in good works; unto God shall you all return, and then will he declare unto you that concerning which ye have differed."—*Koran Chap. 5.*

I will here insert a concise history of occurrences under the gospel dispensation in Spain, as a sample of what has, and ever will take place, wherever ministers of religion bear sway in government. This I take from a statement, which has recently appeared, of the number of victims to that terrible engine of superstition, cruelty and death, the Inquisition; the bare recital of which chills the blood, and fills the mind with horrid images of suffering humanity under the most excruciating tortures, which awful depravity, disguised in the robes of religion, could invent. The table is extracted from a Critical History of that dreadful tribunal, by J. A. Lorente, one of its late secretaries, and may therefore be considered as indisputably authentic. It exhibits a detailed list of the respective numbers who have suffered various kinds of punishment and persecution in the Peninsula alone, independant of those who have been its victims in other parts of the world, for a period of 356 years, viz. from 1452 to 1808, during which the Inquisition has existed, under the administration of 44 Inquisitors General. Within that term it appears that in Spain have been burnt 31,718, died in prison or escaped by flight and were burnt in effigy. 174,111, and suffered other punishments, such as whipping, imprisonment, &c. 287,522, making a grand total of 336,651. The greatest number of victims under any administration, was in that of Torquemada, the first inquisitor General, who presided from 1452 to 1499, a long and bloody reign of 47 years, during which 8,800 victims were burnt, 6,400 died or escaped by flight, and 90,094 suffered various other punishments; being in the whole, 105,294, or 2,240 per annum!

The use of this horrid instrument of slaughter was abolished by the Cortes; but is about to be reinstated under the rule of the heaven-born Ferdinand. The consequences of which may be

anticipated by the tenor of the following Decree, issued at Madrid, Oct. 13, 1823.

"In casting my eyes (says his Majesty) on the Most High who had deigned to deliver me from so many dangers, and to lead me back as it were by the hand among my faithful subjects, I experience a feeling of horror when I recollect all the sacrifices, all the crimes which the impious have dared to commit against the Sovereign Creator of the Universe,

"The Ministers of Religion have been persecuted and sacrificed—the venerable successor of St. Peter has been insulted—the temples of the Lord profaned and destroyed—the Holy Gospel trodden under foot—lastly, the inestimable inheritance which Jesus Christ left us, the right of his Holy Supper, to assure us of his love, and of our eternal felicity, the sacred Hosts, have been trampled under foot. My soul cannot be at rest till united to my beloved subjects, we shall offer to God pious sacrifices that he may deign to purify by his grace the soil of Spain from so many stains. In order that objects of such importance should be attained, I have resolved that in all places in my dominion, the tribunals, the Juntas, and all public bodies, shall implore the clemency of the Almighty in favour of the nation, and that the Archbishops, Bishops and Capitular Vicars of vacant Sees, the Priors of Orders, and all those who exercise ecclesiastical jurisdiction, shall prepare missions, which shall exert themselves to destroy erroneous, pernicious, and heretical doctrines, and shut up in the monasteries, of which the rules are the most rigid, those ecclesiastics, who have been the agents of an impious faction.

"Sealed by my Royal hand!"

A *Royal hand* bathed in blood; the witness of innumerable perjuries.—*The pious sacrifices to be offered to God* are human victims: the best blood of Spain—Riego, &c. Good heavens! is it possible that the enlightened reason of man will long submit to be imposed upon by the canting of such vile, infamous wretches as Ferdinand the Seventh?

In the opinion of such blotches on the human character, the belief in mysteries and miracles, and the performance of the idle ceremonies ordained by the Church, are sufficient to atone for all sins, and that morals, in comparison, are of no value.

Christianity, as taught and practised by theologians and their adherents, is so accurately described in a letter on superstition, addressed to the people of England, by the celebrated William Pitt, (afterwards Earl of Chatham, and Prime Minister of Great Britain,) that I am induced to give it entire. It was first printed in the London Journal in 1733.

(*This letter of William Pitt was copied into the first volume of the Republican and is consequently omitted here.*) R. C.

Against such a scheme of fraud and imposition, as faithfully delineated by Mr. Pitt, has Thomas Paine entered his protest;

and those who make a trade of the delusion, as well as those who are duped by it, denounce him as an *impious man*! And he, in reply, might have exclaimed, in the language of Lequinio, before cited.

"I am an impious man, my dear reader; and I tell the truth to every man, which is perhaps still worse. Four years are scarcely elapsed, since the follies of the Sorbonne, and the suries of despotism, might have raised a storm, which would have burst upon my head; they would have smitten me, like a destructive monster, an assassin of the human race, a perturbator, a traitor! Each of those colossal phantoms has disappeared before the eye of reason, and the august image of liberty: however, an infinite number of prejudices, personal interest, and hypocrisy, all of them no less the tyrants, and the enemies of knowledge, still dwell among us.

"There still remains at the bottom of thy heart, at the bottom of thy own heart, the prejudices of thy infancy, the lessons of thy nurse, and the opinions of thy first instructors, which are the effects of that renunciation of thought which thou hast practised all the days of thy life, from the cradle upwards? In addition to this, it is the interest of every one to keep thee in total blindness. The rich and powerful man dreads lest thou shouldst open thy eyes, and perceive that his strength and grandeur proceed from thy ignorance and submission. The vain man, with equality in his mouth, but not in his heart, fears lest thou shouldst discover the absurdity of his pretensions to superiority; the hypocrite, who terms himself the representative of the divinity, and the messenger of heaven, trembles lest thou shouldst begin to reflect, for, from that moment his credit and his authority are at an end. He eats and drinks at his leisure; he sleeps without care; he walks about in order to procure an appetite; he enjoys the price of thy labours in peace; thou payest for his pleasures, his subsistence, and even for his sleep. But, wert thou to begin to reason, thou wouldst soon perceive thy error; thou wouldst touch the phantom, and it would instantly vanish; thou wouldst discover that he is an useless parasite and that all his authority reposes on thy foolish credulity, thy weakness, thy chimerical fears, and the ridiculous hopes which he has taken care to inspire thee with, ever since thou camest into existence. Perhaps thy very wife is interested to deceive thee, on purpose to sanctify her connections with the representative of the divinity, who renounces the holy laws of nature, because he spares himself, at one and the same time, the uneasiness and the duties of paternity!

"These will excite thy passions, arm thy heart, and call up thy hatred against my lessons and my doctrine; for I am an impious being, who neither believe in saints nor in miracles; I am an impious being, who would drink wine in the midst of Turks at Constantinople, who would eat pork with the Jews, and the flesh of a tender lamb or a fat pullet among the Christians on a Friday, even within the palace of a Pope, or beneath the roof of the vatican. I am an impious man, for I firmly believe that three are more than one; that the whole is greater than one of its parts; that a body cannot exist in a thousand places at one and the same moment and be entire in a thousand detached portions of itself.

"I am an impious man, for I never believe on the word of another whatever contradicts my own reason; and if a thousand doctors of the law should tell me, that they had seen a sparrow devour an ox in a quarter of an hour, or take the carcass in its bill, and carry it to its nest in order to feed its young, were they even to

swear by their surplices, their stoles, or their square bonnets, they would still find me incredulous!

"I am an impious man, for I do not believe that anointing the tips of the fingers with oil, wearing the ecclesiastical tonsure, or cutting the hair, that the being clothed in a black cassock, or a violet robe, and carrying a mitre on the head, and a cross in the hand, can render an ignorant fellow able to work miracles.

"In short, my brother, I must be an impious man, since my conduct has no other regulator than my conscience; since I myself have no other principle, than the desire of public happiness, and no other divinity than virtue. Thou must necessarily hate me, for it is a great crime to think and to believe otherwise than thyself!

"But have I committed murder or carnage, theft, rapine, evil speaking, calumny? have I taught the art of deceiving men? have I insinuated a spirit of vengeance have I inculcated despotism on the part of the great, and slavery on that of the humble?

"No—on the contrary, I have pointed out the road to truth; I have proved to thee that thy happiness consists in virtue; I have proved to thee, that thou hast hitherto been the dupe of those who fatten upon thy substance, and bathe themselves in thy sweat, and that all thy unhappiness arises from thy credulity, thy habitual hatred to reflection, and thy pusillanimity. Are these crimes? I am not guilty of any other.

"Whoever thou art, thy friendship is precious to me; whether thou be Christian Mahomedan, Jew, Indian, Persian, Tartar, or Chinese, art thou not a man, and am not I thy brother? Tolerate, therefore, an impious man, who has never laboured but for the good of others and who now labours for thine, at the very moment when thou wishest to persecute him."*

As the character and habits of Thomas Paine have been grossly misrepresented by those who either knew little or nothing of him, or were utterly regardless of truth, I shall here introduce an extract of a letter on that subject from Joel Barlow to James Cheetham, a notorious libeller of Mr. Paine. Mr. Barlow must have been well acquainted with Mr. Paine in France, as they were fellow-labourers in the great cause of human emancipation; and his sound principles, his moral and literary standing, are sufficient guarantees for the correctness of his statement of facts that came under his immediate observation. It is, however, apparent that a part of his communication is founded on misinformation; which I shall endeavour to demonstrate.

JOEL BARLOW TO JAMES CHEETHAM.

"SIR—I have received your letter, calling for information relative to the life of Thomas Paine. It appears to me, that this is not the moment to publish the life of that man in this country.† His own writings are his best life, and these are not read at present.

[After noticing the unfavourable impression with fanatics and political enemies of Mr. P. had infused into the minds of a portion of the public towards him, Mr. Barlow proceeds.]

The writer of his life who should dwell on these topics, to the exclusion of the great and estimable traits of his real character, might indeed, please the rabble of the age, who do not know him; the book might sell; but it would only tend to render the truth more obscure for the future biographer, than it was before.

But if the present writer should give us Thomas Paine *complete*, in all his character, as one of the most benevolent and disinterested of mankind, endowed with the clearest perception, an uncommon share of original genius, and the greatest breadth of thought; if this piece of biography should analyse his literary labors, and rank him, as he ought to be ranked, among the brightest and most undeviating luminaries of the age in which he has lived—yet with a mind assailable by flattery, and receiving through that weak side a tincture of vanity which he was too proud to conceal; with a mind; though strong enough to bear

• Mr. Harford has called me *impious*. I adopt this excellent answer. I feel that it is mine at every point. R. C.

† America.

him up, and to rise elastic under the heaviest hand of oppression, yet unable to endure the contempt of his former friends and fellow laborers, the rulers of the country that had received his first and greatest services—a mind incapable of looking down with serene compassion, as it ought, on the rude scoffs of their imitators, a new generation that knows him not—if you are disposed and prepared to write his *thus entire*, to fill up the picture to which these hasty strokes of outline give but a rude sketch with great vacuities, your book may be a useful one.

The biographer of Thomas Paine, should not forget his mathematical acquirements, and his mechanical genius. His invention of the *iron bridge*, which led him to Europe in the year 1787, has procured him a great reputation in that branch of science in France and England, in both which countries his bridge has been adopted in many instances, and is now much in use.

You ask whether he took an oath of allegiance to France. Doubtless the qualification to be a member of the convention, required an oath of fidelity to that country, but involved in it no abjuration of his fidelity to this. He was made a French citizen by the same decree with *Washington, Hamilton, Priestly, and Sir James Macintosh*.

You ask what company he kept—he always frequented the best, both in England and France, till he became the object of calumny in certain American papers, (echoes of the English court papers,) for his adherence to what he thought the cause of liberty in France—till he conceived himself neglected by his former friends in the United States. From that moment he gave himself very much to drink, and consequently to companions less worthy of his better days.

It is said he was always a peevish inmate—this is possible. So was *Laurence Sterne*, so was *Torquato Tasso*, so was *J. J. Rousseau*, but Thomas Paine as a visiting acquaintance, and as a literary friend, the only points of view in which I knew him, was one of the most instructive men I have ever known. He had a surprising memory and brilliant fancy; his mind was a store house of facts and useful observations; he was full of lively anecdote, and ingenious original pertinent remark, upon almost every subject.

He was always charitable to the poor beyond his means, a sure protector and friend to all Americans in distress that he found in foreign countries. And he had frequent occasions to exert his influence in protecting them during the revolution in France. His writings will answer for his patriotism, and his entire devotion to what he conceived to be the best interest and happiness of mankind.

And as to his religion, as it is that of most of the men of science of the present age, and probably of three fourths of those of the last, there can be no just reason for making it an exception in him.

This, sir, is all I have to remark on the subject you mention.

Kalorama, August 11, 1809.

REMARKS.

Mr. Barlow seems to have entertained erroneous opinions in regard to the treatment of Mr. Paine in America. He was received by the ruler, or first magistrate of the country, Thomas Jefferson, with the utmost respect and friendship—He was invited by him to return to the United States; and on being asked if he had done so, replied, "I have, and when he arrives, if there be an office in my gift, suitable for him to fill, I will give it to him;—I will never abandon old friends, to make room for new ones." A friendly correspondence between these two distinguished philanthropists was maintained till the close of Mr. Paine's life. I am also well assured, that the heads of departments and members of congress paid Mr. Paine the utmost respect, during his residence at the city of Washington: and, on his arrival in New-York, a public dinner was given to him, at which about one hundred respectable citizens attended. The most distinguished liter-

ary characters paid him every attention, and the mayor of the city gave him an unlimited invitation to visit him, whenever he found it convenient. But Mr. Paine secluded himself very much from society; he courted no favours, and he never was in the habit of giving entertainments, the means commonly employed to attract the attention of the fashionable world. A friend of his, about to accompany him on a visit to a gentleman of great scientific acquirements, took the liberty of suggesting to him the propriety of being more particular in his appearance; to which he replied, "let those dress that need it." Shewing thereby his contempt of the art and management by which those of little or no merit acquire respect.

Mr. Paine, to be sure, was abused by editors of papers unfriendly to democracy. So was Dr. Franklin, so was Thomas Jefferson, so was Joel Barlow.—If Mr. Paine had been treated with respect, or even not abused by those editors, it would have been a sure sign, that he had abandoned the cause of liberty, and of man. But his political course has been marked by that bold and manly independence of character which has certainly commanded, if not the approbation, at least the *respect* of his opponents.

Mr. Barlow himself, on account of his political opinions, had been treated with the most shameful neglect by his old friends and associates of the New-England States, and he felt vexed at it, and seems to take this opportunity to express his contempt, by lamenting that Mr. Paine should, as he supposed, have been mortified at similar treatment.

Mr. Barlow was a fashionable man, and had the means, as well as the inclination to make a show. Had Mr. Paine acquired (which he might have done if he had sold, instead of giving away his works) a sufficiency to purchase such an establishment as Mr. Barlow had, at Kalorama, and had been so disposed, he might have induced the first men in the country to eat his dinners and to sound his praise.

It was to be expected that religious bigots, who conceive themselves privileged to hate and persecute every man that does not believe in the mysteries and witchcraft, would shun and speak evil of Mr. Paine as well as certain pharisaical politicians, whose consequence mainly depends on a supposed coincidence of sentiment with the foregoing. Such men would avoid coming in contact with a man, the fire of whose genius they could not endure for a moment.

The opponents of Mr. Paine's political and religious writings have shewn great solicitude to fix upon him the charge of intemperance; as though, this circumstance, if true, could invalidate, or in the least weaken, the moral force of his principles. The apostate, Cheetham, in his letter to Barlow, particularly alludes to this subject. And it appears that the latter, incautiously, has too readily acceded to the slander. The *mind memory* and *fancy* of Mr. Paine, as described by Mr. B. could not apply to a man who "*gave himself very much to drink.*" But, as Mr. Barlow's authority is justly entitled to the highest consideration; and as great importance has affectedly been attached to this allegation against our author; for the satisfaction of those who revere his memory, I have made the Most rigid inquiries of persons who have been intimate with him, either in Europe or America, to ascertain the facts in this case. A friend of mine gives me the following account of a visit he made to Mr. Paine in the summer of 1806. He was then residing on his farm at New Rochelle, and this gentlemen remained with him for several days, during which time Mr. Paine's only drink was water, excepting one tumbler of spirits and water, sweetened, after dinner, and one after supper. Mr. Dean, who managed the farm, assured him that this was Mr. Paine's constant habit, and that one quart of spirits sufficed him for a week, including that given to his friends;

which he regularly procured from a grocer every Saturday. This gentleman also saw a certificate, signed by John Lovett, keeper of the city hotel New-York, with whom Mr. Paine had lodged as a boarder, testifying to his sober habits. This had been procured at the request of a number of gentlemen of Boston, who were desirous to obtain correct information in regard to the charges preferred against him in this respect.

The fact is, Mr. Paine was not a fashionable man of the world, his recluse mode of life disqualified him for convivial parties, and when induced by his friends, to join in them, he could not keep pace in drinking with those more used to such meetings, without being disguised by it, which was sometimes the case. The very circumstance, therefore, of his abstemious habits rendering him unable to bear but a small quantity of spirituous liquor, without feeling its effects, appears to have given rise to the slanders which have been promulgated against him. The acuteness and strength of mind which he possessed to the close of life is a proof of the correctness of this opinion. Few, if any, of those who accused him of injuring his faculties by hard drinking could cope with him in the field of argument, even in the most advanced stage of his life. They had reason to wish that he had been such as they represented him to be. In that case, he would have been a far less formidable antagonist, and besides kept many of his accusers in countenance; for it is not unusual for the advocates of royalty, after drinking one or two bottles, to curse Thomas Paine for a drunkard.

If what was said by his enemies had become notorious, as they pretend, he would hardly venture to speak of himself in the manner he has, in his letter to Samuel Adams; which he caused to be published in the *National Intelligencer*, a paper printed at Washington City, and is as follows: "I have yet, I believe, some years in store, for I have a good state of health and a happy mind; I take care of both, by nourishing the first with temperance, and the latter with abundance. This, I believe, you will allow to be the true philosophy of life."

Finally, from all I can learn, Mr. Paine never drank any spirituous liquors before dinner. He was always bright in the morning, and able to wield his pen with effect, and when it is considered, that he was without family, in a manner isolated from society, and bitterly attacked on all sides by the enemies of civil and religious liberty, if he occasionally indulged a little to dissipate the chagrin arising from these causes, some grains of allowance ought to be made, at least, by his friends: from his enemies none are expected.

I cannot relinquish the subject without taking notice of one of the most vile and wicked stories that was ever engendered in the fruitful imagination of depraved mortals. It was fabricated by a woman, named Mary Hinsdale, and published by one Charles Collins, at New-York, or rather, it is probable that this work was the joint production of Collins and some other fanatics, and that they induced this stupid, ignorant woman to stand sponsor for it.

It states, in substance; that Thomas Paine, in his last illness, was in the most pitiable condition for want of the mere necessities of life; and that the neighbours out of sheer compassion, contributed their aid to supply him with sustenance; that he had become converted to *superstition**, and lamented that all his religious works had not been burned: that Mrs. Bonneville was in the utmost distress for having abandoned her religion, as she (M. H.) said for that of Mr. Paine, which he now told her would not answer the purpose, &c. In all this rhodomontade there is not a single, solitary ray of truth to give it a colourable pretext. It is humiliat-

* I make use of the word *superstition*, and not *Christianity*, because Mr. Paine was strictly a Christian in the proper sense of the term, which, as before observed, is pure deism.

ing to be under the necessity of exposing such contemptible nonsense. Collins, if he was not the author, was assured of its falsity: But being full of the spirit of fanaticism and intolerance, and believing, no doubt, that the end sanctified the means, he continued to circulate the *pious fraud*, and the clergy exultingly retailed it from the pulpit. Nothing but religious frenzy could have induced Collins, after being warned of the crime he was committing, to persist in publishing this abominable trash. He had the hardihood even to apply to William Cobbett for the purpose of inducing him to insert it in the life of Thomas Paine, which Mr. Cobbett then contemplated to write. For which he received due chastisement from the pen of that distinguished writer, in a number of his register. I am told that Mr. Cobbett subsequently, having taken great pains to investigate the falsity of this story, exposed and refuted it in the most ample manner, in his Evening Post. This I have not seen, nor is the Register containing the article alluded to, before me. Mrs. Bonneville was absent in France at the time of its first appearance in New-York, and when shown to her on her return to America, although her feelings were highly agitated at the baseness of the fabrication, she would not permit her name to appear in print in competition with that of Mary Hindsdale. No notice therefore has been taken of it, excepting by Mr. Cobbett. Indeed it was considered by the friends of Mr. Paine generally to be too contemptible to controvert. But as many pious people continue to believe, or pretend to believe in this stupid story, it was thought proper to say a few words upon it in this publication.

The facts are as follow:—Mary Hindsdale was hired at service in the family of Mr. Willet Hicks, residing at Greenwich Village, in the neighbourhood of Mr. Paine, who occasionally sent some little delicacies to him in the time of his sickness, as every good neighbour would do; and this woman was the bearer. Here is the whole foundation upon which the distorted imagination of Mary Hindsdale, or some one for her, has raised this diabolical fiction. Mr. Hicks, was in the habit of seeing Mr. Paine frequently, and must have known if such a wonderful revolution had taken place in his mind, as is stated, and he does not hesitate to say, that the whole account is a *pious fraud*. Mr. Hicks is a respectable merchant at New York, and any one there, who has any doubts on the subject, by calling on him will be satisfied. Even James Cheetham, the libeller of Mr. Paine, acknowledges that he died in the religious faith which he had inculcated in his writings. Which is also attested by his physician, Dr. Mankey, and all those who visited him in his last illness. But to put this matter beyond all cavil, I shall add the certificate of two old and highly respectable citizens. Thomas Nixon of New-York, and Capt. Daniel Pelton of New Rochelle. It was addressed to William Cobbett, under an expectation that he was about to write the life of Thomas Paine, and left with a friend to be handed to him; but, as the undertaking was relinquished, it was never delivered, and is now in my possession, in the hand writing of the signers; and is as follows:

TO MR. WILLIAM COBBETT,

SIR—Having been informed, that you have a design to write a history of the life and writings of Thomas Paine, if you have been furnished with materials in respect to his religious opinions, or rather of recantation of his former opinions before his death, all you may have heard of his recanting is false. Being aware that such reports would be raised after his death by fanatics which infested his house at the time it was expected he would die, we, the subscribers, intimate acquaintances of Thomas Paine, since the year 1776, went to his house—he was sitting up in a chair, and apparently in the full vigor and use of all his mental faculties. We interrogated him on his religious opinions, and if he had changed his mind or repented of any thing he had said or wrote on that subject. He answered “not at all” and appeared rather offended at our supposition that any change should take place in

† Since writing the above, it has been suggested to me, by a gentlemen who knows him, that this base act of Collins is attributable more to his actual stupidity than either his fanaticism or malice. That he is too weak to be aware of the sin of slander; and has no doubt, in this case, been made use of, as a mere puppet, by others behind the scene, more knowing and more wicked than himself. If this be the fact, it is charity to state it to the public, as his case will tend to excite pity, and depreciate, in some measure, the enormity of his guilt in this transactions.

his mind. We took down in writing the questions put to him, and his answers thereto, before a number of persons then in his room, amongst which was his Doctor, Mrs. Bonneville, &c. This paper is mislaid and cannot be found at present, but the above is the substance, which can be attested by many living witnesses.

THOMAS NIXON.
DANIEL FELTON.

New-York, April 24, 1818.

The questions and answers, alluded to in this certificate, are wanting to render it complete, but the intention of it is forcibly conveyed, that is, that *no change had taken place in the mind of Mr. Paine*. And the world may rest assured that he died as he had lived, like a philosopher, in the belief of ONE GOD and in the hope of IMMORTALITY in another life.

As to his pecuniary circumstances, he was possessed at his death of a farm, which had been sold by him some years before for \$10,000. but the purchaser dying, his family induced Mr. P. to receive it back. He had \$1,500 in cash on hand, or in convertible insurance stock; and had been paying \$30 a week for several weeks before his death, for the board and accommodation of himself, Mrs. Bonneville, and a nurse; which was regularly paid at the end of each week. This does not look like being in want of the means of subsistence.

In regard to what took place respecting his burial, as it has been incorrectly stated, it may not be amiss to remark; that not long before his death, he observed to Mr. Willet Hicks, that as his family belonged to the society of Quakers, and as he had been educated in that persuasion himself, and knew that its members possessed less superstition than other sectarians, he should prefer being interred in their burying ground; but added, as he had been so long separated from them, perhaps there might be objections on their part; and, if so, it was of no consequence. Mr. Hicks accordingly made the proposal to the society, which, in reply, suggested the probability that Mr. P.'s friends might wish to raise a monument to his memory, which being contrary to their rules, would render it inconvenient to them. On this being communicated to Mr. P. he received it with indifference, and here the matter ended. I take the liberty of again referring to Mr. Hicks for the truth of this statement. It has been falsely said, that a difference of religious opinions was the ground of objection made to Mr. P.'s proposition; which, if true, would be a reproach to the Quaker society, or to any other religious denomination, in like case. It is well known, that in bigotted catholic countries, no deist, or protestant (heretic, as the catholics would call him) would be permitted to be buried in any consecrated church ground. But it is to be hoped that no protestant of any denomination would wish to see his sect retrograde so far into religious barbarism as to refuse decent burial to a fellow-mortal on account of his religious faith. No such objection has ever been made in New-York; and the vestry of trinity church are obliged by law to permit, without regard, all strangers, as well as those who are not members of any particular church or congregation, to be interred in their burying-ground, on pain, in case of refusal of forfeiting their charter.

Attempts have been made to injure the character of Mr. Paine, by impugning that of Mrs. Bonneville. James Cheetham for this offence, after a long and rigid investigation in a court of justice, was mulct in the sum of £100. and obliged to expunge the obnoxious passage from his infamous book. As the connection of Mr. P. with the Bonneville family is not generally known, it is proper to observe, that he resided with Mr. B. at Paris, as his friend and guest for the space of six years. Bonneville was the editor of a public paper during the revolution of France, and on the elevation of Bonaparte to power, refused to approbate the measure, and wrote against it. In this he was probably aided and advised by Mr. P. The consequence was, that Bonaparte suppressed his paper, which was the cause of great embarrassments to him; and Paine, on going to America, invited Bonneville to follow him with his family, promising to do every thing in his power to aid him. Accordingly, some time after his departure, Bonneville sent his wife and three children, remaining in France himself to settle his affairs. They were received by Mr. Paine with the utmost kindness, and provided for; and at his death he left by his will to Bonneville and his children, the greatest portion of his property; thereby paying a debt of gratitude with interest.

I have not copied your memoir, it is unnecessary so to do. Where this is read in conjunction it will refute; where it is not so read it will instruct, and where it does not reach your calumnies, it will not extend them. But, in a second letter, I shall quote, contrast and comment. For the present, I have to tell you, that, if character were to go with it, I would not exchange Dorchester Castle for Blaise Castle, nor, for the name and fortune of John S. Harford, Esq. part with that of

RICHARD CARLILE.

A GOD! A JEW! A JEW! A GOD! A JEWISH GOD! A GODDISH JEW! AND A GOD FOR A SHILLING! WHO'LL BUY, WHO'LL BUY, A GOD FOR A SHILLING!

Who'll buy, who'll buy?
Is London's cry!
A God for a shilling!
Come, come, who is willing!
Who'll buy, who'll buy?
Is Carlile's cry!
A God for a shilling!

TO MR. RICHARD CARLILE, DORCHESTER GAOL.

DEAR SIR,

London, Saturday, October 29, 1825.

ABOUT half past eleven or twelve o'clock, a person, apparently about fifty years of age and of genteel appearance, very like a Portuguese Jew, made his appearance in the shop, and very mildly requested me to take the horrid Jew and Christian God out of the window. He observed, that he had not the least objection to persons arguing the subject of the existence or non-existence of a Deity; but he really thought that such a picture * was calculated to do a serious injury to the morals of the ignorant classes, who were hourly surrounding the window. Being rather busy at the time, I treated him cavalierly. On this, he left the shop, began to harangue the persons about the door, thrust his umbrella through the window and tore the God therefrom. I, immediately ran out, seized the gentleman and demanded payment, for the window and God. He objected to pay. I sent the boy for an officer, had the fellow taken before Aldermen Thompson, the sitting Magistrate at Guildhall, and charged him with feloniously breaking your window, and stealing your property therefrom. Mr. H., a person whose name is known to you, happened at the time to be in the shop and went forward as a witness. The following singular but gross perversion of Justice took place:—

Alderman to me, (upon being sworn) What do you want here?

J. C. I have a charge of felony against this man.

Ald. What is your name?

J. C. John Christopher.

Ald. What is your business?

J. C. Conductor of Mr. Carlile's business.

Ald. What is your charge?

J. C. This man thrust his umbrella through the window and stole a picture of God therefrom.

Ald. Did you see him do so?

J. C. I did.

Ald. What is the meaning of this? (Looking at the God.) It is a horrible looking thing, (shaking his frame as if horror struck.)

J. C. It explains itself—it is a correct scriptural representation. Read the explanation at the sides.

* This demonstration is one of our modes of argument: and a very powerful argument it proves as was evinced by the holy zeal of this Jew. R. C.

Ald. I cannot read it—it is so mutilated.

J. C. On application at Fleet Street, you may procure a clean copy.

Ald. Have you any witness? J. C. I have a witness.

Ald. To the witness—who corroborated my statement.

The Alderman desired the prisoner to state what he had to say in his defence. The prisoner began a long oration about the heinous sin of exhibiting so blasphemous a print, which he represented to be as false as hell. It roused his indignation to such a pitch, that he could not restrain himself, and in the warmth of his feeling, he certainly broke the window; but as certainly not with the intention of committing a robbery. He admitted, that he tore the print and a second which he stole from Mr. Hanger. The Magistrate said he did not think the man meant to rob me; but admitted he had committed an illegal act, by taking the law into his own hands, and that he must make restitution by paying the amount of damage done. I appealed to the magistrate, and asked, if a man came into his house and took his property and maintained possession of it until he was arrested, whether he would consider the person a thief or not? He got out of this scrape (as I was not particularly desirous of pressing the charge) by saying, the best proof that the man had no intention of committing a robbery was his waiting quietly the arrival of an officer. The man paid the expences, was discharged, and called into the inside of the bar, to the desk, where he was informed, that instead of breaking the window, he ought to have come there, have made his complaint and he would then have had satisfaction. His address was requested, which he gave—Moses Elias Levi, 178, Sloane Street, Chelsea; no profession. The Alderman then said I must come forward; for he had not done with me, and asked if I was not under a recognizance to keep the peace. I told him if he wished to know he must refer. He said the exposure of (God) the print was an attempt to bring the Christian religion into contempt, and very wrong. I did not chuse to enter into a confab with him; but wished to know if he had any thing to keep me there for. He said not at present; and I was almost forced out by the officers, leaving the Jew thief behind.

Yours, respectfully, JOHN CHRISTOPHER.

TO MOSES ELIAS LEVI, A JEW, 78, SLOANE STREET, CHELSEA.

Dorchester Gaol, Oct. 31, 1825, of a God that was unsuccessfully sought to be palmed upon the Jews.

Ah! Master Jew!
What would you do,
Had you the power,
But for a hour,
'To me who am selling
Your God for a shilling?
Should I be burnt,
Hanged stoned or learnt
To know a God
That lived in nod:
And respecting a Jew,
To swear that false is true.
Better for you,
Ah! Master Jew!
To prove a God,
Out of this Nod,
And tell me true and soon,
Whence came Jews at Babylon
Your Great High Priest,
I have address,
Upon this head,
And he's afraid,

To meet the man who can
Shew where your race began.
So Master Jew!
See what you do,
Before again,
You break my pane
And deem it not a crime
To read my first in rhyme.
Adieu, adieu,
You silly Jew!
Learn wisdom late,
Avoid such fate,
You have paid for your God,
As well as earned my rod.
Again, adieu,
Poor silly Jew.
I've sold a God,
You've bought a rod,
Which you'll feel for a while,
From yours,

RICHARD CARLILE.

Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for "The Republican" to be left at the place of publication.

The Republican.

No. 19, Vol. 12.] LONDON, Friday, Nov. 11., 1825. [PRICE 6d

TO JOHN S. HARFORD ESQ. OF BLAISE CASTLE, NEAR BRISTOL; AUTHOR OF A FALSE AND SCURRILOUS MEMOIR OF THOMAS PAINE, MEMBER OF THE VICE SOCIETY AND PAPER MONEY DEALER IN BRISTOL.

LETTER II.

Dorchester Gaol, Nov. 4, 1825, anniversary of the last revolution in the English monarchy.

SIR,

THOMAS PAINE, as an Englishman, had more right and justice on his side, in seeking the dethronement of George the Third for the public good, than William, Prince of Orange, a foreigner, had to invade this country and seek the dethronement of his father in law James the Second. Yet, men of your stamp, who reason nothing honestly, call the former a detestable attempt at revolution, and the latter, because the royal revolutionists was successful, a glorious revolution! Thomas Paine, at least had the merit, not to seek the dethronement of a king for his own advancement to that title and office. He was a revolutionist; but a virtuous revolutionist. In all his views, in all his endeavours, self never counted higher than as one of the people for whom he wrote.

My first letter forms a complete disproof of all your slanderous and false attacks upon the name and memory of Thomas Paine; but as the disproof was not written as a minute answer to your memoir, I now proceed to that minute answer.

On your title page, you profess to shew, that the writings of Thomas Paine had an intimate connection with the avowed objects of the revolutionists of 1793, and of the radicals in 1819. The first point, I shall not dispute. The revolution of all the governments on the face of the earth, as that of the United States of North America had been hap-

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pily revolutionized, was the grand, glorious and praiseworthy aim of Thomas Paine. And, proud am I to say, that I possess the whole of his spirit. But as to the radicals of 1819, they were pursuing they knew not what. They had no system, nor a single leader that had a system which he could publish. Some of them were for Paine's system, the few of them who thought for themselves; but the bulk knew nothing of his writings, and his name had hardly been thought of, had I not republished those writings at a critical period. Major Cartwright condemned the republication. Mr. Hunt boasted, that he had never read them; and Mr. Cobbett, we know, stood ready to praise or to denounce them, to say he had or had not read them, just as the wind blew favourable or unfavourable. So that, in reality, there was very little of similarity between the radicals of 1819 and the republicans of 1793. The spirit of what was called radicalism in 1819 had no foundation and was soon evaporated; but had it been a spirit founded upon the writings of Thomas Paine, not a particle of it had ever abated. What was good in it is still good and has clung round the writings of Thomas Paine, which are daily cherished by new converts; until now, we see the effects in mechanic's institutions, in free discussion societies, in men, in almost every town and village, making the priests visible in their real characters and showing a towering superiority over them in every kind of argument. I, alone, of all the revolutionary writers of 1819, have been able to maintain the same ground on which I started, and I attribute the circumstance entirely to resting upon such solid principles as those developed in the writings of Thomas Paine. I have done this in spite of a persecution that would have silenced the others in a few days. I have had to start anew, again, and again with no property but the principles of Thomas Paine; and now, I feel invulnerable. Upon this shewing, I assert, that your title sets forth a falsehood. I have met with many of the old staunch republicans of 1793 and with scarcely an exception, I found them looking with contempt or indifference on the proceedings of the Radicals in 1819.

Your dedication to Sir Thomas Acland is ludicrous enough. How would the Devonshire people stare to hear him called a patriot? All who knew him, know that he is a weak minded man, and, in expression of that weakness, is, in Devonshire, commonly called Tommy Acland. Instead of dying for his country, he would die with fright, if there were an insurrection of a formidable character. You have selected him for your dedication; because he is a sort of

leading man in your vice society. Shew me a man who subscribes largely to what are called public charities, and to institutions similar to the Vice Society and I will engage, that, at bottom, he is to be found a very weak or a very wicked man: a man who seeks a popularity by his money which he cannot acquire by his abilities or virtues. Such a man is the present Sir Thomas Dyke Acland.

The first paragraph of your preface states a falsehood, in saying, that the name of Thomas Paine is proverbial for infamy. Infamy expresses a notorious immoral character. Now, Mr. Harford, I have done all that I could do, to sift the real character of Thomas Paine, and, after reading what the government agent, Oldys, or George Chalmers, wrote of him, after reading all that Cobbett wrote in slander of him, after reading Cheetham's memoir, and after reading what you have written, I challenge you, and with you, all that are like you, and all that are unlike you, to attach a proof of one immoral act to the name and character of Thomas Paine. I pronounce every immoral act, that you and others have imputed to him, to be false and written for the most vicious of purposes—to deceive the people as to the real character of a man who was the greatest public teacher that ever appeared among them. If I would admit the reality of the character in which Jesus Christ is drawn in the New Testament, which I do not, but take it to be a sketch of an allegorical character, I can boldly say, and saying prove it, by a contrast, that Jesus Christ was a mere fool when compared with Thomas Paine. These are assertions which the vileness and virulence of such attacks as yours upon the name and character of this great man have justifiably drawn forth. In every other respect, holding the character of Jesus Christ to be an allegory, I have resolved never to allude to him again, as to a real character, to say nothing for or against him, other than in the shape of criticism upon a fabled or allegorical character.

In this same first paragraph, you say, that you have taken up the history of Thomas Paine; because, with pain and wonder, you have witnessed the imprudent attempts lately made, in various ways, to confront the system of Paine with that of Christianity; in other words, to oppose the kingdom of darkness, sin and contention, to that of light, purity and love.

A reverse of your description of the two systems will be nearer the truth. You see nothing, or you can shew nothing, dark, sinful or contentious in the system of Paine;

whilst I can show the system of Christianity to have been and to be of that threefold description, from its origin to this day. There was never before on the earth, nor with it, a system of religion so dark, so sinful, and so contentious. On the other hand, the two continents of America are eloquent proofs of the goodness of the system promulgated by Paine. And better they will be, when they follow his theological as well as his political system.

And now, what think you of the system of Paine Mr. Harford? I have travelled far beyond him in matters of religion. I scout his Deism; though I admire him for the advance which he made. I have undermined the Christian Religion by its own history, and I show, *by dates*, that it has been antedated a full century. I undermine the Old Testament, by asking you to shew me a single proof, a single piece of evidence, that a people called Jews or Israelites inhabited Syria or Asia Minor before the Babylonian Colonization, and that any part of their sacred books was in existence before that time. But my third and most powerful retreat, that which shews all religion to be vice, is, the proof, visible to all who will open their eyes, and who dare to look at as I dare, that *intelligence or the power to design is artificial, no where natural, and no where existing beyond that third portion of fixed matter, the animal world: an artificial property manufactured by a system of nerves and totally dependant upon that system*. Now, where will you find an animal large enough to make or to move a planet? And from what can intelligence arise but from a planet already formed? That which theologians call a first principle, is, in reality, the last principle in the scale of creation. They reverse every thing. They are they who ideally turn the world upside down

Your second paragraph commences with calling me *impious*. If impious expresses nothing more than hostility towards that vice *religion*, if it expresses nothing more than a war with the gods, I glory in the title and hold it to be the perfection of that which is right honourable, noble, excellent, or whatever title can be found for that which is good and great. Six years have elapsed since you wrote your pamphlet. I have seen quotations from it; but never saw the original until the past summer. I now, for the first time, find, that you have been an active member of the vice Society, and now I can proudly tell you, that though I have been a prisoner for these last six years, though, at the instigation of your society, I have been excessively robbed by the govern-

ment, I have not only triumphed over, I have not only beaten your society to the ground; but I have silenced all the artillery of that mean and base administration of government, that could espouse and identify itself with such a society. I have brought you all, government, and vice society, into such a state of contemptible weakness, as to be a mere set of play things for me. And I have done this solely upon the virtue of my impiety! I could have done a mere nothing as a politician, without an assault upon religion. I saw this, at an early period of my career, and I have undeviatingly acted upon it, amidst the clamour and frowns of pretended or short-sighted friends, and the abuse, the virulent abuse, of you and other enemies. I feel my triumph to be complete, and I am justified in shewing it. Basely as I have been treated in this Gaol, by some of your brother villains of the Vice Society and its tools, my imprisonment has been a pleasure to me, a real gratification, and though, at the time of writing this, I have not the least prospect of liberation, I shall look forward to the idea of another six years of imprisonment with the same peace of mind, with which I look back upon the past. I have now completed a moral power that is far more powerful than all the physical power in the hands of the government of this country, and in or out of prison, I shall go on *to war my moral power, against that physical power, until I, or they who shall succeed me, shall make all moral alike, and see nothing but moral power the boast of the country.*

In your third paragraph, you say:—"Paine's works never did any harm to a candid and well instructed mind, but they have often proved incalculably pernicious to persons whose education or abilities have not qualified them to disentangle the sophistries, or to expose the arts of impiety." If an evil exists here as you say, all you have to do is to educate all alike. I am very willing to put the works of Paine to this trial. I can suppose, that a mind skilled in all the money making intrigues of Church and State is braced or steeled against the admonitions of Paine; but where no education existed, the fault would be, that they could not understand his instructions so as to compare system with system. The majority of mankind all over the face of the earth are as ignorant as the cattle of the field, and what is worse, they are corrupted both in body and mind by bad habits and bad social institutions. The object of Thomas Paine was to free this majority of mankind from this thralldom, and to render them more equal with the mi-

nority, by equalizing their knowledge. This is my purpose in republishing and imitating his writings: I disavow all others. This is now proceeding in mechanics' institutions, in schools and discussion societies of every kind, and though they are not directly associated with the name of Paine, they have grown out of his assaults upon monarchy and the christian religion: and they will proceed to the overthrow both of monarchy and the christian religion. I am for trusting every system to the best possible education that can be contrived for mankind, so as free discussion, not monarchial or priestly dictation, be its basis.

The conclusion of your preface tells us, that your authorities in sketching a life of Paine are Cheetham and Cobbett, the former in chief. Now, it is a sufficient answer to all your and their slander, to say, that no sooner did Cheetham's book appear in America, than Mrs. Bonneville brought an action against him for lies and slander, and he was convicted by a Jury, a Jury too not over favourable to Mr. Paine; for, in other cases, he could not find justice from an American Jury, such was the prejudice of ignorance and bigotry against his theological writings. And as to Mr Cobbett, though he had never the honesty and manliness to state the why and the wherefore that he wrote such an infamous sketch, such a lying sketch of the character of Thomas Paine, we all know, that he has done something towards an expression of sorrow for it, and has since written himself down a wilful liar, and a man unworthy of being considered an authority for the most simple circumstance. You are welcome even to Cobbett as an authority for any thing which you can find to say against Thomas Paine. They who read both Paine and Cobbett cannot be deceived on that ground. Both Cheetham and Cobbett evidently wrote with bad feeling and without honesty or good intention, in their memoirs of Thomas Paine. As ignorant people make gods and devils, Cheetham and Cobbett took Paine for the devil and sketched, as a pure invention, his character accordingly. Mr. Cobbett now knows, that it can be proved by living testimony the most respectable, that Mr. Paine was uniformly a good and benevolent man, and that his actions every where corresponded with his writings. All the stories about his wretched death bed, you have seen falsified by living witnesses. The very persons to whom you, under the authority of Cheetham, refer, in America, to blacken his character, are ever ready to bear testimony to Mr. Paine's worth and to Cheetham's baseness. Even Carver, who ad-

mits, that he so far forgot himself, as to write that scurrilous letter to Paine, even Carver is living, as the testimony of the real worth of the man whom he slandered; and if Cobbett has redeemed his slander by exhumating the bones of one whom he once vilified, Carver has done a similar act in petitioning the trustees of Mr. Paine, that his body, when dead, may be laid in that grave from whence the bones of so great a man have been taken. Not that I admire Carver for this. It is a piece of that vanity which first led him to make Mr. Paine his guest, then to seek to extort an unjust demand of money from him, and, in failing to do this, to abuse him in a printed letter. As Carver was never worthy of the company of Mr. Paine in life, so he is not worthy to be laid in the same grave. The only fault, which I can trace in Mr. Paine was, the countenance of, and an association with, such men as Carver. It was here he erred; and this opened the way for all that abuse which has been poured upon him, which a more select company would have warded off in defiance.

William Carver has sent me a very pompous invitation to come to New York and to partake with him of the best of that best of markets. I shall be very wary how I trespass on the thresholds of such men as William Carver. Mr. Paine was enticed, I could almost say *seduced*, by a similar invitation, and after being told, that to have him for a guest was solicited as a honour, he found himself shabbily treated; and to crown the whole, at separation, was charged the price of the best boarding houses. This was the real cause of the temporary breach between Thomas Paine and William Carver. I am sorry to have to say a word to the disparagement of William Carver, from whom I have received nothing but kindness and the most flattering eulogy. I would not have said it on any other ground, than that I think, to wipe off the smallest accusation from the character of Thomas Paine, is of sufficient importance to justify the sacrifice of the esteem of a thousand William Carvers.

Where you enter into general charges, that Mr. Paine was dishonest and cruel, I can only meet you with a general denial. In the memoirs written by Rickman and Sherwin, you may find anecdotes to prove his general humanity, and the fact that no man ever suffered a loss by him, that he died in no man's debt and with a small property that had been most temperately used, is answer sufficient to all general and false charges of dishonesty. But where you deal in particulars, such as his resignation of the office of Secretary to

the Committee of Congress for Foreign Affairs, and his arrest in England for a Debt, you can be met with particulars, which bespeak the unsullied honour of him whom you would stain.

In the course of his duties, as Secretary to this Committee he was attentive and honest enough to detect and expose a breach of trust in one Silas Deane, then on an embassy to some part of Europe. Instead of waiting to have the matter duly laid before Congress, Mr. Paine's zeal, honesty and indignation led him to expose Deane through the news papers. This was called a breach of official etiquette, by the Congress; but it could not be construed into a breach of trust. The Congress censured him for this breach of official etiquette, and, refusing to hear him in answer, Mr. Paine resigned his office. There was no dismissal and he might have held on if he had liked. Subsequently, every thing was proved against Silas Deane, that Mr. Paine had charged, and the abuse of his trust was so glaring, that he was obliged to expatriate himself. Every thing connected with this point redounds to the honour of Mr. Paine.

His arrest for debt in London is as easily and as honourably to be explained. He banked with an American House in London, under the name of Whiteside and Co. This house failed, and the assignees, perhaps, not knowing his resources, very unceremoniously arrested him. Two other American Merchants, who did know his resources, came forward instantly to his relief. And what is there in this, more than the best of men are liable to? You state his arrears with the American House to be £700. I do not know that you are correct; but the sum is nothing and was soon covered. You wonder how he became so much in debt. I wonder not, even if it were double that sum. At that moment, the people of the United States of America had brought on themselves a complete catastrophe, by dealing in that paper money in which it delights and profits you to deal. Remittances were with difficulty obtained and all was stagnation. Mr. Paine, on coming to England, first settled an annuity on his mother. This was about his first act in England, after the peace with America, that he could visit it safely; and this says a word or two against a disposition to cruelty, inhumanity and dishonesty. Bad men do not trouble themselves much about mothers, even if they be aged, widowed, and poor. His income was never great, never exceeding four or five hundred pound a year,

so careless was he about accumulating property; for he might have been a rich man, by the power of his pen, if he had chosen even to make the most of it in honourable barter. In London, he mingled in the very best company and was even a guest at the table of one of the ministers, in company with Burke, the proof of which I have seen in Burke's hand writing. In such company, it is expensive even to be a guest. But in addition to this, he incurred a great expence in experimenting upon his first model of an iron bridge. This is quite enough to account for an arrear of £700. The scale on which he made a model of his bridge would have justified such an arrear, as a speculation, and the man who made, or in a similar case will make it, is entitled to his countrys gratitude. Thomas Paine is the father of the Iron Bridge as well as of the American Republics; and every bridge of the kind will by and by exhibit his monument,

I could dispute every slanderous point in your book with a similar explanation, you impute the horrors of the French revolution to the efforts of such men as Mr. Paine. Nothing was ever more falsely asserted. No man opposed and deplored such excesses more than Mr. Paine, and it is the height of villainy to impute to a man, a participation in that in opposition to which he had nearly sacrificed his life. These excesses of the French Revolution have been elsewhere traced to the associations of Freemasons, and nothing of the kind was meant by those who began to direct that revolution. Why did not similar excesses take place in America? Why do they not now daily occur there? That is the country to look at, to know the effects of the principles of Paine. There he guided; but the corruptions of the old French Monarchy had generated too great a storm for a political philosopher to act or to move in. Nothing could be well done, until the storm had spent its fury, and then the allied kings made a military despotism a matter of necessity. Paine saw and wept over this: he protested against it and retired to his beloved America, as early as he could find a safe passage, or at the peace of Amiens. Yet, France has gained, with all the excesses of her revolution; and the corrupt creatures, who now again rule her, are making preparations to lay the foundation of a somewhat similar revolution, they are endeavouring to restore those old abuses, which were the first cause of the excesses of the revolution. If such men will not take warning, why should we

who avow ourselves to be revolutionists, concern ourselves to warn them.

At page 13, in speaking of his "Rights of Man," you say:—"It was nothing more than a repetition of all the trash and nonsense of the French Revolutionary School, applied particularly to the circumstances and the institutions of the British Nation. To prepare the people for emulating the virtues of their French neighbours, he endeavours to persuade them that no laws are binding, but those which every man has within his own breast,"—This is an abominable, wicked, wilful falsehood; false in fact and in inference. There is nothing like it throughout the whole work, nothing like it in any part of any of his works. The chief point, in Lord Erskine's defence of "Rights of Man," was the circumstance, that Mr. Paine, in his preface, had laid it down, as a rule proper to be observed, that a bad law should rather be submitted to, until its repeal be legislatively obtained, than that it should be violated; as a violation even of a bad law, was a bad example. How does this tally with your assertion, that he recommended every man to become his own law-maker?

You say, at page 15, that Mr. Paine skulked out of the kingdom, just before his trial came on. This is also false. He was elected a deputy to the French Legislature, by the town of Calais, and by two other towns. Versailles and Abbeville. A deputation came from Calais to London to escort him to France, with that deputation he openly travelled, and was insulted by the custom-house officers, on his embarkation. This was not like skulking. Every act every movement of his was open and manly. You acknowledge the escort to France by the deputation, in the very paragraph in which you accuse him of skulking: and amid your abuse of his motives, and whilst comparing them with all that was horrible in the French Revolution, you seem to smile over his narrow escape from the guillotine, for opposing those excesses at their commencement!

I pass over your logic about the history, miracle and prophecy, on which you say the Christian Religion is founded, by telling you, that you cannot carry the Christian Religion into the first century, that you cannot shew it not to be of Grecian origin, that you cannot prove the authenticity of any one gospel or epistle, as to its author and place of its first appearance. And with respect to prophecy that you cannot give the Jews a residence in Syria before the Babylonian Colonization.

This brings me to page 43, Here you say, that he seduced Mrs. Bonneville from her husband and took her to America with him. This is all a villanous invention. There is not a word of truth in it. What think you of an old man of 65, worn out with drinking brandy enough every day to kill any other man, seducing a woman of fifty and making her cross the Atlantic with him? You say he seduced her two sons too from the father. This is a novelty in the annals of seduction. This is the point on which Mrs. Bonneville obtained damages from Cheetham. So far from her being seduced, she did not leave France with Mr. Paine, nor until a year afterwards, that she was sent out by her husband, who proposed to follow her, on winding up his affairs in France. She seldom dwelt under the same roof with Mr. Paine in America: though, we have the best of proofs, that he generously relieved her while living and left her the bulk of his property when dead. The very virtues of this man, that should have shamed his slanderers, have been distorted into the most odious vices. Mr. and Mrs. Bonneville are both living in Paris, or were about a year ago. I have corresponded with them. This seduced woman is now back with her husband, and both express the highest veneration for the character of Thomas Paine, a veneration that was never exceeded towards any character. Had Cheetham been honest, he might have easily satisfied himself of the facts as it regarded Mrs. Bonneville, for she was in New-York and open to every kind of examination.

I have done quite enough, to shew the vile character of your publication; and, if any thing that I had published could be so handled, I verily think that it would send me out of life. There are other points of refutation to be found in the postscript of my third edition of his memoirs, at sixpence, and, as they have been once copied into "The Republican," I shall not again copy them.

You, a dealer in paper money, have much ground whereon to dread the progress of the principles of Paine. One part of his warfare was against that system of paper money and funding which has placed or kept you in Blaise Castle. You have lived and flourished by making paper money, and Paine sought a revolution in that matter, for the purpose of introducing, or preserving, a metallic currency, that should form no tax upon the people. Your neighbour, Mr. Frederick Jones, has lately given you a shaking upon this subject, and I have not a doubt but that I shall live to see you

kicked out of Blaise Castle by your creditors. You, of course, see nothing monstrous in the system that enables you to issue a thousand or many thousand bits of paper, at the nominal value of many thousand pounds, and either receive an interest for the use of that paper, or real property in exchange; a circumstance which creates so much real property for your consumption and deprives the holders of your bits of paper of that real or secure property. If a note be any way destroyed, by fire or water, by rats or mice, or by friction or filth, its nominal value is to you a clear gain, and a real tax upon the loser. If your bank breaks, every holder of your notes is taxed to the amount of the notes which he holds. And a still greater evil is, that this paper currency, being a debased currency, heightens the price of all the necessaries of life, without heightening the nominal value of labour to correspond with the change. This is the way and the wherefore that you are a member of the Vice Society, and that you clamour for Church, State, Constitution and things as they are. A man, with your gains, cannot reason upon this subject; he who makes no gain by the system, is alone qualified to reason upon proposed changes. You participate in the robbery produced by the present state of things, and to ask you to reason upon a proposed change, is like asking a priest to reason upon the probable and prudent overthrow of his church. I delight to puzzle a priest by a few plain questions; but I tell him before I begin, that I have no idea of making a convert of him. I am never so unreasonable, with men- who, like their champion, Paley, cannot afford to keep a conscience.

On getting to the conclusion of this letter, I am informed, that Pritchard's Gang, the Vice Society, shew a disposition to prosecute the publication of my print of your God. I can only promise you, that, if they do we will have some good fun for our pains. I will have out, with all dispatch, a print of this God condescending to shew his back parts to Moses, and several others, as fast as an artist can be found to do them. Your friend, Dr. Stoddart, has refused to print my defence upon the subject; because, forsooth, like all other strong argument upon the subject, of religion it is a blasphemous libel: a convenient shuffle. But I can print, only I cannot get the whole of the Doctor's readers. A silly, genteel Christian has been foul enough to imitate the Jew in breaking the window and destroying the print.

This fellow was seized and dragged into the shop, where he was glad to ask a continuance of a shelter from the indignation of the crowd, who menaced him until he was seen to put down the price of the window and the print. He was lectured into a confession of shame at this conduct, and skulked out of the side door, after the crowd had in some measure dispersed, with feelings which no man could envy.

The subject of the Jew comes in at the end of my first letter to you, and whilst on the subject, I must not forget the joke of Alderman Thompson, in telling the Jew, that he should have laid an information against the publisher of the print, as guilty of an attempt to bring the Christian Religion into contempt that religion which the Jew himself held in the utmost contempt! The Alderman does not want sense in some matters, behaved very well to Mrs. Wright and to Tunbridge while they were prisoners in Newgate, and expressed his dislike of such prosecutions; but, in the chair of the magistrate, I presume, that he felt a sort of necessity of being a fool according to law, in defending the God and the Religion established by law.

With this renewed prospect of hostilities, I must hold myself open to write other letters to you or to some member of the Vice Society. I feel my power, a power which I never felt before, and I am not at all alarmed at the preparations for war; assured, that, as before, I shall come off victorious; and with new laurels,

But, in conclusion, I must not forget to remind you, how neatly I have written your memoir, and have shewn your real character as a slanderer of Thomas Paine and a suppressor of vice in others! This letter will spread wherever your vile publication has gone, and, I now leave you to enjoy the fruit of your wickedness, until that day of reckoning which will make people wise enough to demand gold for every rag that you have issued to rob them.

RICHARD CARLILE.

REVIEW.

1. *The English Practice: a Statement, showing some of the Evils and Absurdities of the Practice of the English Common Law, as adopted in several of the United States, and particularly in the State of New-York* New York, 1822.
2. *A Dissertation on the Nature and extent of the Jurisdiction of the Courts of the United States,*

By PETER S. DUPONCEAU, LL. D. PHILADELPHIA. 1824.

EVERY friend to his country must rejoice to see the spirit of enquiry which has gone abroad, touching the nature and condition of our judicial system. The observation of President of Montequieu, that the jurisprudence of every country lags in the rear of its improvement and civilization in all other respects, is but too well verified with us; and yet if any country should be an exception, it should be ours, where there are no conflicting orders or opposing interests to counteract each other, and where the good of the whole is the only object of the laws, and the will of the people is the law. Yet, much as our revolution has advanced our political constitutions, it cannot be denied that many strange and grievous absurdities still disgrace our laws, and jar with the great and lofty principles, of which they never should lose sight.

The first step towards real improvement is to make truth our guide, and to discard all doubtful, mysterious and equivocating terms. When the intention is honest, the language should be direct, and there is nothing more suspicious than the use of ambiguous phraseology.

The defect and consequent abuse of language, has been the cause of mighty evils and of bitter woes, and is the greatest and the commonest source of error: and therefore good logic requires that every term upon which any argument is predicated, should be so strictly defined as to have an exclusive and appropriate meaning. But with respect to our laws, the very reverse has been the case; and the most important of all the terms that belong to the subject, and without the use of which nothing can be affirmed or denied of it, is, of all others yet known or used, the most vague, viz. the common law. It seems to challenge the prerogative which Ovid attributes to Proteus, when he says,

Sunt quibus in plures jus est transire figuras.

And, as that oracular and slippery son of the ocean was wont to

elude all enquiry, and to baffle sense and reason till he was chained and fettered, so we can never hope to have any rational certainty of what concerns us so vitally, till we can bind down this evanescent and fleeting essence, by some clear and positive definition. We know more of what it is not, than what it is. It is not the civil nor the military law, nor the marine nor the merchant law; nor the natural, the national, nor the ecclesiastical law, nor the law of equity. It is not common sense, unless, as Lord Coke tells us, that it is "artificial common sense; not the sense of any common men, but only to be acquired by long diligence and study"! Touching its origin, we find learning and genius both run mad. Blackstone traces it back to the wilds of Gaul and Germany; but if we believe Lord Coke, we owe it to the fortunate accident of the second rape of Helen. His words are these: "King *Brutus*, the first King of the land, as soon as he had settled himself in the kingdom, for the safe and peaceable government of his people, wrote a book in the Greek tongue, calling it the law of the Britons; and he collected the same out of the laws of the Trojans. This king, they say, died after the creation of the world 2860 years; before the incarnation of Christ 1103 years; Sumuel being then judge of Israel. I will not," he adds "examine these things in a *quo warranto*. The ground, I think, was best known to the authors and writers of them; but that these laws of the ancient Britons, their contracts and other instruments, and the records and judicial proceedings of the judges, were wrought and sentenced in the Greek tongue, it is plain and evident from proofs luculent and uncontrollable." Now the story of the old chroniclers runs thus: *Aeneas* the son of *Venus*, flying from the flames of *Troy*, carried off his father *Archises* upon his back; his household gods in one hand, and his boy *Ascanius* in the other, leaving his wife behind; and after wandering far and wide, jilting poor *Dido*, killing king *Turnus*, and marrying his betrothed *Lavinia*, founded a kingdom, out of which grew that proud city destined to be the mistress of the world; he died leaving his son *Ascanius* heir of his fortunes. The grandson of this *Ascanius* was king *Brutus*, the great father of the common law. He having shot his father *Sylvius* with an arrow, with like piety as his great grand-father brought away, not household gods, but what was more precious still, the common law; and after much wandering, and many warlike and amorous adventures, he landed at *Totness* in *Devonshire*; and finding the country peopled with giants, and governed by their king *Gog Magog*, he slew both king and giants to make room for the common law, and became the "*first king of this land!*" by killing the last!

The next inquiry is, how this law came to be called common. From the number of exceptions as shown above, it has little pretensions to universality. It was never known to any other nation except that southern half of the island to which it was reveal-

ed by king Brutus the giant-killer. And Wm. Penn had good reason to say upon his trial at the Old Bailey, that "if it was common it would not be so difficult to produce; and if it was so difficult to understand, it could not be very common." But as the pedant derived the word *lucus* (a grove) from *non lucendo*, as though it were called light because it was dark; so may this have been called common because it is so uncommon.

But it may be said why fight with shadows? None of our wise and eminent jurist now contend for the antiquated barbarity of the Saxon or Anglo Norman usages, None but the simple and ignorant, now prattle about the codes of the Inas and Guthruns, and the laws of Edward the Confessor. Though we should admit this, it is yet too soon to give quarter to this old and inveterate enemy of common sense. It is true that some learned lawyers and judges have renounced the errors of the ancient superstition, and have fixed a new æra for the inception of the common law, namely, the middle of the 17th century. For instance, Mr. Duponceau, in the work before us, and the Supreme Court of Pennsylvania in the ducking-stool case. Yet with all respect for such high authority, there is something to be said still, Mr. Duponceau is a scholar and an accomplished lawyer, and, moreover, a zealous and disinterested friend to his country and to mankind, and one of whom we are proud; but if he has overthrown the authority of Fortescue and Coke, and Hale and Blackstone, he has thereby shown that we are no longer to be governed by the authority of any great names. We cannot help thinking that the acute genius of that gifted writer must have been under a bias, (either from a too prudent and over cautious fear of innovation, or, from the point of view in which he stands, in a state, where some unsuccessful attempts at reformation have created a temporary re-action) when he declares so strongly against a code.

Yet as the arguments of able men, though liable to error, still scatter light as they proceed, we shall copy the words of Mr. Duponceau (p. 107.) "I venerate the common law," he says, "not indeed the law of the Saxons, Danes and Normans, not that which prevailed in England during the reign of the Plantagenets, the Tudors, and the Stuarts, but that which took its rise at the time of the great English revolution, in the middle of the 17th century, to which the second revolution in England gave shape and figure; which was greatly improved in England in the reign of William and Anne, and the two first Georges, and which during the last period and since, has received its greatest improvement and perfection in this country, where it shines with greater lustre than has ever illumined the Island of Great Britain. In former times," he adds, "it bore no resemblance to what it is now." There is truth and force in these assertions: but what do they prove? That in this country there can be, truly speaking,

no common law, or rather that ours is not that which goes in England by the name of the common law." For it is of the essence of the common law that it be immemorial, that is, "*beyond the time whereof the memory of man runneth not to the contrary*;" and it is settled that the memory of man runneth to the contrary of every custom since King Richard Cœur de Lion began to reign; and to say that any common law could be made since this "*time of memory*," is heresy downright. It is well, therefore, for the amiable and excellent author, that the bigotry and superstition of the black letter has subsided, otherwise the Saxon devotees, and all the Edward the confessor's men would cry "stone him, stone him!" When he says that, "in former times, it bore no resemblance to what is now," how would that be brooked by those who maintain that the common law, through all times and changes and events has still been one and the same; and that whether it was Greek or Latin, Celtic or Teutonic, French or English, Christian or heathen, catholic or protestant, feudal or allodial, monarchical or republican, it had still, for its wise maxim, *nolumus mutari*? Many of the principles which we extol and partially set down to the credit of the common law, are to be found only in statutes derogatory of it, so that if we should adopt it without those statutes we should be slaves and savages. We should neither have *magna charta* nor bill of rights, nor the statutes of treason, nor of bail, nor of *habeas corpus*, nor any of those which put an end to the gross abuses and grievances practised and perpetrated under the name and authority of the common law. We should have wardship, marriage forfeitures, aids to make lords' sons knights, and to marry their daughters, homage and escuage, and voyages royal, witchcraft and heresy, high commission court, star chamber, ordeal, battel, and all the evils of past ages of ignorance and tyranny.

If it be said, as it has often been, that our constitution recognizes this common law, and that our forefathers in this land claimed it as their birth right, this may be deserving of a more serious answer.

Our fathers were like other men's fathers in very many respects; and in this, amongst other things, that they spoke the language they had learned. They had, however, a knowledge of their rights and interests, and maintained them manfully, and in that they were most commendable. They were unwilling to be taxed without their own consent, and they resisted, at the hazard of being punished as mutineers and rebels by the rules of the common law, the stamp tax and tea duty, and after many unavailing petitions to their "dread sovereign;" after the most humble and submissive protestations of devoted attachment to his person and government; finding these disregarded and scorned, and their lives, persons and property threatened and attacked, they resolutely, and valiantly took up arms, and finally declared them-

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selves free and independent; and from that time their language changed with their condition, and we hear no more of those fulsome and servile terms which, whilst they remained subjects, they were obliged to use, and without which their prayers and supplications never could have made their way even to the lowest step of their dread sovereign's throne. And when they came to form a new political constitution, it is rather remarkable how they guarded against any thing like the adoption of the English common law. It was not then, indeed the moment, amidst the clash of arms and the din of war, to enter upon the details of an entirely new judicial code, and they wisely left that to be effected when their independence should be established, and peace and security should render it practicable and safe. That independence itself was then but a dangerous and doubtful experiment. A political constitution was what the exigence required; and that was no servile imitation, but a free and original design sketched by the hand of bold commanding genius. It retained so much of the common and statute law of England, and so much only, as, together with the legislative acts of the colony, constituted the law of the colony rejecting whatever was repugnant to the spirit of that constitution, and specifically all that could be so construed as to maintain monarchy or church-establishment. But it contained another equally important reservation—that it should be subject to be altered and modified by future legislation. To have changed the course and current of the law at that juncture would have been not only imprudent, but impracticable; that was deferred till some more auspicious moment. This proud city and its port was still in possession of an enemy; our independence was still a doubtful and dangerous experiment. Civil strife and the tumult of war had not yet ceased. The heads of the courageous statesmen who framed the constitution were, by the common law, forfeited and demanded, and they in return struck off the head of the common law; for the king is, according to lord Coke, the *principium et finis*, the beginning and the end of the common law. Did they expect when they did this, that it would live so long after? that like the Hydra of Lerna a new head would sprout out? or that when the beginning and end were both truncated it would, like the worm called polypus, send forth new shoots and regenerate the vital organs of which they had deprived it? Or did they mean to embalm it with sweet odors, and keep it like a mummy, shrunken and without vitality, or to be remembered in rubrics and celebrated in homilies? No; their fond prophetic visions, through the darkness of the tempest that lowered upon them, foretold that the day might come when their arduous struggles would be crowned with full success, and liberty and self-government would be no longer a problem: when their bold and glorious example would be imitated; and when laws would be given to their regenerated state

bearing the impress of reason and liberty, and founded upon independent principles and unsophisticated truth. And never could their hopes have pictured an occasion so favourable as the present; nor ever was the want of such reform so manifest; for whilst our political constitutions are the models of imitation to the regenerated that rise in succession, like stars from the horizon, and follow in our orbit, yet there is not one but would turn in disgust from the complex formalities and antiquated barbarities that remain more or less intermingled with the administration of our law.

Let it not, therefore, be an argument for eternizing the follies of other times, that our forefathers claimed the common law as their birth-right. If they did so, it was because they had no better and no other phrase. The vocabulary of freedom was then new and scanty; for liberty itself was but an embryo. And it would be just as reasonable to interpret the bill of rights in England by the servile addresses presented to king James, from the cities, counties and boroughs, of which he carried great chests full, when he was declared to have abdicated his crown, and which he had leisure to read for the first time, when he took up his residence at Saint Germain.

But after all, what matters it to us now, how those who went before us, said or did, in the spirit of their day? We must act and speak in the spirit of our own. We can no longer equivocate with ourselves, nor with the nations whose eyes are upon us, some for evil and some for good. We rank too high to make it a matter of indifference what our jurisprudence is. Even with respect to our estimation abroad, it is of importance; and whoever can feel for the true glory of his country, must feel it to be so. We may, it is true, amuse ourselves with vain boastings, and reiterate the figures of rhetoric and fancy, touching Gothic foundations and Corinthian columns, and elegant modern superstructures: but if we would sustain our moral and intellectual character as a nation free and regenerated, we must away at once with superstition, chicanery and folly.

Suppose, as it happened in the early days of Greece, some statesman or lawgiver should set out upon his travels in search of the laws best suited to the government of a young commonwealth, and with that view should land upon our shores, what is the wise book of Minos that we should spread open to his view? Doubtless, that in which our own youth are put to learn the elements and rudiments of their own laws: the four commentaries of Sir William Blackstone. In the first of them he would read of a constitution that was an ancient and venerable edifice till spoiled by the rage of modern improvement; of statutes penned by men of little or no judgment, so that the learned had much to perplex their heads to make atonement between insensible and disagreeing words. The inviolability, ubiquity, and immorality

of a monarch to whose will and authority it is the most atrocious of crimes to be indocile; who is alone the fountain of all honor and office, justice, law, and mercy, from whom all hold their estates as from his bountiful gift, to be resumed where the conditions are forfeited, upon which they are supposed to be by him granted, and to whose person, all born in his dominion are bound for life by an allegiance which they never can shake off, in whatever region of the earth they may fix their abode, and who cannot even migrate against his will. Without whom, in effect, nothing is that is; for every thing is *his*; his kingdom, his people, his army, his navy, his high-way, his law, his peace, his treasury, his parliament, his laws; all these are the king's by virtue of his high prerogative. He is moreover, the supreme head of the church; and treason to his person, even in imagination, is punished by hanging, drawing and quartering, embowelling alive, throwing the entrails in the face, and placing the head and four quarters at his gracious disposal. The wandering stranger would then learn the necessity of different ranks and privileged orders, from the Duke and Dutchess to the howling beggar; of the hereditary legislators and judges in the last resort of the church dignitaries from the Archbishop to the sexton and the parish clerk, and might be tempted to inquire why these doctrines were inculcated so persuasively into the minds, and made to compose the manual of our youth, if it were not intended that they should curse their fathers' names for having traitorously withdrawn their natural allegiance, and sacrilegiously overthrown the altars of the common law, and the holy alliance of the church and state.

In the second book, he would find the whole doctrine of feuds and services and tenures and villeinage, and all the doctrines of barbarous and slavish times dimly distinguished through the mist of ages—the abstruse learning of estates, and the strange fictitious methods of transferring them—the necessity of corporal tradition for the sake of notoriety, and the means invented by the clergy and the judges to defeat that principle—uses and double uses invented in times of mutual attainders in the long and frequent periods of civil wars and bloody usurpations, to prevent forfeitures and confiscations—the construction of men's wills by their intentions, provided the intentions agreed with the rules of law which never did agree with the intentions—and a thousand such subtleties in which it would be more honorable to be unskilled than skilled, if the tyrant custom had not thrown his mantle over their deformity.

In the third book he would see the remedies for civil wrongs with all their wonderful changes: the Saxon plaint praised for its unlettered simplicity: the quaint formalities of the Norman writs, and the process growing out of them, requiring seven years to bring a defendant to appear; of which the highest praise was

that by them no wrong was left without a remedy, and yet, such has experience shown them to be, that not one in a hundred is now known or used—and also the doctrine of special pleading by which these writs were almost sure to be quashed or abated to the great augmentation of the king's royal revenue. The stranger would then be informed of the very ingenious fictions by which the king's courts had respectively acquired jurisdiction by supposing that the party had broken a *close* with force and arms, *and also* done the real thing complained of; or that the plaintiff was the king's debtor, and less able to pay his debt if he sued in any court other than the king's exchequer; or that he was a close prisoner in the prison of the court, where he is required to be and appear; wherefore a process is addressed to the sheriff, to have his body if he can be found in the county; and if the sheriff return that he cannot find him, then another writ to another county, informing the sheriff of that other county that he cannot be found in the county where he is in prison, but is said to be lurking and wandering in his; wherefore he is commanded to take him if he can be found. This, with the whole train of the subtleties and vulgar contrivances that constitute the arts of petty litigation, with the statutes of amendments and joinders, and all the unnecessary war of notices, motions, rules and affidavits, would certainly astonish the traveller after good knowledge, and incline him strongly to the opinion that Astrea did not lurk or wander in our bailiwicks; and that all such contrivances could only serve to give error more diversity and rumor more tongues. And what would he think of the parliamentary magic of the statute of uses; of the frustration of the intentions of a grantor, because it was not expressed in his deed that a dollar was in hand paid, when in truth no such thing was ever done, nor yet intended? Would he believe that such a case could exist in a land of common sense? What would he think of a fine *sur cognizance de droit comme ceo qu'il a de son don*, or *sur cognizance de droit tantum*, and all the goings out and comings in and vouching of Jacob Moreland; and what of this Jacob himself, who in spite of rotation in office, has for centuries held the lucrative charge of common vouchee?—He might indeed say with Hamlet, "This fellow might be in his time a great buyer of land, with his statutes, his recognizances, his fines, his double vouchers, and his revenues; but is this the fine of his fines, and the recovery of his recoveries, to have his fine pate filled with fine dirt?"

If desirous of knowing how an estate in land was to be recovered from a wrongful possessor, he must first be taught the names of each particular wrong; as disseizen, abatement, intrusion, deforcement, and so on: of the formedon in the descender and reverter; of writs of entry in the *per*, the *cui*, and the *post*. And would he not exclaim, "Oh spare my aching sense, you craze my brain!" Then he might be consoled with that most

happy and beneficial method called *ejectment*, invented by the courts for the avoiding the difficulties and impracticable nature of those ancient and bepraised writs, by the representation of a comedy, in which the *dramatis personæ* are as follows:

The lessor of the Plaintiff, a real person, who seeks to recover his land.

James Jackson, an ideal person, who is supposed to take a lease and enter upon the land, and is called lessee of the plaintiff.

John Thrustout, an ideal person, who being of more muscular force, thrusts the other ideal person out; but being sorry for what he has done, writes a letter to the tenant in possession, that he must defend his own possession, as he means to be off.

The Defendant, a real person, who, on receiving the ideal letter from the ideal Thrustout, being much affected by its contents, applies to the court to be admitted to defend his own cause.

The Judges, real persons, who indulge the defendant, on condition, however, that he will confess three ideal things, viz. lease entry, and ouster.

The most affecting scene is where the defendant balances between his conscience and his interest; for if he will not consent to confess the three lies, though the real plaintiff is nonsuited as against him; yet he gets judgment against the ideal person Thrustout, and he, the real defendant, is for that cause turned out of possession. He, therefore, yields to the temptation, complies with the desire of the court, and openly declares the three lies to be three truths, and having so qualified himself to appear in the temple of justice, he is admitted to do so in the place of the ideal man.

The other ideal persons are, the common law, who enters in triumph, and comes in the front with a train of sergeants, outer and inner barristers, attorneys, special pleaders, prothonotaries, secondaries, masters, clerks, pledges and summoners, amongst whom are the twin brothers John Doe, and Richard Roe, and their twin cousins John Den and Richard Fen.—Truth and common sense are discovered in the back ground in chains, weeping.

As soon as the stranger was made sensible of the superior advantages and benefits of this proceeding, he might be told of the fiction of the action of trover to try the truth of sales by supposing the goods to have been lost and found as the only way to “*eviscerate the truth*,” of the great virtues of *et ceteras* and *videlicits quod cum* and *obsque hoc*s, and the nonsuiting qualities of *vi et armis*, or the necessity of declaring that there was force and arms where there was none, and that a close was broken where there was none to break; why ships are laid up under the charge

of an officer called a *scilecet* or a *to wit* in St. Martins in the fields or in the town of Schoharie, and for brevity's sake he might be referred to that indispensable work in every American lawyers library, the ten volumes of Mr. Wentworth's pleadings as a table of reference to the copious stores of precedents. But would he not stand petrified as though he had seen the Gorgon's head with all the twisted serpents of which that on Minerva's shield was but the type?

In the fourth book, he would find a summary of the wars between the ancient and common law and the statutory invaders; how the statute repealed the common law, and the common law undermined the statute; how hardly those acts that protect the life and liberty of the subject, were won from prerogative and despotism, from trembling usurpers and excommunicated monarchs, who in their weaker moments and precarious situations, were reduced to the necessity of granting to their subjects the benefit of the law, the trial by jury, liberty of speech, and the right of petitioning, and such other happy and boasted privileges, for which on one hand a sanguinary code, the denial of counsel to address a jury for a prisoner standing at the bar for life or death; and on the other guilt and atrocity after the fullest proof and conviction, exultingly, triumph over the justice of the law, by the misspelling of a word, or the leaving out of a letter, as, for instance, the writing of *undestood* for understood, and other such things, passing all understanding. He would see in every page the vestiges of ancient bigotry, ignorance, crafty superstition and ruthless persecution, against Jews and Quakers and Dissenters, Non-Conformists, Heretics, Witches and Papists, and many running sores not yet closed nor cicatrised, and evils yet menacing and "potentially existing," which bad times, and corrupt judges may again call into activity, and as he contemplated "the dreadful accidents by flood and field" to which the most favourable changes have been due, and all the wounds and gashes which are visible upon the body of this common law, some before, and some behind, as the honor of the day happened to be lost or won, would he not say, this may have been a "champion grim, but not a leader sage"? and might not this disappointed Greek return at length somewhat reconciled to the dominion of the Turk? For though he might with truth be told, that the great abuses of past times had through the wisdom of our legislature, and of upright, patriotic and enlightened judges, (and to that truth we subscribe with all our hearts) been gradually corrected, and that *gradual reformation* would still farther proceed, and in time effected through succeeding decisions of the bench, as questions may arise before them, yet would the philosophic stranger be satisfied with such an answer? Would it appear wise or safe to a philosophic mind to have the law afloat, and its perfection depending upon the accidental occurrence of doubtful litigation, or that par-

ticular cases should make the general law, and that some victim must be devoted to the establishing of every principle, and, Codrus-like, throw himself into the yawning gulph. It is for these reasons that we feel ourselves bound to declare in favor of the written code. And since we have judges of such tried worth, let them be put in requisition to do that which the people require.

We shall conclude by strongly recommending the reading of "The English Practice," the first work at the head of this article where many practical abuses very easy to be remedied, are pointed out with candour and precision. Its being imputed to the pen of Mr. Henry Sedgwick, is in itself the highest recommendation.

WILLIAM SAMPSON.

EXTRACT FROM THE LETTER OF A MASONIC FRIEND.

DEAR SIR, Oct. 22. 1825.
 I RECEIVED the manuscript and Jachin and Boaz safe. Your exposition of masonry is excellent. The three first degrees and Royal Arch are all that I know any thing about, and you have handled them well, you have only omitted some trivial ceremonies which are probably not used in all lodges. In the Royal Arch you have not given the mummery of the exultation as it is called, particularly the ceremony of making Noodle wrench the key stone from the arch, and that exquisite piece of child's play in leading him under the arches!

ANOTHER EXTRACT.

I HAVE found a note in Maclaine's translation of Mosheim's Ecclesiastical History Vol. 5. p. 78 about the Rosicrucians, who are there defined to be those, who, by means of Dew (Ros) supposed by them to be the most powerful solvent of gold, sought after gold, or light, in latin, lux, the three letters of which last word form a cross X (vir. L V X.) This seems fanciful; but nevertheless may perhaps be true. Fancy may also combine there with the Crux ansata or Triple Tau.

TO THE EDITOR OF THE NEW TIMES.

Dorchester Gaol, Nov. 1, 1825, seventh
year of imprisonment for an endeavour to improve the public morals.

SIR,

LET me if you please, have a little of calm reasoning with you, about Mr. Moses Elias Levi and the print of the "God for a shilling." I have seen your yesterday's paper, and I was surprised to see, that you could justify an act of rashness on the part of a fanatic. You seem to lament, that the Alderman made the Jew pay for the damage done! How did you feel on this head, when the front of your house was demolished, from the indignation of thousands at your conduct as a public writer, towards the late Queen? Did you pocket the resentment and say "I have deserved it?" That was not the act of one, but of many, a deliberate and spontaneous attack by almost every passer by. This case, at my shop, was the act of a fanatic; and it augurs well, that this print has been exhibited for many months, before one such fanatic was found in London. I have a Jewish or Christian stone, on my desk, that was thrown in the dark and which brake three panes of glass; but this silly Jew, was the first to feel that well known holy zeal among idolators, to break the window in open day.

Alderman Thompson did very right not to listen to the charge of felony; because no one can calmly suppose that the Jew, like his forefather Micah*, meant to steal a few Gods, or rather the metal set apart to make them. But as to the exhibition of this print being a misdemeanour, it is no more so, than those exhibitions which we have imitated, the engraved descriptions of the Indian Gods, by the Wesleyan Methodists. Let it be prosecuted as a misdemeanor and you shall have a ridiculous print for every ridiculous passage in the Bible. What think you of a print of Jehovah shewing his back parts to Moses? What think you of an exhibition of a God making fig leaved aprons for naked Adam and Eve, and fitting them on, as if he were ashamed to look at his own work? What think you of the scene of Lot and his daughters? These and a hundred such shall be forth coming, if this print be prosecuted as a misdemeanor.

* See Judges chap. 17, verses 1 to 5. Compare it with the Chinese advertisement of a manufacturer of Gods.

I shall be very glad to talk over this subject calmly with Mr. Moses Elias Levi, or with any other person. And, if any person can give me one solid reason, why the exhibition of such a print is injurious to the public morals, *nothing* of the kind shall again be found in a shop of mine. I see the public morals to be bad enough, and I labour, by day and by night, to mend them. My whole career has been an exertion to mend the public morals. I suffer to this end, and am content to suffer, if I cannot otherwise mend them. But you call religion a part of morality, and I have proved, and can prove at any time, before the most learned of men, that religion is a vice, inasmuch as, there is not a word of truth, not a particle of public utility, associated with it. That this is a fact, I invite discussion to prove. I will ask it from you. I will ask it from any member of the established church, in or out of holy orders. I will ask it from any man. My aim, and *only* aim, is to remove my ignorance; and, as I remove my own, to remove that of others. About reputation, and the best of a controversy, I do not care; my grand aim is not so much *victory*, as a disputant, as mutual instruction. This instruction can only be obtained by the free and unmolested exhibition of every kind of argument; and my print of the God of the Jews and Christians, by no means a caricature or false representation, as you and the Jew have styled it; is an argument, and a powerful argument, to shew, that there is no such a God in existence, as that depicted in the books of the Old and New Testament. There is nothing narrated in those books, in reference to physics, that has the least analogy with the properties of matter which we now see about us, and which we know, by analogy, always to have been in a similar state. Instead of being books to guide us through life, they are books of darkness, and of the most gross ignorance.

All these personifications of deity, or of the properties of matter, are with learned men, confessedly figurative, and being figurative, they are false; because they cheat the ignorant, who look upon them as the pictures of real beings. All idolatry has sprung from these personifications, and all religion has been alike idolatrous. A personification or identity can no where exist but on the surface of a planet, and it cannot move from planet to planet. It lives but to die, and no one identity can by possibility hold an immortality. These are truths, which I am prepared to

discuss with any man. And I proclaim all contrary representations to be false and injurious to the public morals.

Intelligence, or *the power to design*, is the criterion of the falseness of all theology. Theologians say it is a property or spirit that pervades all matter, or all nature, as they call a subterfuge for confused ideas. The materialists, of whom I am one, say, and prove negatively, that intelligence, or the power to design, is an artificial principle confined to animals, and no where existing but with a living animal body, cannot exist distinct from the life of that body. This point is decisive against the theologians. This point justifies every public act of mine, and proclaims my persecution and imprisonment to be one uniform piece of wickedness and tyrannical power, and a constant violation of law which exists not beyond person, property and public morals.

Independant of this decisive point, which is my last retreat, I overthrow the religion of the Christians and the Jews by history. I prove, beyond a question, that the Christian Religion was not known in the first of the eighteen centuries which it now counts, and that no such person as Jesus Christ lived in Judea or elsewhere, other than as an allegorical character. I prove, that the Christian Religion took its rise in the Grecian Provinces, and not in Judea.

And with reference to the Jews, I call upon Mr. Moses Elias Levi, to shew me, from what part of Asia or Africa his ancestors came to be captives at Babylon; for the Jerusalem of Palestine was only a colonization by the Persian Princes, and not the metropolis of a nation of Jews or Israelites, before that captivity and colonization. Indeed, there is no proof of a captivity, if we come to precise history.

These points, I have asserted successfully for two years, and am daily surrounding them with new proofs. I have appealed, not to the ignorant, but to the learned, to the heads of the Christian Church of this country, and to the High Priest of the Jews. I now appeal to Mr. Moses Elias Levi and to you, the learned Editor of the New Times newspaper.

Notwithstanding the fuss which you make about my shilling God, I find, by the reports of our missionary peace gatherers, that Gods are sold in India much cheaper, being there modelled of clay or carved in wood and hawked about by children at a penny a piece: and these Gods have all the same origin, all have arisen from ignorance of the properties of matter, and in giving the human or other figure to powers, for the existence of which that ignorance could not otherwise account.

In this same paper of yours, I read, that the central Africans, lately visited by Captain Clapperton, "laugh exceedingly at our explanations of the Trinity." Well might they have laughed. I laugh. Every well educated, sensible, thinking and honest man laughs at it. There was never any thing taught or explained one half so ridiculous in the Pagan Mythology. There is no authority for it in your holy books. The doctrine grew up by peacemeal from the fierce bloody and ignorant disputes among the early Christians.

See, also, in this same article, that these central Africans use the cross as an ensign or order. This corroborates what I have lately shewn, in exposing Freemasonry, that the cross is only a borrowed emblem among the christians, a simplified or abbreviated figure of the Triple Tau or Crux Ansata, common to the Egyptians and many other ancient nations. All that learning or research has yet done towards an explanation of its symbolical meaning is, that it represents the animal organs of generation, or the general prolific properties of animal and vegetable matter.

I will conclude this desultory letter, by proceeding to negative the assertions of your comment on the print of the God and the conduct of Moses Elias Levi.

First, you call the exhibition a piece of audacity, a nuisance disgraceful to the metropolis, and a print professedly *in ridicule of THE ALMIGHTY*. *Almighty* is a *vague meaningless word* and refers to nothing in existence or that ever did exist. That which does in reality exist is studied

and venerated by no man more than by myself. This print ridicules nothing. It is a plain, undistorted description of the God of the Bible, the God of Jews and Christians; and neither that God, nor any thing supernatural mentioned in the Bible, has any reality, or parallel, or reference, in the things that do exist. It is as "false as hell," as the Jew is made to say after Lord Ellenborough: which, with them, was a false figure, if they held the doctrine of hell to be true. I holding it to be a falsehood, can compare a falsehood with it.

If the print ridicules *the almighty*, the Bible ridicules the almighty. If the print be a nuisance, the Bible is a nuisance. If the print be audacious, the Bible is audacious. The exhibition did not originate with me, but with those who originated the Bible, and Mr. Editor, I am quite ready to join you in all the epithets which you, in your holy zeal, for the profits of religion, at least, have bestowed upon it. Call it ineffable wickedness, say that it harrows up the feelings of the good man, that it teaches blasphemy to our sons and daughters in the street, that it paralyses authority and merits, punishment, and I will agree with you. I am suffering a seventh year of imprisonment for the endeavour to put a stop to this state of things. And how much longer is the labouring man to be taxed, to support that system of religion, which I prove to be wholly founded on historical and physical fable? How much longer am I to be imprisoned for publishing the proofs?

Supposing, that my shopman, Christopher, had broken your windows and torn out your paper, for exhibiting him as a "miscreant." How then would you have reasoned? Had Moses Elias Levi been an intelligent man, he would have seen that such a squib, as this print of the Bible God, was not meant to outrage any man's feelings; but to remove the folly of such men, as those who hold to such degrading notions. It was and is meant to instruct them. It bears no analogy to a caricature of a real person, and no wise man would feel offended at such an exhibition, whilst millions are

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

Dorchester Gaol, Nov. 2, 1825, seventh
year of an imprisonment for an attempt
to improve the public morals on mat-
ters of religion.

SIR,

A Jew of the name of Moses Elias Levi, of 178 Sloane Street Chelsea, has had the religious audacity to break your majesty's peace in breaking my window; because I have published a holy scripture design of his God, and of your majesty's God, of the God, established by law, a copy of which I enclose for your majesty's examination as to its correctness. If these Jews are allowed to get into a fighting condition, I counsel your majesty, that you will have the same trouble with them as several of the Roman emperors had. A man who breaks the peace or outrages public morals in the name of his God can never be made to see that he has done wrong. But let the Jews beware; for there are as yet some very pretty unrepealed English laws to curb them with, enacted by the wisdom of our ancestors; no, not by your majesty's ancestors, but by mine.

I will ask your majesty to pardon this Jew, as it was his first *known* offence, and as the City Alderman had just enough of sense and honesty to make him pay for the window and two Gods; but by the great Adonai, if another Jew breaks another window, destroys another God, and in so doing, your Majesty's peace, I will declare hostilities, with my ally, Mr. Cobbett, against the whole race. I have hitherto been very tolerant towards the Jews; because they were not christians; having merely deprived the vagabonds

of their holy land, or barren land of promise, before the Babylonian Colonization. I think they came out of Africa, where Captain Clapperton has lately been; and that the Babylonian Princes gave Jerusalem to a few captives as a colony and as a burlesque upon their claim to and prospect of a land of promise that floweth with milk and honey.

I hope I shall not break your majesty's peace and a blood vessel, by making your majesty laugh after dinner over this letter and its companion the God! Assuring your majesty, that I have no idol but your majesty, and that I will never corrupt your majesty with flattery or prayer, I remain,

Your majesty's prisoner,

RICHARD CARLILE.

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The Republican.

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AN ORATION, DELIVERED ON MONDAY, FOURTH OF JULY, 1825,

In Commemoration of American Independence, before the Supreme Executive of the Commonwealth, and the City Council and Inhabitants of the City of Boston. By Charles Sprague. Printed by Order of the City Council. Boston: True and Greene—City Printers. 1825.

ORATION.

WHY, on *this day*, lingers along these sacred walls, the spirit-kindling anthem? Why, on *this day*, waits the herald of God at the altar, to utter forth his holy prayer? Why, on *this day*, congregate here the wise, and the good, and the beautiful of the land?—Fathers! Friends! it is the SABBATH DAY OF FREEDOM! The race of the ransomed, with grateful hearts and exulting voices, have again come up, in the sunlight of peace, to the Jubilee of their Independence!

The story of our country's sufferings, our country's triumphs, though often and eloquently told, is still a story that cannot tire, and must not be forgotten. You will listen to its recital, however unadorned; and I shall not fear, therefore, even from the place where your chosen ones have so long stood, to delight and enlighten, I shall not fear to address you. Though I tell you no new thing, I speak of that, which can never fall coldly on your ears. You will listen, for you are the sons and daughters of the heroic men, who lighted the beacon of "rebellion," and unfurled, by its blaze, the triumphant banner of liberty; your own blood will speak for me. A feeble few of that intrepid band are now among you, yet spared by the grave for your veneration; they will speak for me. Their sinking forms, their bleached locks, their honourable scars;—these will, indeed, speak for me. Undaunted men! how must their dim eyes brighten, and their old hearts grow young with rapture, as they look round on the happiness of their own crea-

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tion. Long may they remain, our glad and grateful gaze, to teach us all, that we may treasure all, of the hour of doubt and danger; and when their God shall summon them to a glorious rest, may they bear to their departed comrades the confirmation of their country's renown, and their children's felicity.

We meet to indulge in pleasing reminiscences. One happy household, we have come round the table of memory, to banquet on the good deeds of others, and to grow good ourselves, by that on which we feed. Our hope for remembrance, our desire to remember friends and benefactors, are among the warmest and purest sentiments of our nature. To the former we cling stronger, as life itself grows weaker. We know that we shall forget, but the thought of being forgotten, is the death-knell to the spirit. Though our bodies moulder, we would have our memories live. When we are gone, we shall not hear the murmuring voice of affection, the grateful tribute of praise; still, we love to believe that voice will be raised, and that tribute paid. Few so humble, that they sink below, none so exalted, that they rise above, this common feeling of humanity. The shipwrecked sailor, thrown on a shore where human eye never lightened, before he scoops in the burning sand his last, sad resting-place, scratches on a fragment of his shattered bark the record of his fate, in the melancholy hope that it may some day be repeated to the dear ones, who have long looked out in vain for his coming. The laurelled warrior, whose foot has trodden on crowns, whose hand has divided empires, when he sinks on victory's red field, and life flies hunted from each quivering vein, turns his last mortal thought on that life to come, his country's brightest page.

The remembrance we so ardently desire, we render unto others. To those who are dear, we pay our dearest tribute. It is exhibited in the most simple, in the most sublime forms. We behold it in the child, digging a little grave for its dead favourite, and marking the spot with a willow twig and a tear. We behold it in the congregated nation, setting up on high its monumental pile to the mighty. We beheld it, lately, on that green plain, dyed with freedom's first blood; on that proud hill, ennobled as freedom's first fortress; when the tongues of the Eloquent, touched with creative fire, seemed to bid the dust beneath them live, and the long-buried come forth. We behold it now, here, in this consecrated temple, where we have assembled to pay our annual debt of gratitude, to talk of the bold deeds of our ancestors, from the day of peril, when they wrestled with the savage for his birthright, to the day of glory, when they proclaimed a new charter to man, and gave a new nation to the world.

Roll back the tide of time: how powerfully to us applies the promise: "I will give thee the heathen for an inheritance." Not many generations ago, where you now sit, circled with all that

exalts and embellishes civilized life, the rank thistle nodded in the wind, and the wild fox dug his hole unscared. Here lived and loved *another* race of beings. Beneath the same sun that rolls over your heads, the Indian hunter pursued the panting deer; gazing on the same moon that smiles for you, the Indian lover wooed his dusky mate. Here the wigwam blaze beamed on the tender and helpless, the council fire glared on the wise and daring. Now they dipped their noble limbs in your sedgy lakes, and now they paddled the light canoe along your rocky shores. Here they warred; the echoing whoop, the bloody grapple, the defying death-song, all were here; and when the tiger strife was over, here curled the smoke of peace. Here, too, they worshipped; and from many a dark bosom went up a pure prayer to the Great Spirit. He had not written His laws for them on tables of stone but He had traced them on the tables of their hearts. The poor child of nature knew not the God of revelation, but the God of the universe he acknowledged in every thing around. He beheld him in the star that sunk in beauty behind his lonely dwelling, in the sacred orb that flamed on him from his mid-day throne; in the flower that snapped in the morning breeze, in the lofty pine, that defied a thousand whirlwinds; in the timid warbler that never left its native grove, in the fearless eagle whose untired pinion was wet in clouds; in the worm that crawled at his foot, and in his own matchless form, glowing with a spark of that light to whose mysterious source he bent, in humble, though blind adoration.

And all this has passed away. Across the ocean came a pilgrim bark, bearing the seeds of life and death. The former were sown for you, the latter sprang up in the path of the simple native. Two hundred years have changed the character of a great continent, and blotted for ever from its face a whole, peculiar people. Art has usurped the bowers of nature, and the anointed children of education have been too powerful for the tribes of the ignorant. Here and there, a stricken few remain, but how unlike their bold, untamed, untameable progenitors! *The Indian*, of falcon glance, and lion bearing, the theme of the touching ballad, the hero of the pathetic tale is gone! and his degraded offspring crawl upon the soil where he walked in majesty, to remind us how miserable is man, when the foot of the conquerer is on his neck.

As a race they have withered from the land. Their arrows are broken, their springs are dried up, their cabins are in the dust. Their council fire has long since gone out on the shore, and their war-cry is fast dying to the untrodden west. Slowly and sadly they climb the distant mountains, and read their doom in the setting sun. They are shrinking before the mighty tide which is pressing them away; they must soon hear the roar of the last wave, which will settle over them for ever. Ages hence, the in-

quisive white man, as he stands by some growing city, will ponder on the structure of their disturbed remains, and wonder to what manner of person they belonged. They will live only in the songs and chronicles of their exterminators. Let these be faithful to their rude virtues as men, and pay due tribute to their unhappy fate as a people.

To the PIOUS, who, in this desert region built a city of refuge, little less than to the BRAVE, who round that city reared an impregnable wall of safety, we owe the blessings of this day. To enjoy, and to perpetuate religious freedom, the sacred herald of civil liberty, they deserted their native land, where the foul spirit of persecution was up in its fury, and where mercy had long wept at the enormities perpetrated in the abused names of Jehovah and Jesus. "Resist unto blood;" blind zealots had found in the bible, and lamentably indeed, did they fulfil the command. With "Thus saith the Lord," the engines of cruelty were set in motion, and many a martyr spirit like the ascending prophet from Jordan's bank, escaped in fire to heaven.

It was in this night of time, when the incubus of bigotry sat heavy on the human soul;—

When crown and crossier ruled a coward world
And mental darkness o'er the nations curled,—
When, wrapt in sleep, earth's torpid children lay,
Hugged their vile chains, and dreamed their age away,—
'Twas then, by faith impelled, by freedom fired,
By hope supported, and by God inspired,—
'Twas then the pilgrims left their fathers' graves,
To seek a HOME beyond the waste of waves;
And where it rose, all rough and wintry, HERE,
They swelled devotion's song, and dropped devotion's tear.

Can we sufficiently admire the firmness of this little brotherhood, thus self banished from their country? Unkind and cruel it was true, but still their country? There they were born, and there, where the lamp of life was lighted, they had hoped it would go out. There a father's hand had led them, a mother's smile had warmed them. There were the haunts of their boyish days, their kinsfolk, their friends, their recollections, their all. Yet all was left; even while their heart-strings bled at the parting, all was left; and a stormy sea, a savage waste, and a fearful destiny, were encountered—for HEAVEN, and for YOU.

It is easy enough to praise, when success has sanctified the act: and to fancy that we, too, could endure a heavy trial, which is to be followed by a rich reward. But before the deed is crowned, while the doers are yet about us, bearing like ourselves the common infirmities of the flesh, we stand aloof, and are not always ready to discern the spirit that sustains and exalts them. When centuries of experience have rolled away, we laud the exploit on which we might have frowned, if we had lived with those who

left their age behind to achieve it. We read of empires founded, and people redeemed, of actions embalmed by time, and hallowed by romance, and our hearts leap at the lofty recital: we feel it would be a glorious thing to snatch the laurels of immortal fame. But it is in the day of doubt, when the result is hidden in clouds, when danger stands in every path, and death is lurking in every corner; it is then, that the men who are born for great occasions, start boldly from the world's trembling multitude, and swear to "do, or die."

Such men were they who *peopled*;—such men, too, were they who *preserved* these shores. Of these latter giant spirits, who battled for independence, we are to remember that destruction awaited defeat. They were "rebels," obnoxious to the fate of "rebels." They were tearing asunder the ties of loyalty, and hazarding all the sweet endearments of social and domestic life. They were unfriended, weak, and wanting. Going thus forth, against a powerful and vindictive foe, what could they dare to hope? what had they not to dread? They could not tell, but that vengeance would hunt them down, and infamy hang its black scutcheon over their graves. They did not know that the angel of the Lord would go forth with them and smite the invaders of their sanctuary. They did not know that generation after generation, would, on this day, rise up and call them blessed; that the sleeping quarry would leap forth to pay them voiceless homage; that their names would be handed down, from father to son, the penman's theme, and the poet's inspiration; challenging, through countless years, the jubilant praises of an emancipated people, and the plaudits of an admiring world! No! They knew, only, that the arm which should protect, was oppressing them, and they shook it off; that the chalice presented to their lips was a poisoned one, and they dashed it away. They knew, only, that a rod was stretched over them for their audacity; and beneath this they vowed never to bend, while a single pulse could beat the larum to "rebellion." That rod must be broken, or they must bleed! And it was broken! Led on by their WASHINGTON, the heroes went forth. Clothed in the panoply of a righteous cause they went forth boldly. Guarded by a good Providence, they went forth triumphantly. They laboured, that we might find rest; they fought, that we might enjoy peace; they conquered, that we might inherit freedom!

You will not now expect a detail of the actions of that eventful struggle. To the annalists of your country belongs the pleasing task of tracing the progress of a revolution, the purest in its origin, and the most stupendous in its consequences, that ever gladdened the world. To their fidelity we commit the wisdom which planned, and the valour which accomplished it. The dust of every contested mound, of every rescued plain, will whisper to them their duty, for it is dust that breathed and bled; the hallowed dust of men who would be free, or nothing.

There, in the sweet hour of eventide, the child of sentiment will linger, and conjure up their martyr forms. Heroes, with their garments rolled in blood, will marshal round him. The thrilling fife-note, the drum's heart-kindling beat, will again run down the shadowy ranks; the short, commanding word, the fatal volley, the dull death-groan, the glad *hurrah!* again will break on his cheated ear. The battle that sealed his country's fate, his country's freedom, will rage before him in all its dreadful splendour. And when the airy pageant of his fancy fades in the gathering mists, he will turn his footsteps from the sacred field, with a warmer gratitude, and a deeper reverence for the gallant spirits who resigned dear life, in defence of life's dear blessing.

The "feelings, manners, and principles" which led to the declaration of the fourth of July, '76, shine forth in the memorable language of its great author. He and his bold brethren proclaimed that all men were created equal, and endowed by their Creator with the right of liberty; that for the security of this right, government was instituted, and that, when it violated its trust, the governed might abolish it. That crisis, they declared, had arrived; and the injuries and usurpations of the parent country were no longer to be endured. Recounting the dark catalogue of abuses which they had suffered, and appealing to the Supreme Judge of the world for the rectitude of their intentions; in the name, and by the authority of the people, the only fountain of legitimate power, they shook off for ever their allegiance to the British crown, and pronounced the united colonies an Independent Nation!

What their "feelings, manners, and principles" led them to publish, their wisdom, valour, and perseverance enabled them to establish. The blessings secured by the pilgrims and the patriots, have descended to us. In the virtue and intelligence of the inheritors we confide for their duration. They who attained them have left us their example, and bequeathed us their blood. We shall never forget the one, unless we prove recreant to the other. On the Dorick columns of religious and civil liberty, a majestic temple has been reared, and they who dwell within its walls, will never bow in bondage to man, till they forget to bend in reverence to God.

The achievement of American Independence was not merely the separation of a few obscure colonies from their parent realm; it was the practical annunciation to created man, that he was created *free!* and it will stand in history, the epoch from which to compute the real duration of political liberty. Intolerance and tyranny had for ages leagued to keep their victim down. While the former could remain the pious guardian of his conscience, the latter knew it had nothing to fear from his courage. He was theirs, soul and body. His intellectual energies were paralyzed, that he might not behold the corruptions of the church; and his

physical powers were fettered, that he could not rise up against the abuses of the state. Thus centuries of darkness rolled away. Light broke, from time to time, but it only served to show the surrounding clouds; bright stars, here and there, looked out, but they were the stars of a gloomy night. At length, the morning dawned, when one generation of your ancestors willed that none but their Maker should guide them in their duty as Christians; and the perfect day shone forth, when another declared that from none but their Maker would they derive their immunities as men. The world had seen the former secure a privilege, whose original denial would have left their faith asleep in its founder's sepulchre; and they now beheld the latter in the enjoyment of rights, without which, their freedom would have been palsied at the footstool of a monarch's throne.

If, in remembering the oppressed, you think the oppressors ought not to be forgotten, I might urge that the splendid result of the great struggle should fully reconcile us to the madness of those, who rendered that struggle necessary. I can almost forgive the presumption which "declared" its right "to bind the American colonies," for it was wofully expiated by the humiliation which "acknowledged" those same "American colonies" to be "Sovereign and Independent States." The immediate workers, too, of that political iniquity have passed away. The mildew of shame will for ever feed upon their memories, and a brand has been set upon their deeds, that even time's all-gnawing tooth can never destroy. But they *have* passed away; and of all the millions they misruled, the millions they *would* have misruled, how few remain! Another race is there to lament the folly, another here to magnify the wisdom, that cut the knot of empire. Shall these inherit and entail everlasting enmity? Like the Carthaginian Hamilcar, shall we come up hither with our children, and on this holy altar swear the pagan oath of undying hate; Even our goaded fathers disdained this. Let us fulfil their words, and prove to the people of England, that, "in peace," we know how to treat them "as friends." They have been twice told that, "in war," we know how to meet them "as enemies;" and they will hardly ask another lesson, for it may be, that when the *third* trumpet shall sound, a voice will echo along their sea-girt cliffs: "*The Glory has departed!*"

Some few of their degenerate ones, tainting the bowers where they sit, decry the growing greatness of a land they will not love; and others, after eating from our basket, and drinking from our cup, go home to pour forth the senseless libel against a people at whose firesides they were warmed. But a few pens, dipped in gall, will not retard our progress; let not a few tongues, festering in falsehood, disturb our repose. We have those among us, who are able both to pare the talons of the kite, and pull out the fangs

of the viper; who can lay bare, for the disgust of all good men, the gangrene of the insolent reviewer, and inflict such a cruel mark on the back of the mortified runaway, as will long take from him the blessed privilege of being forgotten.

These high and low detractors speak not, we trust, the feelings of their nation. Time, the great corrector, is there fast enlightening both ruler and ruled. They are treading in our steps, and gradually, though slowly, pulling up their ancient religious and political landmarks. Yielding to the liberal spirit of the age, a spirit born and fostered here, they are not only loosening their own long rivetted shackles, but are raising the voice of encouragement, and extending the hand of assistance, to the "rebels" of other climes.

In spite of all that has passed, we owe England much; and even on this occasion, standing in the midst of my generous-minded countrymen, I may fearlessly, willingly, acknowledge the debt. We owe England much; nothing for her martyrdoms; nothing for her proscriptions; nothing for the innocent blood with which she has stained the white robes of religion and liberty—these claims our fathers cancelled, and her monarch rendered them and theirs a full acquittance for ever—but for the living treasures of her mind, garnered up and spread abroad for centuries, by her great and gifted. Who that has drank at the sparkling streams of her poetry, who that has drawn from the deep fountains of her wisdom; who that speaks, and reads, and *thinks* her language, will be slow to own his obligation? One of your purest, ascended patriots,* he, who compassed sea and land for liberty, whose early voice for her echoed round yonder consecrated hall, whose dying accents for her went up in solitude and suffering from the ocean;—when he sat down to bless with the last token of a father's remembrance, the son, who wears his mantle with his name,—bequeathed him the recorded lessons of England's best and wisest, and sealed the legacy of love with a prayer, whose full accomplishment we live to witness:—"that the spirit of LIBERTY might rest upon him."

While we bring our offerings for the mighty of our own land, shall we not remember the chivalrous spirits of other shores, who shared with them the hour of weakness and woe? Pile to the clouds the majestic columns of glory, let the lips of those who can speak well, hallow each spot where the bones of your Bold repose; but forget not those who with your Bold went out to battle.

Among these men of noble daring, there was ONE, a young and gallant stranger, who left the blushing vine-hills of his delightful France. The people whom he came to succour, were not his

* See Life of Josiah Quincy, Jr. by his Son, Josiah Quincy, Mayor of Boston.

people; he knew them only in the wicked story of their wrongs. He was no mercenary wretch, striving for the spoil of the vanquished; the palace acknowledged him for its lord, and the valley yielded him its increase. He was no nameless man, staking life for reputation; he ranked among nobles, and looked unawed upon kings. He was no friendless outcast, seeking for a grave to hide his cold heart; he was girdled by the companions of his childhood, his kinsmen were about him, his wife was before him.

Yet from all these he turned away, and came. Like a lofty tree, that shakes down its green glories, to battle with the winter storm, he flung aside the trappings of place and pride, to crusade for freedom, in freedom's holy land. He came; but not in the day of successful rebellion, not when the new-risen sun of independence had burst the cloud of time, and careered to its place in the heavens. He came when darkness curtained the hills, and the tempest was abroad in its anger; when the plough stood still in the field of promise, and briars cumbered the garden of beauty; when fathers were dying, and mothers were weeping over them; when the wife was binding up the gashed bosom of her husband, and the maiden was wiping the death-damp from the brow of her lover. He came when the brave began to fear the power of man, and the pious to doubt the favour of God.

It was then, that this ONE joined the ranks of a revolted people. Freedom's little phalanx bade him a grateful welcome. With them he courted the battle's rage, with theirs his arm was lifted; with theirs his blood was shed. Long and doubtful was the conflict. At length, kind heaven smiled on the good cause, and the beaten invaders fled. The profane were driven from the temple of liberty, and, at her pure shrine, the pilgrim warrior, with his adored COMMANDER, knelt and worshipped. Leaving there his offering, the incense of an uncorrupted spirit, he at length rose up, and crowned with benedictions, turned his happy feet towards his long deserted home.

After nearly fifty years, that ONE has come again. Can mortal tongue tell, can mortal heart feel, the sublimity of that coming? Exulting millions rejoice in it, and their loud, long, transporting shout, like the mingling of many winds, rolls on, undying, to freedom's farthest mountains. A congregated nation comes round him. Old men bless him, and children reverence him. The lovely come out to look upon him, the learned deck their halls to greet him, the rulers of the land rise up to do him homage. How his full heart labours! He views the rusting trophies of departed days, he treads the high places where his brethren moulder, he bends before the tomb of his "FATHER;"—his words are tears; the speech of sad remembrance. But he looks round upon a ransomed land, and a joyous race, he beholds the blessings those trophies secured, for which those brethren died, for which that

"FATHER" lived; and again his words are tears; the eloquence of gratitude and joy.

Spread forth creation like a map; bid earth's dead multitudes revive;—and of all the pageant splendours that ever glittered to the sun, when looked his burning eye on a sight like this? Of all the myriads that have come and gone, what cherished minion ever ruled an hour like this? Many have struck the redeeming blow for their own freedom, but who, like this man, has bared his bosom in the cause of strangers? Others have lived in the love of their own people, but who, like this man, has drank his sweetest cup of welcome with another? Matchless chief! of glory's immortal tablets, there is one for him, for him alone! Oblivion shall never shroud its splendour; the everlasting flame of liberty shall guard it, that the generations of men may repeat the name recorded there, the beloved name of LA FAYETTE!

THEY who endured the burden of the conflict, are fast going to their rest. Every passing gale sighs over another veteran's grave, and ere long, the last sage, and the last old soldier of the revolution, will be seen no more. Soon, too soon, will you seek in vain for even one, who can tell you of that day of stout hearts and strong hands. You lately beheld, on yonder glorious hill, a group of ancient men, baring their grey heads beneath the blaze of heaven; but never more at such a sight will your grateful hearts grow soft. These will never again assemble on earth. They have stood together in war, they have congregated in peace, their next meeting will be in the fields of eternity. They must shortly sleep in the bosom of the land they redeemed, and in that land's renown will alone be their remembrance.

Let us cherish those who remain to link the living with the dead. Of these, let one thought, to-day, rest on him, whose pen and fame this day has rendered immortal. With him, too, now that the bitter feuds of a bitter hour are forgotten, we may associate another, the venerable successor of our WASHINGTON. Here broke his morning radiance, and here yet linger his evening beams.

"Sure the last end of the good man is peace!

"Night dews fall not more gently to the ground,

"Nor weary, worn-out winds expire so soft.

"Behold him, in the eventide of life,

"A life, well-spent!

"By unperceived degrees he wears away,

"Yet, like the sun, seems larger at his setting!"

I look round in vain for two of your exalted patriots, who, on your last festival-day, sat here in the midst of you; for him, who then worthily wore the highest honours you could bestow, who in your name greeted your Nation's Guest, and took him by the hand and wept: for him, too, who devoted to your service a youth of courage, and an age of counsel; who long ruled over you in purity and wisdom, and then, gently shaking off his dignities, retired

to his native shades, laden with your love. They have both passed away, and the tongues that bade the "Apostle of Liberty" welcome, will never bid him farewell.

In the place of the Fathers shall be the children. To the seat which Eustis and Brooks adorned, the people of this state have united to elevate one, whom they have often delighted to honour. He sits where they sat, who were labouring in the vineyard before he was born. His name adds another bright stud to the golden scutcheon of the commonwealth. While his heart warms with honest pride at the confidence so flatteringly reposed in him, he will wisely remember what that confidence expects from him, in the discharge of his high trust. Chosen by all, he will govern for all; and thus sustaining his well-earned reputation, may he live long in the affection of a generous people.

I shall not omit, on this occasion, to congratulate you on the result of an election, which has recently raised to the highest station in your republic, one of your most distinguished citizens. While, however, the ardent wishes of so many have been crowned by this gratifying event, it is not to be forgotten, that there are those among us, men of pure and patriotic minds, who responded not Amen, to the general voice. I should be ashamed of the feelings which would insult theirs, by an unworthy exultation. The illustrious individual, whom the representatives of the nation have pronounced "most worthy," would be the first to frown upon it, as he has ever been among the first to acknowledge the merits of his exalted competitors. To the high-minded friends of these, in common with us all, this day and its rites belong; and I cannot violate the trust confided to me, I will not subject myself to a pang of regret, by the indulgence of language, which should send a single being from this place, with a less joyous spirit than he entered it. It is safer to be dull than bitter, and I had rather you would all be willing to forget the labour of this hour in charity, than that one among you should feel compelled to remember it in unkindness.

I have alluded to this event, not merely for the purpose of obtruding upon you the expression of personal gratification, but because it offers another striking proof of the stability of our free institutions. Since the strife of 1800, we have not witnessed so violent a contest as this, through which we have lately passed; yet now, how quiet are become the elements of discord. With a praiseworthy forbearance, all, or nearly all, have bowed to the expression of the public will, and seem determined, in the words of one of his accomplished rivals, to judge the ruler of the nation, "BY HIS MEASURES."

While this spirit triumphs, we have nothing to dread from the animosities of party. However turbulent, they will be harmless. Like the commotions of the physical world, they will be necessary. Far distant be the day, when it must be said of this country, that it has no parties, for it must be also said, if any one be bold enough

to say it, that it has no liberties. Let hawk-eyed jealousy be forever on the alert, to watch the footsteps of power. Let it be courteous in language, but stern and unbending in principle. Whoever he may be, wherever he may be, that would strike at the people's rights; let him hear the people's voice, proclaiming that "whom it will, it can set up, and whom it will, it can set down."

Fear not party zeal, it is the salt of your existence. There are no parties under a despotism. There, no man lingers round a ballot-box; no man drinks the poison of a *licentious* press; no man plots *treason* at a debating society; no man distracts his head about the *science* of government. All there, is a calm, unruffled sea;—even a *dead sea* of black and bitter waters. But we move upon a living stream, for ever pure, for ever rolling. Its mighty tide sometimes flows higher, and rushes faster, than its wont, and as it bounds, and foams, and dashes along in sparkling violence, it now and then throws up its fleecy cloud; but this rises only to disappear, and as it fades away before the sun-beams of intelligence and patriotism, you behold upon its bosom the rainbow signal of returning peace, arching up to declare that there is no danger.

And now it is no vain speech, to say, the eyes of the world have been long upon us. For nearly fifty years we have run the glorious race of empire. Friends have gazed in fear, and foes in scorn; but fear is lost in joy, and scorn is turning to wonder. The *great experiment* has succeeded. Mankind behold the spectacle of a land, whose crown is wisdom, whose mitre is purity, whose heraldry is talent; a land, where public sentiment is supreme, and where every man may erect the pyramid of his own fair fame. They behold, they believe, and they will imitate. The day is coming, when thrones can no longer be supported by parchment rolls. It is not a leaf of writing, signed and sealed by *three* frail, mortal men, that can for ever keep down suffering millions; these will rise! they will point to *another scroll*; to that, of whose bold signers *our THREE** remain; *our THREE*, whose "alliance" was, indeed, a "holy" one, for it met the approving smile of a Holy God!

Many must suffer defeat, and many must taste of death, but freedom's battle will yet be fought and won. As heaven unbinds the intellect of man, his own right arm will rescue his body. Liberty will yet walk abroad in the gardens of Europe. Her hand will pluck the grapes of the south, her eye will warm the snow-drifts of the north. The crescent will go down in blood, from that "bright clime of battle and of song," for which HE died, that noble Briton, that warrior-bard, who raised his generous arm like LA FAYETTE, who struck his golden lyre to La Fayette's great LEADER!

And to this young land will belong the praise. The struggling

* John Adams, Charles Carroll, Thomas Jefferson—the surviving signers of the Declaration of Independence.

nations point to our example, and in their own tongues repeat the cheering language of our sympathy. Already, when a master-spirit towers among them, they call him—*their* WASHINGTON. Along the foot of the Andes, they breathe in gratitude the name of CLAY;—by the ivy-buried ruins of the Parthenon, they bless the eloquence of WEBSTER!

FELLOW CITIZENS, my imperfect task is ended. I have told you an old tale, but you will forgive that, for it is one of your country's glory. You will forgive me that I have spoken of the simple creatures who were here from the beginning, for it was to tell you how much had been wrought for you by PIETY; you will forgive me that I have lingered round the green graves of the dead, for it was to remind you how much had been achieved for you by PATRIOTISM. Forgive me, did I say? Would you have forgiven me, if I had not done this? Could I, ought I, to have wasted this happy hour in cold and doubtful speculation, while your bosoms were bounding with the holy throb of gratitude? Oh! no!—it was not for that you came up hither. The groves of learning, the halls of wisdom, you have deserted; the crowded mart, the chambers of beauty, you have made solitary—that here, with free, exulting voices, before the only throne at which the free can bend, your hearts might pour forth their full, gushing tribute to the benefactors of your country.

On that country heaven's highest blessings are descending. I would not, for I need not, use the language of inflation; but the decree has gone forth; and as sure as the blue arch of creation is in beauty above us, so sure will it span the mightiest dominion that ever shook the earth. Imagination cannot outstrip reality, when it contemplates our destinies as a people. Where nature slept in her solitary loveliness, villages, and cities, and states, have smiled into being. A gigantic nation has been born. Labour and art are adorning, and science is exalting, the land that religion sanctified, and liberty redeemed. From the shores to the mountains, from the regions of frost to the vallies of eternal spring, myriads of bold and understanding men are uniting to strengthen a government of their own choice, and perpetuate the institutions of their own creation.

The germe wafted over the ocean, has struck its deep root in the earth, and raised its high head to the clouds.

Man looked in scorn, but Heaven beheld and blessed
 Its branchy glories, spreading o'er the West.
 No summer gaude, the wonder of a day,
 Born but to bloom, and then to fade away,
 A giant oak, it lifts its lofty form,
 Greens in the sun, and strengthens in the storm.
 Long in its shades shall children's children come,
 And welcome earth's poor wanderers to a home.
 Long shall it live, and every blast defy,
 Till time's last whirlwind sweep the vaulted sky.

GAOL MATTERS.

WHILE a prisoner in this Gaol, it is a matter of course, that something will occasionally arise, that I may deem important to record; and that this something does not happen every week is rather owing to my forbearance than to the goodness of the Gaoler or of the Dorsetshire magistrates. There has been a fracas of late; but the Mags and the Gaoler have managed to keep me long ignorant of the particulars. That I have uniformly spoken favourably of the kindness of the turnkeys towards me, my readers know well; but they have not shewn that kindness without frequent abuse and threats of discharge from the Gaoler for it. A hundred things have been imputed, which never did pass between us; for yellow-eyed jealousy distorts and distrusts every movement. Here and every where I lay down a rule, to have no secrets; and, on this ground, I laugh my local persecutors to scorn and shame, and see them agitated with a thousand unfounded suppositions of intrigue which they cannot fathom, because it is one of their spiritual phantoms and has no other existence. This makes them the more uneasy, and it is a sort of triumph over such men, to agitate without convincing them.

I saw, within a few weeks of entering this Gaol, what sort of men I had to deal with, and I flatter myself, that I have managed them admirably; so much so, that I shall leave them very different men in their conduct towards me from what I found them. They are united, Gaoler and Magistrates, in both offensive and defensive alliance, against any assault of mine; but I now and then shock them by a slight explosion, as a preparation for that which is finally to come. In this, I have a very delicate game to play, so as not to give them an opportunity to crow over me, and so far, I have well managed it. They would have made the turnkeys insult and quarrel with me, if they could, and steps have been taken to provoke it; but I can always distinguish between an insult direct and indirect, and never make the servant responsible for the act of the master. Their little haughtinesses have wondered how it is that I have uniformly agreed so well with all but themselves. I will now tell them, that it is by treating the servants as persons, in my view, of equal consequence with, and of more respectability than, their masters.

Another rule of conduct, and, on moral grounds, I never allow any one to make rules for my conduct but myself, which I have laid down, with reference to my situation in the gaol, has been, not to offer communications to any prisoner; but not to refuse to receive and answer any when made to me. I find it a difficult point to observe this rule rigidly, to leave an impression on those about me, that I am disposed to treat them with civility. Since I was desired by the magistrates not to throw my

newspapers among the prisoners, I have been repeatedly asked to do it by new comers and have repeatedly stated the reasons why I could not prudently do it, always referring the enquirer to the visiting magistrates for an order. Though, I must say, that, I do not think the withholding of any kind of information, instruction, or literary or even controversial amusement from the prisoners, at all creditable on the part of the magistrates, or in accordance with the existing law of this country. Indeed, I will go so far as to say, that it is criminal, to withhold any kind of knowledge from any man, woman, or child, and the more so to a prisoner; because, there is some evidence of the absence of useful knowledge with the generality of prisoners, and their situations are such, that, if their time be not usefully occupied, they will be communicating their vices to each other. As one step to this end, I should be very glad to be allowed to throw my newspapers among them. My experience in this prison has assured me, that the moral improvement of the prisoners requires a very different treatment to that which they now obtain: indeed, I go so far as to say, that there is no moral improvement of the prisoners in this gaol, and that even the law of the country on that head is not complied with by the Magistrates: a fact, of which, I am about to adduce some evidence.

Another difficulty, which I have to struggle with is, that, many of the prisoners have a notion that I can give them useful information on their individual cases, and some of them will break through all Barriers to seek that information; others, more timid, will silently fret at the want of the opportunity; for, in a Gaol, a demand is made on our courtesy and sympathy to admit, that a man not absolutely a professed felon, is injured and imprisoned for maintaining a right cause. But I suggest nothing on this head: nor do I ask any thing; preferring to meddle with general rather than with individual grievances.

A third point is, that I have been often asked to give or lend my own particular publications to the prisoners. This I have invariably refused: not, that I am not sure that such prisoners would not be benefited, both morally and mentally by them; but, because, I know it is a point where the authorities of the Gaol have prejudices; and though my general conduct is a warfare with prejudices, it is an open warfare. Though I wish to have my publications read by all, I had rather wait until they were sought and could be openly obtained than offer them secretly. I scorn secrecy, in all its shapes, and put it down in the list of vices.

This is saying a great deal after a six years residence in a Gaol, with such a Gaoler, and in my individual case I may add with such Visiting Magistrates; for, to speak figuratively on a figurative subject, and without meaning to be more offensive than to state a plain matter of fact, I believe, that new lights

have flashed upon many minds, that a discovery has lately been religiously made, that all that can be denominated evil is not to be concentrated in the word devil, and that his satanic majesty would not be an objectionable ally, if he would make common cause against those who have made war upon his kingdom, as well as upon that feigned to exist elsewhere.

A Materialist sees every thing denominated spiritual to be figurative; therefore, to crack a joke upon the subject, cannot, in him, be fairly deemed offensive. He knows, that he plays with phantoms, with a new phantasmagoria, or a species of moral magic lanthorn.

I see, that I am full of digressions; but I am become so much of a Freemason as to keep them within a circle, to work by the compasses, to make them all bear alike upon a centre. I must write, if nobody will read. I have nothing else to do. The propensity in me to scribble is not so much of a phrenological origin, as a habit generated by those who sent me to this Gaol, by my persecutors.—To the question.

A word with the Gaoler for imputing unwarrantably to me a disposition for private or secret correspondence. I could almost make him believe that I am a conjuror, if conjuring days were not gone by, with the gradual fall of spiritualism, by reminding him of some little points in his secret correspondence about me, of the coming of which to my knowledge he does not dream. In matters of secret correspondence, he has been bred up even to espionage; even to be a very mouton. But I have not. I have never held a secret correspondence with any human being. I hold it to be a vice and I challenge the very ARGUS of this gaol. and all the ARGUSES in the country, to contradict what I say on this head. I dislike even an anonymous correspondent, though the practice is at present politically prudent with some. I abominate all secret associations, from that of Freemasonry, of which the king is the grand patron, down to those of the pot-house or the tea-table, which are held for purposes of scandal. I wish to see them all abolished and all mankind working openly to mutual improvement, benefit and brotherhood. On this point, and on this alone, are all my labours and sufferings concentrated, and so shall they continue, persecute who will or who can.

One great defect in the management of this Gaol has been, that there have never been hands enough, as turnkeys, or officers or servants, to do the work necessary to be done; and the evil of this defect has fallen wholly upon the prisoners. Dinners have been taken to the bakehouse, to be ready at one o'clock, and the prisoners for whom they were prepared have had the satisfaction to wait until six and receive them cold, perhaps spoiled in the oven. In other cases, there has been a difficulty to obtain common necessities from the town, and the prisoners have had to wait twenty four hours for articles wanted as food at the moment.

I confess, that, if any thing of this kind has happened to me, it has been rare, and rather an oversight in a multitude of errands than from carelessness. Individually, or for myself, on this head, I have no complaint. When I first came to the Gaol, there were but two turnkeys, the one to be at the gate and the other to fetch errands. The Gaoler called these men his servants, and they were made men of all work, for his private as well as his public services, to feed, kill and clean pigs, to milk the cow, often at a distance from the Gaol, and to do all sorts of domestic errands. In all cases, the prisoners have been a secondary consideration. This was long the state of Mr. Peel's best managed Gaol, and what made the matter worse was, that the Magistrates and Gaoler had many whims, ridiculous whims, which were peculiar to themselves. Rare indeed was it for either of these turnkeys to get a regular meal, and the only rest they could obtain for sixteen, or, in the summer, eighteen hours, was such time as they could steal for the alehouse, at the risk of the Gaolers abuse, if found absent. Now, the number of turnkeys may be considered four, and the pretty rules of the Gaol make one of them necessary to be ready to answer my call. But I wish it to be understood, that I have every ground to be perfectly satisfied with my treatment in the Gaol, when comparing it with what it has been. There are whims remaining; but so many have worn out, that I can overlook the remainder.

The subject of the late fracas, in which I have been merely an involuntary, or unconscious actor, will be gathered from the correspondence to follow. It has entirely grown out of the turbulent; ruffianly character of the Gaoler, and has produced a result which I neither desired nor expected, in the discharge of my favourite turnkey, a favourite only by his willing slavery and the great confidence which I held in him for any assistance wanted. But I am fully persuaded, that some lurking suspicions, with regard to his good will towards me, rather than the excuse assigned, have been the cause of his discharge.

TO THE RIGHT HONOURABLE THE LORDS COMMISSIONERS OF HIS MAJESTY'S TREASURY.

Dorchester Gaol, August 7, 1825.

MAY IT PLEASE YOUR LORDSHIPS,
THOUGH your Lordships have been and still are my tyrants and my robbers, as members of his Majesty's administration of government, I am much too *noble* to allow that your Lordships are *my Lords*, at the end of six years imprisonment.

The purpose of this application is *not self*; for any further application as to self, after your Lordships' answer to the one in No. 20. Vol XII.

1822, I disdain. Nor is it to be understood, that the smugglers in Dorchester Gaol have selected me as their advocate, in application to your Lordships. Had such been the case, I should have said:—"My good fellows, you will have a bad advocate. I have no influence in boroughs; nor am I *yet* in the House of Commons to give their Lordships a vote. All other interest is too dull to ascend the treasury steps. Justice, morality, nothing can get up those steps but parliamentary influence. Besides, there are other circumstances, which to be figurative, would make your selection of me as your advocate, like sending the devil on an embassy to heaven; an utterly hopeless commission, unless you could back him with sufficient power to demand what he wanted: then, I'll warrant you, that he will find the face to do it."

But, I pray your Lordships to consider the case of the smugglers in Dorchester Gaol, without considering the medium through which that case comes: and then, as I soon mean to be an avowed atheistical member of the House of Commons, I will give your Lordships an occasional vote as an acknowledgment.

It will be seen by No. 1, that No. 2 was not written to be forwarded to your Lordships; but under the impression that I could get it published so as it should come indirectly under your Lordships' notice. I see nothing in the matter that claims publication as an individual case; but much that is entitled to your Lordships' attention. No. 4 is particularly worthy of notice though brief: and, of No. 1, I can say, that it is well understood in a Gaol, that complaint finds additional punishment instead of redress. As nothing can be added to my punishment, I have nothing to fear on that head. The statements of all the papers, I am well assured are correct, from my own direct observation, excepting that I have never seen the manner in which the men see their wives at the lodge of the Gaol.

The case of locking up the man for singing was a most ruffianly case on the part of the Gaoler, which I witnessed. No men could be more quiet and orderly than they were, unless they were absolutely gagged and chained fast. Out of thirty in the yard, the bulk were in sober conversation at one end. Three or four were sitting on a stool in the middle of the yard before their day room. One of those three or four was singing, not boisterously but melodiously. The Gaoler entered the yard and ordered him off to the refractory cell, which was darkened upon him and must have been a state of slow suffocation on that very hot day.

The rules of the Gaol set aside those refractory cells for more serious offences or outrages on the part of the prisoners. But I hope that your Lordships will see with me, even if you dislike singing or happy prisoners, that in the scale of offence, it must approach very near to Zero. While this man was locked up, the other prisoners were singing with impunity, unconscious of offence.

It is a point that neither can nor ought to be prevented. It is no more an offence than speaking.

I am your Lordships' most strenuous opponent, not, never will be, a member of "the opposition;" when I enter the House of Commons, I will take my seat on the "treasury side" and never oppose your Lordships, but in defence of good principles, better principles of government than those your Lordships support; and so, your Lordships' most strenuous opponent on principles of government, not personally, because you are *in* and I am *out* of office, though you are *out* of and I am *in* a Gaol at your suit.

RICHARD CARLILE.

P. S. I have learnt that the name of the smuggler who was put into the dark cell for singing is Henry Hardy.

No. 1.—A PAPER DELIVERED TO ME, JULY 22, 1825,
BY ONE OF THE MEN IN THE SMUGGLER'S YARD.

SIR,

I *BEG* to be excused for making so bold, as to trouble you; but you see in what manner we are used, and that we were locked up for nothing. If we make our complaint to the magistrates, they are all agreed; so behave how they please to us, we cannot get any redress, and if we should petition the Lords of the Treasury, we are afraid we shall be punished for so doing. But if you could instruct us how to proceed, to put our complaint in action so as it may be publicly known, and that they may be made ashamed of it, we shall feel ourselves for ever obliged to you. And if you can do any thing for us, we will write our complaint and give it to you. If you say *yes*, we will write out our complaint to-morrow, and if *no*, say nothing about it.

N. B. All of it to be done private.

Yours, &c.

This paper had no signature but a mark like a figure 1. On reading it, I went back to the man and told him to write what he thought proper, but cautioned him strictly not to put down any thing that was not true. He was rather alarmed at my open manner of speaking to him and said:—"Sir, we don't want all in the yard to know it." I answered, "very well, I do nothing privately, you can do as you think proper." Some days after, or on the 26th, No. 2 was put into my hands.

No. 2.

First, we should like it to be made known to the Lords of the Treasury, what a difference is made in the Gaol between we who

are fined and they who are exchequered for smuggling. They are put into the debtor's yard for the same offence as we are put into this. Theirs is called a debt and ours a fine; but money will discharge either of them. Therefore, we cannot see why there should be so much difference made between a fine and a debt for one and the same crime. The difference must be certainly in the word, it cannot be anything else, when our crimes are alike. If it was rightly looked into, we are of opinion, that we who are used the worst ought to be used the best, if any difference be made; because, we are taken without any resistance against the officers and brought to prison at their pleasure: whilst they who are exchequered stand trial and beat off the officers who attack them. After that, if they are known by the said officers, their case is thrown into the Court of Exchequer and then they are used as debtors, which is as follows:

DEBTOR'S COURT.

They are allowed to buy what they please to eat and drink, and are allowed to have their wives and friends into their yard seven hours in a day to converse with them. They are allowed to dance or sing, to amuse themselves with their friends, are not locked up winter or summer before ten o'clock at night, and are allowed to have fire and candle light.

SMUGGLER'S YARD.

But the usage of this our yard is quite the reverse. We are allowed to buy any thing to eat, but not to drink, except small beer or water. We are not allowed to have candle light, winter or summer; but are locked up all the year through shortly after sun set. If our wives or friends come to see us, they are not allowed to come any further than the entrance of the Gaol, and there to stand, shut up in an iron cage. Then, we, prisoners, whom they want to see, are had down to see them, and we are locked up in another iron cage, at the distance of twelve or fourteen feet from them. Then there stands the Keeper, or one of the turnkeys, to hear what we have to say to each other, and we are not allowed to go there but once in a day; so, if we have two friends, they must come and see us together, or they cannot see us in the same day.

We are not allowed to have any kind of amusement in this yard. If we have a letter sent to us, it is very often broken open before it comes to the person to whom it is addressed. And all parcels are broken open before they are brought up into the yard to the persons to whom they belong. To make short of the matter, there is no difference made between us and the felons, or a man who has committed ever so bad a crime.

One evening, a man in this yard was singing a song a little loud; but not with contempt, nor thinking he should offend. The keeper heard him, came in a hasty passion and ordered his turnkeys to lock him up in a dungeon. The man said:—"Sir, I hope you will forgive me; for I did not know that I should offend." But he would not. So the man was locked up immediately in a stinking dungeon, where he spent that evening and the whole night in a state of suffocation. The stink of the place, the warmth of the weather, and want of air, caused him to walk nearly the whole night naked, with a handkerchief fanning his face to get air to live. About nine o'clock in the morning, the turnkey came to him, which was on the 20th of July, and he asked him to send up the keeper, which he did. As soon as he came, the prisoner asked to be liberated, or to be moved into another cell; for, where he was, he could scarcely live. His answer was: "no, he should not do any such thing, until he had sent for a magistrate," and shut the door and left him. The prisoner remained in this state from the 19th until the 21st in the morning.

The same evening, his brother prisoners refused to be locked up in their respective sleeping cells, unless the keeper would be pleased to liberate the prisoner, whom he had put in solitary confinement for nothing, but he would not; and after that, they were locked up as usual. Next morning, he kept eighteen of them locked up in their sleeping cells, upon bread and water, until a magistrate came in, which was nearly all the day, and then they were taken before the magistrates and obliged to own themselves in a fault, when they were not, to prevent further punishment. So this is our complaint, which can be witnessed by nearly thirty persons.

Sir, we cannot hear that they are used so in any prison in England except this, and if you please, you can mend the stating of this.

Calculating, that, if they wrote a plaintive paper, they would not do it in a formal manner, I wrote the following questions, as a guide for them, which they did not get until I had read No. 2.

No. 3.

1st. Are any means for instruction or improvement in writing, arithmetic or reading offered to you by the authorities of the Gaol, as required of them by a new act of parliament?

2nd. Are all means of recreative amusement, or of bathing, in hot or cold baths, denied to you?

3rd. Do you find any difficulty in obtaining necessaries from the town, and do you obtain them at fair prices?

4th. Have you any other fair ground of complaint, which you cannot get redressed?

RICHARD CARLILE.

Dorchester Gaol, July 26, 1825.

No. 4.

This brought the following answer.

1st. As to instruction offered to us, we have none whatever.

2nd. As to any kind of amusement, we are not allowed any, And as to bathing, we never asked them for it.

3rd. As to the articles, we give above the market price for many things. We give now ninepence halfpenny for a quartern loaf and we hear it is sold in the town for ninepence. And many other things which we cannot answer you until we have enquired.

The locking up of the man for singing was an outrage upon the rules of the Gaol, rendered tenfold more grievous by the state of the weather at the time. I happened to be a spectator of the circumstance of taking the man out of the yard, and I thought at the time, that the wrong person was about to be punished; but unluckily for prisoners, as for subjects outside, Gaolers and Turnkeys in a Gaol, like a King out, can do no wrong towards those under them. With the exception of this single act of singing, and the tone of that was any thing but offensive, nothing could exceed the good order of all the men in that yard at the moment. Every man in the yard felt the outrage, and it seems, that they shewed that they felt it, at their time of locking up. And though their momentary refusal to be locked up was a wrong means, it was clearly meant to express nothing more than a sense of injury.

Singing, I perceive, is forbidden by the rules; but no one can justly call it one of those *serious* offences for which the refractory cells are held in terrorem. If it must be called an offence, and I do not demur to it, as I am not qualified to offend on that ground, surely, the nearer it is placed in the scale to Zero, the nearer it will be to moral fitness. I heard the prisoners singing almost throughout the time that this singer was placed in a state of suffocation for it. A man, who has a throat for singing, breaks out like a bird. It is natural, and though by no means agreeable to me unless melodious, I cannot place it in my list of vices. I like to see men cheerful, though not brawling and noisy fools. I like to see them at recreative amusement, and think, that it ought to be allowed in this as in other gaols. In a Gaol, it is an essential to health; for, where both body and mind are cramped, it is almost impossible, that there can be health. The practice of terror, as a punishment, is now almost confined to that abominable old school which wars with all change and improvement. Better principles have developed that knowledge of right and wrong will moralize better than the tread-mill or the lash, and that bad habits cannot be eradicated by torture, can only be eradicated by the substitution of better to be obtained from increased knowledge.

Whether or not the Gaoler and Magistrates suspected that the

discharged turnkey, Thomas Bunn, had been instrumental in the correspondence between me and the smugglers, I know not; but the first effect that came to my knowledge was his discharge. Afterwards, I learnt, that the Lords of the Treasury had transmitted my communication to Mr. Peel and he to the Visiting Magistrates immediately on its receipt. The matter was kept a secret, though the Gaoler gave evidence for weeks that a storm was about to burst on the head of this Thomas Bunn and his wife, who, after twelve years services, and faithful services, were turned out of the Gaol, at a few hours notice, with five children and another near at hand. The Gaoler told them that "they might thank their friend Carlile for it;" whilst the ground assigned by the magistrates was that the husband had made a profit on the bread delivered to the prisoners, a circumstance which has uniformly been the case, and which was well known to the Gaoler; for he too, through the medium of this same turnkey, has sold bacon, milk, butter and potatoes to the prisoners. And after the exposure it was suffered to go on for two months. On hearing the particulars, I sent the magistrates the following report.

A REPORT TO THE WORSHIPFUL MAGISTRATES OF
THE COUNTY OF DORSET IN SESSION ASSEMBLED,
OCTOBER THE 19th, 1825, BY RICHARD CARLILE, A
PRISONER IN THE COUNTY GAOL.

MAY IT PLEASE YOUR WORSHIPS,
WHEN the Visiting Magistrates visited me on the 14th inst, I truly stated, that I had no complaints for them; always remembering, that my complaints have uniformly been of the visiting and other Magistrates, to judge of which, they, of course, cannot presume to be a competent tribunal. Nor did I then hold an intention to make this report, of the main point of which I was then ignorant. But, having heard, that my name has been, by the Gaoler, mingled with and assigned as the cause of the discharge of Thomas Bunn and his wife from their situations in this Gaol, and having before had to sustain many false and painful imputations from this Gaoler, I have resolved to expose him, in this instance, and, in some other matters, to shew, that he is more in fault than I or Thomas Bunn and his wife.

I have heard, that the ostensible cause assigned for the dismissal of Thomas Bunn is, that he has made a halfpenny or something per loaf profit on the bread purchased for the prisoners.

If this be the true state of the case, am I to be blamed, as the cause of his dismissal, for putting the question of the kind to the

prisoners, and for transmitting their answer to authorities in London, from which, I knew, attention could be alone commanded, and are the Gaoler and Visiting Magistrates to escape all censure, who have not only suffered this affair to be carried on for years, ever since Thomas Bunn has been in the Gaol, and for aught that appears to the contrary, ever since the Gaol has been inhabited; but have positively encouraged it, by confining the officers of the Gaol to mere nominal wages, which implied, that they were to make what they could from the prisoners?

I detected the Matron of the Gaol in 1821, in taking a profit of two pence per pound on the sugar which she bought for me and Mrs. Carlile, and I also know, that this was not a solitary instance.

I examined her upon the subject, in as delicate a manner as I could, and she confessed, that, since she and her husband had been interrupted in keeping a shop in the Gaol, the Grocer had allowed them a penny discount, in every shilling, in the discount I saw nothing wrong; but cautioned her not to put on more profit on mine, or any other prisoner's errands, and that she was bound to supply us, as we could purchase for ourselves if at liberty. I did not make the open charge; but it was so done, that she understood my meaning and pleaded guilty, with the excuse, that their wages were merely nominal, and that they could not live without a profit on their shoppings. I enquired her wages, as matron, and, to my great astonishment, she said, only five shillings per week! Immediately, I felt, that all the blame or crime that there was lay with the Gaoler or Visiting Magistrates. I felt, that the tax on the prisoners was, by one or more of them, encouraged. It was not only their duty, one and all, to see, that the prisoners were fairly dealt with; but to see, that the officers of the Gaol had competent wages to raise them above these petty thefts.

Public officers, we must have, and it is the duty of those who appoint them, not only to see that they are competent to the duties of their offices, but that they are respectable, and that they have means or salaries sufficient to keep them respectable. Without those means, defaults lie at the doors of those who appoint and pay them. With those means, defaults become most serious crimes—crimes that should be punished in the most deterring manner: for they are not only robberies or unjust oppressions, but breaches of trust, the most dishonourable of all crimes.

I am about to shew, that, in the case of Thomas Bunn and his wife, they are almost faultless, and that the fault committed lies wholly with the Gaoler or Magistrates: I think with both.

At the time, that I thus detected and received the excuse of the matron as to her wages, she informed me, that Mr. Morton Pitt had many years before examined her about her wages, and would scarcely believe that she had wages so small as five shil-

lings per week, and asked her if she did not also get her board from the Gaoler. He was told *no*. He must have seen and the Gaoler must have seen, that, with this five shillings a week, she had a young increasing family or a child every other year, and, in consequence of her office of matron, was obliged to keep a servant girl. He also knew that, with such wages, in such a condition, in the course of five or six years, Thomas Bunn was able to bank a hundred pounds, or two years complete wages for himself and wife. An arithmetical head might have easily seen how this was done: the poor prisoners suffered for it.

I called the attention of Mr. Morton Pitt to the circumstance in November 1823, in a printed letter, and did the same with the High Sheriff, Mr. Garland, in August 1824; but I cannot learn, that any alteration has been made in the wages of the matron and other turnkeys of this Gaol; though the Gaol Act of 1823, requires, that the Magistrates shall fix the wages of the turnkeys, &c. The matron of the Cold Bath Fields Prison, in London, has £150. per year, and, to my knowledge, has not the half of Mrs. Bunn's work or the work of the matron of this Gaol.

I have never heard, that the wages of any man employed in this place exceeded 14s. per week.

These are not wages to keep an honest man honest in such a place. Indeed, if I may follow the expenditure of the county, as I have seen it printed in the county papers, I should say, that the Gaoler has no salary adequate to his situation. I have seen it printed at £312, per year for self and all his subordinate officers, including the matron with her five shillings a week. Here is the evil. You, the Magistrates, farm the management of the Gaol to the Gaoler, at the lowest price, that a mean spirited man will take it; he screws his wages to servants down to the lowest turn and all screw what they can from the prisoners and every other way. This should not be.

Detestable in manners as I hold this Gaoler to be, I have no scruple to say, that, if he continues a man to your taste, he ought to have a clear salary of four or five hundred a year, and not to be allowed to make a sixpence in any way from the prisoners. The old system of fees is justly getting its explosion. It has been one uniform system of extortion and oppression. Every public officer ought to have a salary equal to his labour and responsibility and have no dependence on fees.

I notice, that the Magistrates of Lincolnshire have bought up the beds which the Gaoler of that County hired out to prisoners, and I would recommend the same thing to the Magistrates of Dorset. Let the prisoners, as to their expenditure, have the same benefit of competition, as when at large. The present charge of 3s. per week for a bed by the Gaoler of this Gaol is extravagant.

My inference from these circumstances is, that both Gaoler and Magistrates have been perfectly aware, that the officers of the

Gaol extracted the bulk of their incomes from the prisoners : and that this truly industrious and honest couple, Thomas Bunn and his wife, have been made the victims of an accidental exposure; the mere scape-goats for the sins of others, who should have remedied the matter before, or never have suffered it to exist.

The Chaplain of this Gaol has, alone, a salary adequate to his office, and he, a wholly useless and mischievous officer, a man appointed to preach vice to vicious men.

Had the magistrates ever treated me in a decent manner, had they ever done any thing for me, by which I could respect them, had they ever done their duty to me, I would never have carried a complaint out of the Gaol, until it had remained unredressed after a respectful submission of it to them; but I feel with them as with the Gaoler and Doctor, that I cannot respect them and myself at the same time, and my duty, I take to be, to respect myself at all hazards.

In August last, I had sketched the draft of a letter to the magistrates, to transmit to them *first* copies of the papers which one of the smugglers had put into my hand, and which I have learnt have come back to the Magistrates from London, as I expected and wished; but the circumstance of interrupting the cleaning of my room, in the manner in which it had been done above a year, dissuaded me from an application, where every thing in the shape of a complaint has been scouted, and where I see a disposition to suppress by terror all complaints, that Mr. Peel may continue to call this the best managed Gaol in the country, which, from my secret thoughts, I think to be the worst managed Gaol in the country.

The uncouth, the miserable disposition of the Gaoler is enough to ensure bad management, whatever may be the regulations of the Magistrates. So long as the Magistrates and Gaoler can suppress complaints, they say *well*; but I think it well only when they can say to any respectable enquirer, you are welcome to come and see how we manage matters. There should be no secrecy in a public institution of this kind; for, in all public institutions, secrecy implies that which will not bear the light.

If this Gaol be well managed, why should the Magistrates exhibit a dread of my getting a knowledge of that management? If well managed, why should they order the turnkeys not to answer me a question, and to keep so close to my heels, that no prisoner shall by possibility make a communication to me? If well managed, why all this dread, all this secrecy. What am I to think; and what will others think of that policy that imputes to a turnkey, that, to take a newspaper from my hand to look at, an offence scarcely pardonable, next to the sin of blasphemy against the Holy Ghost. If well managed, how is it that I could never hear either turnkey or prisoner acknowledge it during six years residence? And why should the Magistrates now fear a

visit from Thomas Bunn to me, when perhaps, his bread depends upon that visit.

Stevens, the turnkey, who was lately discharged, had been a turnkey in two other prisons; that of Fisherton and that of De-vizes. This man was in the Gaol many weeks before I exchanged a dozen words with him. But one day while in the garden with me he thus addressed me. "Sir, I hope no offence, but, last night, after I had been out with you, I was standing at the door, looking for a word in a pocket dictionary, that there had been a dispute about in the bakehouse, and the Governor came up and asked me if Carlile had given me one of his books. I said no, it was a dictionary of my own. Oh, says he, I thought he might have given you one of his books. Sir, I don't know what these books of yours are, I hear a great deal about them, and should like to see one of them." Well, Stevens, said I, now the Gaolers rankling suspicions have roused your curiosity, and you say that you wish to see and to know what my books are, I will take care that you shall be supplied; but, observe, that with you, as with every other person, I have not intruded them. No, Sir, says he I should not have thought of asking you if the Gaoler had not asked me if you had given me one."

This same turnkey, from that time, became anxiously communicative, and your worship may be assured, that, he is the only turnkey who ever did make any particular communication to me, as to the management of the Gaol. Had he stopped a few months longer, I would have shewn Mr. Peel a pretty specimen of his "best managed Gaol."

Stevens, at different times, said, that he saw, almost daily, things done in this Gaol, which would not have passed in those in which he had lived before. He stated two specific cases, which he thought illegal, and to which I now call the attention of the Magistrates in Session; cases which, I engage, are not to be found in the report of the Visiting Magistrates.

The first case is that of William Hookey, who, he informed me was kept by the Gaoler, *wilfully*, a day beyond his time. He stated the case thus:—Hookey's time was up on the Monday, as I understood. He was not duly discharged. Robinson, the turnkey, spake to the Gaoler towards the afternoon about this man, saying, that he believed his time was up that day and that he had not been discharged. The Gaoler's answer was, in his usual sullen way, for he can be civil to no one under him. Oh, well, I shall keep him until to-morrow now." I state the affair precisely as it was communicated to me unasked: and what I have seen of the Gaoler makes me easily credit it; for I do not hold him fit to be a keeper of dogs, if improvement be sought.

The second case is, that a man of the name of Hooper was kept in a refractory cell forty hours without food. On further inquiry, I was told, that the man certainly was in the refractory

cell forty hours without food; but that he ate his three pound loaf in the first eight of forty-eight hours. Still, though the rules of the Gaol would not have supplied him with more bread for the next forty hours, if he remained in his yard, I submit, that he was entitled to a pound or a pound and half on the day that he was locked up without any. Had he remained in the yard, he might have eaten his two days bread in one day, with a view of buying more on the second; but as he was locked up, he became a new prisoner in that condition, and his means of buying, borrowing or begging food were removed. He was entitled to a new consideration as to food. I asked, if the Gaoler was informed by a turnkey of this man's case, and was answered in the affirmative, and that he would not allow him bread in the cell, until the forty-eight hours were up from the delivery of the former loaf.

These are statements, of the truth or falsehood of which, the Magistrates have an easy means of enquiry, and if true, they shew, for they are but two of almost daily occurrences with this Gaoler, that he is totally unfit to have any power entrusted to him in such a place. I have long made up my mind upon this subject, and have long proclaimed it, and could I have had a Stevens to communicate to me the real management of this "best managed Gaol," I would have had the Gaoler out of it years ago.

Whilst in the heat of communication, I will mention another little matter, which adds to the same species of illustration of his character. Mrs. Wright, who has been identified with me in my publishing career, lately came to visit me. She is a little mild and particularly civil woman, unless insulted. On meeting the Gaoler to ask admission, he said, you must send a letter to Mr. Carlile to know if he wishes to see you. Oh, Sir, she said, Mr. Carlile wants no letter from me; I know he wishes to see me. Ah, but I want a letter from him to that effect was his answer. Well, Sir, will you allow me to write my name in your office to send to Mr. Carlile? Certainly not, certainly not, I shall allow no such thing, was his answer. She knew, beforehand, the character she was about to meet in the Gaoler; but here was a woman, a perfect stranger to all in Dorchester, puzzled what to do. Every turnkey at hand blushed for his master, a dog would have blushed had he understood it: Mrs. Wright had to go back into the town, to buy paper and beg ink and pen, to tell me that she was at the gate; when the person, who brought her name on paper, might have brought it verbally, if that ridiculous custom were necessary. I have never asked it, and look upon it as a designed annoyance.

Let us suppose Mrs. Wright incapable of writing and an entire stranger in Dorchester, running from house to house, asking strangers to write her a letter, and lastly obliged to resort to an attorney, who are the only professional letter writers. What a fuss to gratify a base fellow! Suppose a little further, that she had

no money; then she might have begged her way back to London, or have come to one of your worships for a pass; because she could not get her name communicated to me! Which of your worships does not blush at an identification with such a Gaoler? This is not the only case of the kind.

Public officers take public wages, and they of all men owe a regular civility to every individual of that public. If the Gaoler required Mrs. Wright to write her name to me, it was a duty on his part to have afforded her the means to do it, particularly, when there was every convenience for that purpose at hand of public materials. To send her back into the town for such a purpose was an outrage upon all social and official intercourse and official duty. I will thank the Magistrates to enquire by whose orders such a practice was instituted. In the written order for my visitors, made in December 1823, there are no instructions of the kind. And I have never asked any thing of the kind. Whilst the practice has occasioned much unnecessary and frivolous trouble, and much of insult to my visitors.

To conclude with the case of Thomas Bunn and his wife, I wish to testify, as a matter of duty on my part, that, with the exception of being thus left to make up their living by a tax on the prisoners, I never saw a more industrious and more virtuous couple, I never saw more faithful servants, and I could almost challenge the country to match them for good qualities as servants. It has come to my knowledge, that the Gaoler has often accused Thomas Bunn of improper attentions to me; and, in particular, at the time of interrupting the manner in which I got my room cleaned. In his rage, then, he accused him of admitting improper persons to see me, which was a vile fabrication; at the same time he accused Robinson, of making secret communications to me, which was as vile and false.

I declare to your worships and I challenge the experience of the Gaoler to contradict me, that Thomas Bunn never did an act for me that was a breach of his fidelity to his employer. He was always very kind in the way of attentions to my parcels and letters, which are the things of the most consequence to me; but there never was a secret between us, nor have I ever had a secret with any person in the Gaol.

I have much cause to fear false report before a tribunal that hears but one party or one side of a case, and I have had many reasons for concluding, that such false reports have not only been made by the Gaoler and Visiting Magistrates at the Sessions; but that they have been sent to the Secretary of State; for Mr. Peel has stated many untruths as to my conduct in the House of Commons and has excluded all subsequent inquiry or explanation.

No man ever lived, that strived to be more correct at all points than myself. I may err, I may adopt erroneous conclusions;

but I adopt them upon the same ground as all others do, and I am open to correction by a child, or I would thank a servant for it. If, as the play says, every man has his fault, every man ought to bear his own, and not, because he has a little power, to throw them upon an innocent person that may be weaker.

For my part, I would bear a torture to death, with the firmness of an Indian, rather than not defend myself against a bad man, who would seek a triumph over me by falsehood. There is too much of tyranny and servility among mankind, I wish to root it up and to increase the amount of genuine civility and mutual good offices. As far as ever the Magistrates of Dorset will go with me, they shall have my commendations: where they oppose me, as far as I can, I will declare hostility. But still, whenever a parley is necessary, I will be a very civil enemy, and shall be always glad to make peace upon honourable terms.

These documents plainly speak for themselves, I heard nothing of the reception of my report; but I shall take care that a printed copy goes to Mr. Peel's office. Instead of discharging Thomas Bunn, who was the best officer in the place, the magistrates should have first discharged the Gaoler, and then, themselves, to have made way for better men. I see, that Mr. Morton Pitt has taken my advice, or somebody's advice, to retire from the representation of the county, which he was never qualified to represent; and, I hope, after a few years further residence in the Gaol, that I shall make some of his colleagues know their proper stations in life. Every thing in this Gaol is whim, ignorance, bad feeling or ruffianism, and almost every prisoner made to waste his time in a state of unhappiness. They write up in front of the Gaol—"A HOUSE OF CORRECTION!" but they should rather write A HOUSE OF MISCHIEF AND MISERY.

RICHARD CARLILE

Dorchester Gaol, Nov. 16, 1825.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,
Dorchester Gaol, Nov. 10, 1825.
THOMAS PAINE is to be the subject of this letter, and, though a king, I hope that you have too much sense to be annoyed by it. Public men who have passed through life, have exhibited certain characters, which cannot be changed and should not be misrepresented. Truth will at all times work to the public good. Falsehood brings us cala-

mities. Thomas Paine has been misrepresented, calumniated, slandered, belied, by Christians and Royal slaves, dupes and parasites. The No. of *The Republican* which I now send will place his character in its true light and the vilifyings of his enemies will be converted to coruscations of his worth. Were I not convinced that Thomas Paine was the most useful political and theological writer and actor that has passed through life, I would not espouse him, for I am in search of, not this or that man, but the best principles, truth in any shape.

In addition to the testimonies collected by Mr. John Fellows as to the real character of Thomas Paine in his old age, I can here add the testimony of one of his executors, which I copy from the *Examiner Newspaper*:

LAST MOMENTS OF THOMAS PAINE.

Mr. Morton, one of Mr. Paine's executors, gives the following account of the last moments of that extraordinary individual;—"In his 72d, year, and but a few months before his death, his mental faculties continued vigorous and his memory so retentive as to repeat verbatim whole sentences, either in prose or verse, of any thing striking which he had either read or heard; this he always did with great ease and grace.—about six months before his death, after his limbs became so feeble that he could scarcely move, he told me, that he felt the decay of nature fast increasing, adding, that he might possibly survive six or even twelve months, but that it could not extend much beyond that, and he feared nothing but being reduced to a bed-ridden state: incapable of helping himself.—In his religious opinions he continued to the last as steadfast and tenacious as any sectarian to his own definition of his creed; he never indeed broached the subject first; but to inquisitive visitors, who came to try him on that point, his general answer was to this effect:—'My opinions are before the world; all have an opportunity to refute them if they can. I believe them to be unanswerable truths, and that I have done great service to mankind by boldly putting them forth—I do not wish to argue on the subject. I have laboured disinterestedly in the cause of truth.' I shook his hand after the use of speech was gone; but while the other organs told me that he sufficiently knew me and appreciated my affection, his eyes glistened with genius under the pangs of death! The proper-

ty left by Mr. Paine consisted of a farm at New Rochelle, valued at 8,460 dollars, given to him by the state of New-York for his political services, and about 1,600 dollars in money, and debts due to him, making altogether 10,000 dollars."

Here is ample proof to set at nought all the lying religious tracts that have been circulated by millions against the character of Thomas Paine. These religious tracts are a disgrace to your kingdom and so is the imprisonment of

Sir, your prisoner,

Not the law's prisoner,

RICHARD CARLILE.

ERRATA.

These are yet the fashion in *The Republican*, and, last week, by merely substituting a *p* for an *f*, in *refutation*, in the letter to the Editor of the *New Times*, I was made to say, that I did not care about reputation! The cause of this sad, bad work is, that the persons who have printed for me in chief for these last five years, were not, nor can they become, qualified to manage the composition and reading part of printing. The fact is, that, in some measure, I was obliged to make printers of people who had not been brought up to any thing like it, and they sought boys instead of men to assist them. Their dispositions have been as good as my own, and I am allowed to say, as an appeal to the gallantry of my readers, that, all the faults lie with an excellent woman, provided, that I allow her to possess every other accomplishment. In 1820, I could scarcely find a regular printer to work for me; now, there are but few who would refuse; so, in a few weeks, I shall be connected with some competent masters. The projected joint stock company bids fair to make my printing equal to that of any house in London.

R. C.

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The Republican.

No. 21, VOL. 12.] LONDON, Friday, Nov. 25, 1825. [PRICE 6d.

TO THE REPUBLICANS OF THE ISLAND OF ALBION,

*And to all those who may desire to possess Republican Virtues and
Republican Benefits in the British Isles.*

LIBERATION!

CITIZENS,

Dorchester, Nov. 19, 1825.

THE sixth anniversary of my entering Dorchester Gaol, the 18th instant, has brought me outside its walls. The King, in Council, on the 12th, was advised to remit so much of my fines as had not been paid, and, on the 16th, he was further advised, *mirabile dictu!* wonderful to be said! from some "favourable circumstances" reported of me to him, "God knows from whom," for I do not, to remit that further part of my sentence, which required me to find recognizances during my natural life, of one thousand pounds on my own behalf, and of two hundred pounds on that of two other persons. On the 18th inst. I first heard of my good behaviour in the sight of a king, and, unless any of my friends suspect, that something unknown to them might have passed between me and the king or his advisers, I pledge my word, never yet wilfully mis-pledged, that nothing has passed on my part, but that which has appeared in "The Republican:" and the "favourable" report, if any thing more than official verbiage, has astounded me. To be sure, I did tell his Majesty lately, that he was my only idol, but, that, to him, I would not pray, nor offer flattery.

This remission of that part of my sentence which required me to find recognizances for good behaviour during life, must mean one of two things—either, that, on my part, free discussion is fully established, or that, on the part of the king's government, it means to renew prosecutions, and to pursue my expatriation. I am, of course, ignorant of state secrets; but my own course is determined—*onward*. My

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future behaviour will be precisely what the past has been, with this one exception, that, if prosecutions cease, I shall war with the abuses of systems and not with persons. I shall conduct discussions, in future, with a mild firmness, and with an absence of all bad personal feeling, studying to avoid all personal offence where none is given; still resolved, to pursue redress for the past, to shew that I have been a better man than my persecutors.

When I heard that my recognizances were abrogated, I acknowledge, that I felt and pronounced it a finish to my triumph; but, in every other respect, my quitting of the Gaol was to me mentally but as a change of lodgings. Yet, I am fully alive to what I have done and intend to do. If free discussion be accomplished in this country, it will be a point gained towards human improvement, of which the history of man, in no country, maketh mention. In some countries, all public discussion is suppressed: in this, the maxim has, for two centuries, been, to punish the foremost. I saw this, eight years ago, and resolved to war with it. I saw, also, that, by my going to extremes with discussion, I should remove all fears, as I removed all danger, of prosecution, from those, who had been foremost, or who might be disposed to follow me at a safe distance. On this ground, every free-minded literary man ought to have given me his support; for, my long confinement was, in fact, a sort of penal representation for the whole. I confess, that I have touched extremes, which many thought imprudent, and which I could only see to be useful, with the view of habiting the government and people to all extremes of discussion, so as to remove all idea of impropriety from the media which were most useful. If I find that I have done this, I shall become a most happy man; if not, I have the same disposition unimpaired, with which I began my present career—a disposition to suffer fines, imprisonment, or banishment, rather than that any man shall hold the power and exercise the audacity to say, and to act upon it, *that any kind of discussion is improper and publicly injurious.*

When I began this article, I had some doubt of being able to obtain copies of the King's warrants for my discharge from the Gaol. I have now obtained them and here give copies.

**KING'S WARRANT FOR REMISSION OF PART OF THE FINE UNPAID
IMPOSED ON R. CARLILE NOW CONFINED IN DORCHESTER
GAOL ON ACCOUNT THEREOF.**

GEORGE R.—Whereas the commissioners of our Treasury have represented unto us, that Richard Carlile was sentenced by our Court of King's Bench, in Michaelmas Term, 1819, to pay a fine of one thousand pounds and to be imprisoned in our Gaol at Dorchester for two years, and also to pay a further fine of five hundred pounds and to be further imprisoned in the said Gaol for one year, from and after the expiration of the first mentioned sentence, and to find security for his good behaviour for life, himself in one thousand pounds and two sureties in one hundred pounds each : and whereas, our said Commissioners have further represented unto us, that the said Richard Carlile is still in our said Gaol on account of the said fines and have recommended unto us to remit so much of the said fines as may not have been paid by him, to which we are graciously pleased to condescend, Our will and pleasure is, and we do hereby remit so much of the said fines as may still remain unpaid by him the said Richard Carlile, on account of the said fines imposed on him as before mentioned. For which this shall be your warrant. Given at Our Court, at Carlton House, this 12th day of November, 1825, in the 6th year of Our Reign.

By his Majesty's command,
LIVERPOOL.
FREDERICK JOHN ROBINSON.
LOWTHER.

To our trusty and well beloved Sheriff
of our county of Dorset.

RICHARD CARLILE—REMISSION OF SURETIES.

GEORGE R.—Whereas, Richard Carlile was, at our court of King's Bench, holden at Westminster in Michaelmas Term, 1819, sentenced to pay a fine of one thousand pounds, and to be imprisoned in our Gaol at Dorchester for two years, and also to pay a further fine of five hundred pounds and to be further imprisoned in the said Gaol for one year from and after the expiration of the said term of two years and to find security for his good behaviour for life, himself in one thousand pounds and two sureties in one hundred pounds each, for printing and publishing certain scandalous, impious, blasphemous and profane libels and to be kept in safe custody until he shall have paid the said fines and given such security, We, in consideration of some favourable circumstances humbly represented unto us in his behalf, are graciously pleased to extend our Grace and Mercy unto him, and to remit unto him such part of his said sentences as directs his finding security for his good behaviour only. Our will and pleasure therefore is, that you do take notice hereof. And for so doing this shall be your

warrant.—Given at Our Court at Carlton House the sixteenth day of November, 1825, in the sixth year of our reign.

By his Majesty's command,

ROB. PEEL.

To our trusty and well beloved
the High Sheriff of the county
of Dorset, and all others whom
it may concern.

I was in a manner swept out of the Gaol, with bag and baggage. The Gaoler had been in London, and was there fully aware of my intended liberation; for, fearing, that he should not be home in time, he had sent word that I was to be got out with all speed, which would have been done, had I not been in some measure built up in the room, so as to leave no passage for my sofa couch, without taking it to pieces. This, and this alone, saved me time to send a notice to London, on that day, of my discharge. The Gaoler, to get home in time, took the Salisbury coach, and drove a horse and gig from Salisbury. About an hour or better, after the Chaplain and Clerk had communicated to me the contents of the warrants, the Gaoler entered my room with all his servants, as he calls them, and said: "Now, I have your discharge, and the sooner you go the better." He then bid his men to clear the room, and he scarcely lost sight of me until I was out in a shower. In fact, both he and every assistant that could be had were in requisition, until I was off. This did not surprise me, and I did not give him an opportunity to witness any kind of emotion in me on the sudden subject of a liberation from a six years' imprisonment under as detestable a Gaoler as ever filled that office in England. I have not done with him yet, if he has done with me; but I wait now for that information as to facts which I could not get in the Gaol.

This is all I have to say, as to the news of the circumstance of my liberation. Comment I defer for a few weeks, or until after I get to London, which will be early in December, as, for the present, I have no house to step into of my own, that is fit to receive my family as to its space, and I wish to wait here to receive all communications that may come from different parts before my liberation can be known, and also, being so near, to step into my native county, which I have not visited within these last thirteen years.

RICHARD CARLILE.

CORRESPONDENCE WITH THE EDITOR OF THE NEW TIMES NEWSPAPER.

THE two first of the following documents are copied from the New Times newspaper of the 14th inst. answers have been sent, but have not appeared in Monday's paper of the 21st. If they appear in time for this publication, they will be copied with any comment that may appear with them; if not, as they were sent.

Dorchester, Nov. 22, 1825.

R. C.

RICHARD CARLILE.

We have received another letter from this person; and as it is drawn up with temperance and decorum, in answer to some of our remarks, we feel bound in justice to give it publicity.

At the same time, it appears to us to afford a very curious illustration of the effect of bad metaphysics on an illiterate mind. Mr. Carlile professes himself to be a *materialist*. He seems to think that he perfectly knows and understands the nature of bodily objects, and that nothing else can be known or understood. Common sense and the natural apprehension of mankind would teach him that men practically know and understand their own minds just as much as they do their bodies. A common person, who has never puzzled his head with abstract reasoning, knows as well when he is angry, or joyful, or tranquil, or melancholy, as when he is hot or cold, or thirsty or tired. This practical knowledge is needful to all mankind, and therefore all mankind possess it. But when men begin to speculate on the metaphysical grounds of their knowledge, they are soon led astray, unless their researches, are guided by a due sense of their own weakness, and a due deference to the authority of wiser and better persons. Richard Carlile has, unfortunately for himself, waded beyond his depth, in this sort of speculation, and we see the result. Materialism, as he understands it, leads directly to Atheism. This is a great and striking lesson!

We proceed, without further comment, to lay before our Readers his letter:—

TO THE EDITOR OF THE NEW TIMES.

SIR,

Dorchester Gaol, Nov. 10, 1825.

Your Papers of the 5th and the 8th are before me, and I have a few words to say in explanation. Had my letter been printed as a whole, there would have been no obscurity in the first sentence which you extracted. I had there defined myself to rest upon the doctrines of materialism, and *my personification* could not mean

what the personification of the spiritualist means. I meant a reality, and not an *airy nothing with a local habitation, and a name*. By personification, I meant an animal organization, such as that in which our experience shows us that the principle of intelligence, or sensation, its foundation, only dwells. I might have improperly used the word personification, as it is a word so wholly used hitherto to express a fiction; but no one would have misunderstood me that could have read the whole letter.

"While you complain of my dogmatism, you overlook that your own article is purely dogmatical; that it does not profess to reason, and that nothing but dogmatism is offered by the spiritualist to the materialist. The latter only reasons from what he knows; the former claims the right to reason upon what he does not know, and, where no admissions of his phantoms is made is essentially a dogmatist, has neither experience nor reason for his guide.

"You complain, not of my reason, but of my ridicule. I would not use ridicule if I were fairly reasoned with. Ridicule is applied to me as far as it can be applied; I meet it with argument and overthrow it. I do not complain of the weapon, assured that no one complains of ridicule, but he who has the wrong side of a question. Applied from the wrong to the right, it is not felt but as a weak argument. It wounds only where it touches that which is ridiculous. If my first letter had been ridiculous, you would have been delighted in shewing it has a whole.

"The same may be said of personal abuse. Who has had more to sustain of it than myself? I feel it not, but experience has taught me that I can only command respect from a Christian opponent by shewing that personal abuse is a weapon to be handled by any disputant. I never applied it where it was not a retaliation.

RICHARD CARLILE.

"P. S. Excuse a hasty scrawl against time!"

BLASPHEMOUS PUBLICATIONS.

TO THE EDITOR OF THE NEW TIMES.

SIR,

THE late proceedings with regard to CARLILE have induced me to examine the question, "whether the Legislature ought to prevent the publication of irreligious and blasphemous books or prints?" and if it should, "on what grounds the justice of its interference must be proved?" I lay the result of my reflections before your readers, without apology; for the subject is one upon which every virtuous mind must be deeply interested.

I think the laws of the land ought to punish those who sell, or otherwise contribute to disperse blasphemous publications.

1st. Because Christianity is in England "part and parcel of the law of the land," and therefore every attack upon *Religion* is an attack upon the *State*. It deserves punishment, without any regard to its moral pravity, for its defiance of established laws, if there were no other reason.

2nd. Because Christianity, true or false, has this tendency, and no other, (no other, at least, with which our question is concerned)—namely, to promote virtue and restrain vice. This is acknowledged by every candid infidel. Indeed he must be blind and deaf who can deny it. Now, to quote the admirable DR. PALEY, "it is easier to govern good men than bad;" so then, it is the interest, not to say the duty, of the *Legislature*, to promote Christianity; but since the laws are then only likely to be fairly made and fairly administered, when in the hands of virtuous men, it is the interest of the *governed* also, that their rules should promote and practise Christianity.

"But," it will be objected, "persecution is inconsistent with Christianity." And what then? Is it persecution to punish a crime in order to prevent its recurrence? If it be, then all Penal Laws are persecutions; then all courts of law are courts of tyranny; and every Judge a grand inquisitor. Moreover, we do not punish the blasphemer, as such; *that* is the province of the DEITY alone; but we do, and rightly too, inflict civil punishment on a civil crime: the crime of subverting public morals by blasphemous publications. And let it be remembered, that the restraints of religion and morality are the only bond of social order and public welfare.

"But truth is great, and will prevail without the support of the law." So it will; and so it did ultimately in France. During its eclipse, however, order, virtue, and religion had nearly perished. The murder of a king, the cold-blooded massacre of thousands, five and twenty years of war and devastation, afforded a memorable lesson to mankind, that truth, though it may ultimately prevail, is often overwhelmed at the first onset. And who would again venture the experiment, merely because, after years of misery, truth will reassume her sway? It is only when men are weary of their folly, that they open their eyes and discover the value of truth; and they are generally indulged with a full cup of misery before they can recover what they idly parted with.

These arguments are just as good if religion be a fable, as on the contrary supposition. God forbid, however, that I should appear either sceptical as to its truth, or indifferent to its success! I have proceeded on neutral ground, in order to shew that justice—no less than virtue and religion—is concerned in the punishment of a crime that strikes at the very root of civil security, no less than of individual happiness.

I am, Sir, your obedient Servant,

CHRISTIANUS.

TO THE EDITOR OF THE NEW TIMES.

Dorchester Gaol, Nov. 16, 1825, seventh
year of an imprisonment for an attempt
to improve the public morals.

SIR,

I THANK you for the insertion of my letter in your paper of the 14th and acknowledge the correctness of the copy; but, as you have pronounced me *illiterate*, I feel a little ambition to shew you and your readers, that my literature is not thoroughly despicable, when placed by the side of yours.

In your paper of the 5th, you say, that I persuade myself, that I have made a great discovery in metaphysics. In that of the 14th you speak of my letter, as a very curious illustration of the effect of bad metaphysics on an illiterate mind! Now, what will you reply, when I say, that I am not a metaphysician; but that I am wholly opposed to metaphysical doctrines? Dr. Johnson's definition of metaphysics, if I may trust to the Abridgment by the Rev. Joseph Hamilton, is, that it is *the science which considers beings as abstracted from all matter, particularly beings purely spiritual, as God, Angels, and the human soul!* Towards these phantoms, I hold no principle but that of opposite doctrine; so I cannot be fairly held to be either a good or a bad metaphysician. But the word metaphysics, in a more simple sense, defines something beside or beyond physics. I deal in nothing but physics, see and know nothing but matter, am only an Atheist from an ignorance of theism, considering it to be the very height of wisdom to know the proper points and lines at which we ought to confess ignorance, holding atheism, or an avowed ignorance of theism, to be one of those points and lines, and respecting no man as an authority, who cannot remove that ignorance towards some other point or line.

In answer to your attempt at argument, in commenting on my letter, I would observe, that common sense teaches me, that mind and body is one and the same thing, admitting no other distinctions, than that mind is the compounded sensations of the body, or one kind of bodily action or quality. Where do we perceive mind without body? It would be as correct to say, that the body is angry, or joyful, or tranquil, or melancholy, as that it is hot or cold, or thirsty or tired. Other animals beside man, dogs for instance have the passions of anger, joy and melancholy, and the passive quality of tranquility. Have they minds or souls as a separate principle from the body? Can you shew any quality of the mind in man which I cannot shew in the dog?

I wished to have avoided this letter, if my scribbling ambition

would have permitted, to address you in answer to that of Christianus. Your correspondent has started a subject that I have long desired to discuss in a paper that can be considered an organ of the administration of the government, and that either gives a tone to, or follows the tone of, the legislature. Free and fair discussion shall be my guide, and, as in this letter, I will not use a word that can justly offend any one. The subject on which Christianus has made reflections and conclusions, the reverse of mine, is one that I have deeply studied in the solitude of my six years of imprisonment; and the insertion of my letter of the 10th has given me hopes, that you will do me the justice to allow me, in your paper, to come fairly before the public, as to the matter and manner of mine and similar prosecutions, in answer to Christianus. I presume, that I can shew to every reasoning being, the propriety of opening my prison doors, upon the principle of the prosecution, and without reference to the question, whether I have suffered the penalty which the Judges of the Court of King's Bench inflicted upon me six years ago this day for the sale of Thomas Paine's *Age of Reason* and Elihu Palmer's *Principles of Nature*.

In another letter, I purpose to examine that by Christianus.

RICHARD CARLILE.

TO THE EDITOR OF THE NEW TIMES.

SIR,

Dorchester Gaol, November 17, 1825.

In answer to Christianus, on the propriety of prosecuting blasphemous publications, I will give you a specimen of infidel or atheistical reasoning. The question is two fold:—

First, whether the legislature ought to prevent the publication of irreligious and blasphemous books or prints?

Second, 'on what grounds the justice of its interference must be proved?'

Now mark the shallowness of his conclusions. He says, 'I think the laws of the land ought to punish those who sell, or otherwise contribute to disperse blasphemous publications; because Christianity is in England part and parcel of the law of the land.' Is this reasoning? or is it the lowest of dogmatism?

First, why should blasphemous publications be prosecuted more than any other publications. since blasphemy may be true, just and praiseworthy? So long as evil is admitted to exist among mankind, so long will blasphemous publications be the most useful of publications. Blasphemy towards a system, is to speak evil of that system. The question as to the propriety of that blasphemy is, whether there be an evil in the system blasphemed. If there be, the blasphemy is laudable; if there be not, it cannot

corrupt it. The word *blasphemous* is an idle and mischievous word, and is the *wolf* or the *beggarman* wherewith to frighten religious childhood. As a word it expresses nothing intrinsically bad. Almost every publication is a blasphemous publication. The Bible is a blasphemous publication. The New Times blasphemes the Old Times, The Morning Chronicle and The Republican, and these the New Times. The question of blasphemy is a question for free and fair discussion; but not for prosecution. It can only be criminal where it *falsely* asperses private character.

Before an irreligious book can be proved to be illfounded and mischievous, the religion which it attacks must be proved to be well founded and not mischievous. Here again is a question for free and fair discussion; but not for prosecution, for, whatever the former decides, it will be sufficient without the latter.

Again, what is the Christianity that is part and parcel of the law of England? The Judges of the Court of King's Bench said, when pressed, that it was a part of the Common Law. The Common Law is elsewhere defined, as that to which the memory of man runneth not contrary; and a line has been drawn that it is a principle of law which existed before Richard the First. Now, the Christianity before that time was the Christianity of the Roman Catholic church and that Christianity, the present English Church, as by law established, pronounces 'idolatrous and damnable.' The legislature, or the statute law of 1713, pronounced it blasphemous and punishable to impugn the doctrine of the Holy Trinity, the doctrine of a Christian Deity. The legislature, or statute law of 1813, pronounced it lawful to impugn the doctrine of the Holy Trinity, the doctrine of a Christian Deity. What then is the Christianity which is a part and parcel of the Law of England? What is Christianity, in this country of sects and schisms? We know what it is in Rome, in Spain, and in Portugal; but what is it in England, since that of Rome is asserted to be idolatrous and damnable?

Here, then, Christianus is in error; for no one can understand what he means by blasphemous publications, or by Christianity; and what no one can understand, no law can justly take cognizance of or support.

"Every attack upon religion is an attack upon the state." It might be so. But what is a state that it is not to be attacked? What is a state but a state of law? And what is law that it is not to be canvassed and attacked? All the reflections and conclusions of Christianus are from bad premises. Indeed, to press him hard, I will say, that he has neither reflected, nor concluded. He has made assertions to suit a system, without looking to see whether that system might not be injurious to the state, or to the people as a whole, or to a majority, who are subject to that state. The legislature attacks the state every year; and it is every man's duty to attack the state, if he thinks that he can thereby

mend it. It is a principle of English Law, that any man may lawfully propose an amendment of the law; therefore, if I were to allow religion to be a part and parcel of the law of the land, I am still right in impugning or attacking it. It is not a property of which any man can be unlawfully deprived; and the want of a conformity of sentiment necessarily makes religion a subject of mutual attack in this country.

"Because Christianity, true or false, has this tendency, namely, to promote virtue and to restrain vice." Where and what is the proof of this dogma? What is the Christianity from which the proof is to be drawn?

"This is acknowledged by the candid infidel." Indeed it is not. Who more candid than myself? I do not acknowledge it, and have never met an infidel, candid or not candid, who did acknowledge it. I prove the contrary, both as to every theory and every practice of that which is called Christianity.

Morality is a matter wholly distinct from religion. Morality is the matter of right or equity between man and man. Religion has no relation among men, or from man to man; but from man to what he calls God. If he be in error, as to what he calls God, and some must err where so many differ, all must err but one sect, and, perhaps, all without that exception, which is my opinion, his religion, is clearly a matter of error, and, as such, a vice, or immorality. In all my reflections, I find religion to have no connection with, and to be the antithesis of, morality.

Here all the premises adopted by Christianus are removed, or shewn to be bad, and hence all his assertions upon them are erroneous. Let him reflect upon the question—What is religion, that it can be made tangible by law? or, what is the law that can define the religion which it professes to establish?

He very inconsistently says, that truth prevailed over error in France, with respect to the restoration of the Roman Catholic religion. If the Roman Catholic religion be truth, why does the English religion pronounce it to be 'idolatrous and damnable'? If truth prevailed in France, the English Government persecutes truth in England and Ireland. And, again, Christianus should remember, that the restoration of the Catholic religion was the act of a tyrant, and that it did not rise by the prosecution of blasphemous publications. When Bonaparte aspired to the despotism of France, he saw the necessity of the Roman Catholic religion as a state trick to further his immoral views.

It is thus, that I deal with such reflecting and concluding men as Christianus. It is thus, that free discussion removes error and can produce nothing but good to the state. I have by no means exhausted my subject, and I shall be glad to see Christianus pursue his upon better premises, if he can find them. And I hope that I have shewn you, Mr. Editor, that ridicule is not my only or favourite weapon.

RICHARD CARLILE.

TO MR. CARLILE, DORCHESTER GAOL.

Fordmoss, August 19th 1825.

SIR, I shall give a copy of a Letter sent to a Reverend vagabond with his answer annexed. This fellow would be as great a persecutor, had he power, as ever existed. After he had given us all the abuse that he could with words, he has the audacity, in his admirable answer to me, to put on a humble garb and to find fault with the spirit of my letter. A friend or two, who heard him preach after he received my letter told me, that he took no notice of receiving any thing; but most vehemently warned his hearers against what he called the pestilence of infidelity. He also made very free with your character, attaching every base motive to your designs, which is a surfeit to repeat,

Respectfully yours,
JAS. SMITH.

TO THE REVEREND DAVID AITKEN, ETAL.

REV. SIR.

I have been informed, by one of your hearers, that, on the Sunday before last, you were preaching vehemently against the principles of infidelity, and exhorting Masters not to keep such of their servants as had imbibed these principles. I was convinced that it was directed against me and a few friends, knowing it to be a repetition of the advice that our Master received about two or three years ago. On hearing the information, a train of reflections occurred to my mind. Thought I, Oh! Religion! ferocious bigotry and cruel Priestcraft what have you in all ages done to the human species. The horrid massacres which you have occasioned and fomented, the persecutions that you are still instigating, fill every virtuous mind with mingled sensations of sorrow and indignation. Were our Master to put your exhortation into practice, and every other Master to follow his example, the punishment would be most excessive: the poor despised followers of truth would fruitlessly wander from one part to another seeking work, until wearied with disappointment, they would be compelled to sit down in despair, and inevitably suffer a premature death by hunger, a death the agony of which would be inexpressible. Were there as many or half as many Deistical preachers, as there are other preachers in the country, there might be some cause for alarm; but you, to be breaking out occasionally in the pulpit in such raptures, about two or three unlettered, hard wrought men,

searching into the foundation of your religion, and that religion from an almighty being, besides having several thousands of Priests to defend it, surely indicates much weakness. Do as you would be done unto, is a maxim much reiterated, but seldom attended to by Christian teachers. How would you, sir, or any of your brethren, like it, were you prevented from preaching or getting a living any where because you read the Bible? - Were we becoming more numerous than the Christians and using this severity towards you, we should only then be doing as we had been done unto. If the arguments of freethinkers be so weak and futile, as Priests affirm, why resort to persecution to suppress weak arguments? What should we think of man when fighting with his antagonist; to be crying out about his opponents weakness, and desiring him to be handcuffed: and, after this, boasting that he had gained the victory? It is an incontrovertible fact, that "the appeal to means of force is the surrender to all pretence to argument." I and a few friends have of late been much insulted by all the Priests of this neighbourhood. Our characters have been falsely and malignantly aspersed, which ought to be honestly repelled. Had we, instead of improving our minds in useful knowledge, been promoters of carding and cockfighting, we should have passed unheeded and unmolested. Whatever our enemies say of us, we are conscious, that, in our researches, our aim is the developement of truth, our view the detection of fable and falsehood, and, if, in our conclusions, we should happen to be wrong, the fault is in our reasoning faculties, the error of our judgments not of our hearts. Let any come forward and impeach our morals. It is ridiculous, it is base, for men, to whom we never did the least injury, to endeavour to irritate a Master against his servants, especially, when the Master has had upwards of twenty years experience of the good conduct of some of them. If a Master, by experience, finds the character of a servant to be unimpeachable, it is all that should be required. Were he to put the malicious advice given him into practice, would the Priests find him better servants among their hearers? No, I defy them. With regard to mental knowledge, it would be a degradation to us to compare ourselves with the stupid and ignorant numbers who go to their respective Churches and Meetings. Within the circle of my acquaintance, I believe, there is scarcely one amongst fifty who knows or cares any thing about religion. Neither have they any taste for improving their minds upon any useful subject. When we assemble at a fair, or an alehouse, we seldom hear any thing but the diffusions of vociferating ignorance, and often our ears, are grated with a damning of each others soul to hell. Sometimes the conversations is about matching cocks and dogs to fight, which often terminates in a man fight.*

* That there are some of this class who deny the truth of the Christian religion, I shall not undertake to disprove.

There are, I confess, exceptions, some of a sober deportment, but very few intelligent. Should we happen to go to a sacrament we need only read Robert Burns Holy Fair, for a general description of it. Hearing, that you were to resume the subject against infidelity, I went to your meeting on Sunday last, and heard you. Considering your office and its appendant interest, you, at that time, handled the subject candidly. Your observations respecting God teaching the Jews, according to the then prevailing customs and manners and accommodating himself to their state and condition, comparing him to a schoolmaster teaching children, would furnish matter for an excellent antichristian discourse. It is impossible for an Almighty, unchangeable, benevolent and just being to have been the Jewish God, for they make him the reverse of all these qualities. They appear to have been nothing but a band of ruffians. I am entering into a field that would require another letter to explore.

Your assertion that the motives of the writers or promulgators of infidel principles were influenced by gain and vanity, must not escape. This stigma, I am certain, could with far more justice be retorted upon the Priests. If the prospect of being laid in dungeons for a series of years be a motive for gain, then the infidels may be justly charged with mercenary motives. Since Mr. Carlile has been imprisoned, upwards of twenty of his shopmen have been paid with this kind of gain, five of whom are now in the London Newgate, and are editors of an excellent monthly Magazine, the contents of which give them much credit. The Rev. Robert Taylor, when writing to Mr. Peel about the inconsistency of the late prosecutions, offers as a reason. "The certainty that these prosecutions have contributed more than all other causes put together to extend and propagate the very matter they were intended to suppress, so that the prosecutors have been its virtual publishers. The facts that these publications (owing to the very means taken to repress them) have now obtained an unlimited and uncontrollable circulation, are more diffused than the tracts of the Society for promoting Christian Knowledge, are more read than the Bible, and found by experience to produce more beneficial effects."

The above Gentleman formerly had a good living in the Church of England, but he relinquished it from conscientious motives when he had reasoned himself a Deist. This change could not be for gain. He is now Secretary of a Society in London, called the Christian Evidence Society, which commenced about half a year ago. Priests and Laymen of every denomination of Christians are allowed and encouraged to come and defend their religion at this Meeting. The chief view of the superintendants of the Society, in the first place, was, to collect all the best writers upon the evidences of Christianity, to investigate whether their arguments were true or false: and the majority of the Meeting was to determine the case by the sign of raising the hand. They be-

gan with Paley's Evidences, which are considered the best upon that subject. Mr. Taylor delivered a philippic against Priestcraft at the 14th Meeting of this Society, which he commenced as follows.

“ Mr. Chairman, Members of the Christian Evidence Society, Ladies and Gentleman, after a patient investigation of Paley's Evidences of Christianity continued for four months, the palpable sophistications and falsehoods contained in that celebrated treatise have determined, by the unanimous verdict of all the piety and learning in this great metropolis, that could be engaged in our discussion, *that his argumentation is altogether invalid, &c.*” In another part of this discourse, he adds: “ The various conflicting sects of religionists in the world are each of them willing to confess, that there has been Priestcraft in every communion but their own; nor do any pretend to deny, in some form or other, that mankind have been made miserable by its influence. Nor is inconsistency peculiar to any sect of religionists. The character of mean and cowardly cunning is common to them all. In every other species of villainy there is a something noble: there is at least a coming forth of the soul, great in its error and majestic even in crime. In the battles of warriors, man meets with man, and shield is clashed on shield; but the laurels of our spiritual heroes are won only in the nurseries of infancy, and in the chambers of the dying; from helpless childhood and unresisting dotage. They are never to be met with on terms of equal conflict; but, shrinking in guilty terror from the contact of research and profound learning, as extensive as their own, they dare not trust themselves to defend their mystic nonsense, where any-body is likely to oppose it, but only will deliver it from the knaves pedestal of a Pulpit to the poor fools that will believe any thing.

Infidels and Blasphemers are words of opprobrium, with which every religious sect criminales every other. A Christian of the Calvinistic sect gravely affirmed to me, that you preached dangerous doctrine, contrary to that of Election, so clearly taught in the scriptures; consequently, blasphemous; therefore, you see were I to come over to your party, I should only still be a blasphemer in the eyes of numbers of Christians. Although Christians have been massacreing and burning each other during almost 1800 years about the meaning of God's will, the business is not made a whit better. They are still abusing and anathematizing each other respecting the meaning of the sayings and ways of God. Witness the debate which took place in this neighbourhood a few months ago, between John Scott the Scotch Baptist and William Mason the Itinerant Methodist Ranter. The Pamphlets of these two loving Christians have a tendency to do more injury to Christianity than any thing we have done. The one, in a certain part of his pamphlet, says, that “ He had prayed to God to direct his pen, and that if the reader gained any information from

the perusal, God should have the praise." The other says "that his opponent's production is a heterogeneous jumble of things and entreats his readers to pray earnestly to God for direction in reading his pamphlet." When contending about Perfection, the one argues that there is no perfection in man, the other refers to Job's perfection. John says that Job was not perfect, and refers to Job 3d chap. verse 1st, where Job curses the day of his birth. William retorts upon his opponent with letting "the most holy one speak:" "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil." From which he triumphantly says. "Beloved reader, you see the difference between the Lord and Mr. Scott, and I will leave it to your judgment, whether the truth is spoken by the Lord or Mr. Scott." This absurdity and contradiction apparent to any individual of common sense cannot be made plainer than these two Christians have made it. John might have adduced more passages against the words of the Lord and his opponent; because at the 16th verse of the 10th chapter, Job compares the Lord to a fierce lion, complains that he had brought him forth out of the womb, entreats him to cease and let him alone, that he may take comfort a little. Well might Job complain of such terrible cruelty exercised towards him, as being smitten by Satan (who received both power and permission from the Lord) with sore boils from the crown even to the sole of the foot! But this absurdity is enhanced, when a God of love, who doth not afflict willingly, nor grieves the children of men, is made the author of it, and who joins in a friendly and sociable manner with Satan, inasmuch as he refuses Satan nothing which he requests, though Satan previously had been the means of ruining millions of the souls of God's creatures! One would have imagined, that the writer of this tale would have made God conquer Satan in this exploit, especially as he set out on this footing; but instead of this, the Old Serpent, as he did at what is called the fall of man, triumphs again; for it is obvious, according to the account, that this affliction was to try Job's patience, which God expected nothing could move; but Satan did let him see different; for, if Job did not curse God as Satan predicted, Chap. 2nd. verse 5th, he called him a fierce lion, which was not much better.

You acknowledged that there were some things you met with in the Bible beyond your comprehension and things which staggered you much; but the unconceivableness of which you imputed to your ignorance, and consequently wrapped them up in mystery, adding, that there are mysteries in the nature of the Author of the Bible, instancing his omnipresence, the mystery of the trinity, &c. thus satisfying yourself, that as there were mysteries in the nature of God, it was no wonder there were mys-

ries in his book. By this manner of reasoning any inconsistent, inconceivable nonsense that men have written may be made the word of God. Only let us have recourse to the mystery of the trinity for our proof, then we are safe." This is producing one mysterious fable as an evidence for the truth of another fable. There is, however, in this admirable exploit of tormenting Job, as well as in many other similar stories in the Bible, no mystery; there is no difficulty. I see it quite plain, to be a stupid inconsistent tale, written nobody knows by whom; and impossible to be the work of a wise, just and benevolent God.

When proving the possibility of Angels appearing to Mary Magdalene and others, at the sepulchre, you observed, that you saw nothing extraordinary in this for Infidels to scoff at, that with God nothing was impossible, that he could embody the spirits of Angels, the same as he embodied our spirits, that we were only embodied spirits ourselves, that Angels spake and ate with Abraham, and that the word *Angel* merely signified a Messenger. By this logic, you have plainly made Angels into Men. Of course we are all Angels. What a pity, that the Lord did not embody the spirits of the Devil and his angels; we should then have had some chance of evading their clutch; but on account of their invisibility, it is now impossible. This invisible Devil can come into us whenever he pleases and instigate us to all manner of wickedness. Even believers, whose bodies are said to be temples for the Holy Ghost to dwell in, cannot escape his attendance, although Christ came to destroy the works of the Devil. If there be such a thing as blasphemy, the Christians are surely the only blasphemers, by attributing such ridiculous tales as are told in the Bible to a confessedly incomprehensible power. In their controversial writings, they call upon God to assist them against their fellow Christians, and after being convinced that their pen is guided by God, they will request their readers to call upon God likewise to understand that which they consider both God and themselves have already made indisputably plain! The other assailant or assailants claim the same assistance and are also convinced of being directed by the same power! The one party abuses the other for not following what it calls the unerring standard of truth, which is revealed in the words dictated by this almighty power; the other party returns the same abuse; each taking the instruments from the words of this power to defeat their adversary. And we must be designated wicked, contumacious blasphemers; because we confess our ignorance of this power; because we will not act the hypocrite and enter into the list of these disputants and fight also. No, whatever interested cant may declaim and ignorant numbers alter, we must still remain blasphemers of fable and advocates of truth. If ever a religion had emanated from an unchangeable Almighty power, that religion would have been universal and unalterable, there would have

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been no persecutions, all would have been harmony and peace, no almighty Devil to oppose and frustrate the designs of this almighty power, nor to corrupt the will of man and to make him an enemy to his almighty Creator. It is the height of absurdity to believe, that any power whatever can oppose an almighty power. Man may as well contend, that the revolution of the planets or the regular succession of day and night can be opposed or obstructed. I trust, that what I have written is with candour and honesty, and whatever you may think of this, I can assure you, that I am influenced neither by gain nor vanity.

JAMES SMITH.

Fordmoss, July 30th, 1825.

MR. JAMES SMITH, FORDMOSS.

SIR,

I REFER you, for an answer to your letter, to the second Epistle of Peter, and second Chapter of that Epistle; and earnestly wish that the Almighty may give you grace to read it to your conviction of its truth, and that you may never experience the dreadful effects of making shipwreck of faith and of a good conscience. If any more of your letters be sent, written in the same spirit of the former one, they will be returned unopened.

I am yours, &c.

Etal, August 12th, 1825.

D. AITKEN.

Note.—James Smith may refer Preacher Aitken to Eusebius' Ecclesiastical History, Book 3, Chap. 3, to read that, "one epistle of Peter, that called his first, has been owned, for some of the antients (Papias and Polycarpus) have formerly quoted it, without calling it into question. But as for that called his *second epistle*, we have it by the tradition of our predecessors, that it was never acknowledged as part of the New Testament. Yet, because it seemed *useful to the multitude*! it was usually read (*in the churches*) with the other scriptures. But the book called *The Acts of Peter*, and *The Gospel* that goes under his name, and the book entitled *his preaching*, and that styled *his revelation*, they are not accounted genuine, because no ecclesiastical writer has made use of their authority." Origen, Didymus, Jerome and many others may be quoted to the same effect. An author of notes on a new translation of this epistle adds: "However, as the age grew *darker*, the *Monks* began to see *clearer*; the nocturnal bird will stoop to a *mouse* at *mid-night*, though it cannot distinguish a *rat* at *mid-day*. Ca-

nonical things are canonically discerned. The antient fathers were like the fathers of Trent, who did not make so many fine discoveries by their *critical*, but by their *canonical* taste: in both of which Jerome excelled."

In future, I shall encourage, by their insertion, all such correspondences as the foregoing, assured that they do much good in the neighbourhoods in which they originate, and shew that any man who reads my publications is more than a match for any priest. My readers will recollect that James Smith is a collier at Fordmoss, a place on the border of Scotland.

R. C.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

SIRS,

Dorchester Gaol, Nov. 14, 1825.

AGREEABLY to the request of Mr. Gourlay, you have sent me his letter to the Chaplain of Cold Bath Fields Prison, of October 17, that my observations may accompany it in print. Mr. Gourlay is not the man whom I would select for an opponent; but where an old man thrusts himself forward imprudently, it is well for a youth to take his conceit out of him. Though an old man, Mr. Gourlay is but a novice in the discussions which we carry on, and, in the matters or manner of these discussions, either of us stand, his senior. Either of you could shew the same weakness or want of thought, in him, which I am about to show.

As to which of us has been the greater sufferer from persecution, I will not contend. I know but little of his case and am entirely ignorant of his resting on, or suffering for, any kind of good principles. He professes to be my opponent, and, in 1820, he denounced the principles of reform advocated by Messrs. Cobbett and Hunt. I certainly did understand, that, in Canada, his aim was its independence of the British Government; but, I doubt, if he be sane enough to confess this. If not, I cannot perceive, that he rests upon any kind of principle. What I said about his *writing about nothing and being still incessantly writing* is, I believe, true; for many are the newspapers, which pass my hand, from which I perceive his correspondence to be rejected.

Mr. G. tells the Chaplain, that he (Mr. G.) might have enriched himself with subscription money, if he had been disposed to accept it. I doubt this point. I doubt if he had ever obtained a hundred pounds. No one, to my knowledge, ever offered him a sixpence for public services. When it was first published, that he was repairing the roads in Wiltshire, a sympathy for his fallen state was expressed by a few, and Mr. Hume began a subscription, which Mr. G. would not accept. Had any one offered me money, as a matter of charity, I, too, should have refused it. I rather think, too, that Mr. G. has mentioned the private assistance of some ladies. My subscription has been chiefly spontaneous, for myself, I can say, that I have neither used art or trick to promote it; and a visible good use has been made of that which has been given. I have not preserved a shilling of it; and I am not aware that I have received any personal benefit from it, that I should have otherwise wanted. And, pray, what battle is Mr. Gourlay fighting for the public? He says, that, if he had taken subscription money, he should have lost the great battle! What great battle? I have heard of his battle with one of Mr. Vickery's fruit-trees, that rather obstructed his musings in the garden; but I know of no other *public* English battle that he has been fighting: his mock battle with Mr. Brougham excepted. All his battles, that have come to my knowledge, have been *quixotic*, excepting any thing in his conduct in Canada, that might have tended to the independence of that province.

Mr. Gourlay has accused me of malevolence towards him. I can only answer that he is in error, and that I have neither felt nor exhibited any thing of the kind. Had I been malevolent, I should have been silent towards him, and have done as most other editors have done, have rejected his correspondence altogether. As a correspondent, he has exhibited nothing worth my notice; and, but for his present situation, he would not have obtained a notice from me. At any rate, I think his present letter will not leave him free from the charge of malevolence towards me. I might have wounded his vanity and conceit, as I have done with many such men; but never did I, nor do I now, feel the least malevolence towards him. In any other respect, than his present situation, he is beneath my notice. I say this politically and not contemptuously. His general politics are not worth a public notice; at least, not my notice, who go so much farther than he has yet

gone, and who am prepared to defend and explain the why and the wherefore before him or any man.

His abusive observations on my introduction to his letters printed in *The Republican* are below my answer. I am willing to refer the matter, as it stands, to our readers. But, I would observe, where he taxes me with inconsistency, in talking of doing to Mr. Hume, what I blamed him for doing to Mr. Brougham, that my observations must have been read by every one but Mr. Gourlay as a burlesque or piece of irony on his conduct: I meant it to be such. Mr. Hume must have so taken it; for it has not changed his endeavour to serve me in his way of doing it. If I were to meet Mr. Hume on any business, or by accident; for I never intrude myself into the company of any man; I should say, what I said to a friend, who, I thought, would communicate it, on first reading his mixture of approbation and disapprobation of my conduct, that *I most sincerely thank him for all the good done or intended to have been done, and, as to the evil, I will strive to repair it.* I verily believe, that he has uniformly done what he considered his best for me, and that the wrong arose from a mistaken view of my case, or from a fear of taking it up, as I consider, a bold and honest member of parliament should take it up: perhaps from an imperfect examination of the case.

I must also correct Mr. Gourlay, where he says, that Mr. Brougham followed Mr. Hume in imputing ribaldry to me. Mr. Hume distinctly applied the imputation to *The Republican*, on having read it. Mr. Brougham disclaimed a knowledge of the character of my publications and mentioned the subject of ribaldry as a matter of hearsay or mere supposition. Let Mr. Hume or Mr. Gourlay extract any paragraph that either considers ribald and I will pledge a full and triumphant defence of its propriety. Until this is done, I hold the imputation to be a piece of slander.

I come to the chief point of Mr. Gourlay's letter, the question of an intelligent being, superior to man, called God. Here I mean to tower over him: here I shall shew him, that age is not wisdom, and that though I can readily allow him to be a better husbandman than myself, who am, perhaps, among the most ignorant of husbandry, I cannot allow him to be a better politician or theologian.

The ground-work of all the dispute is *intelligence*. I ask my chaplain if he personifies his god. He says, no. Then I reply, that he has no more god than I have. All the difference is a difference of words and not of things. I tell him,

that he is the same sort of atheist as I am. But he retorts, that he admits an intelligent and designing power to pervade and control all matter. Mr. Gourlay assumes the same position. I ask, in vain, for proof. I am referred to those very phenomena of matter which are to me so many proofs that they are above the influence or controul of intelligence. I see *intelligence* to be of artificial growth. I perceive it no where beyond the animal world. I mark it as a distinction among animals, such as the difference in the sagacity of the dog and the duck, of the oyster and any more acute fish, of the savage and uneducated, and what is called the civilized and educated, man. There is a natural difference in intelligence, as to organization; and an artificial difference, as to education on the best organizations, considering those *best* which display most sagacity. Where it is natural it is the sequence of the quality of the organization. Where it increases in the same animal, or society of animals, or succession of a society of animals, it is the sequence of the experience of sensations. Sensation is its foundation, and it has no mechanical influence beyond the action of that body from which it arises.

Now, what is the most that intelligence can perform?

It can imitate some few of the smaller operations of matter and produce effects for its own use and gratification on a very small scale. It can make and move a ship; but it cannot make and move a planet. The smallest known satellite of a planet is as much an object of magnitude beyond its controul, as the sun itself. The united intellect of the earth cannot bid an apple to fall from a tree by a word or the will, without a mechanical force. All the power that it has is a limited means of self-preservation, a small and short means of gratifying itself, or the sensations from which it arises. A vegetable has a power almost approaching to it, in drawing its nourishment from surrounding forms and qualities of matter. Without that nourishment, without the necessary surrounding forms and qualities of matter, the vegetable and animal perish alike; with them their existence is alike temporary and limited. The difference of days when looking at a thousand years is not worthy of consideration. What then is this boasted intelligence? A mixture of madness and reason, a miserable mockery of greatness or power, as much the source of pain as of pleasure. Let the theologian take all the intelligence he wishes, and then see what power he can associate with it. Does he see intelligence produce a new animal or a new vegetable? By arrangements of matter it

can augment the number of vegetable or animal identities; but it cannot originate one. The fact is, that the god of the theologian is a phantom created by an evanescent phantom, and not a reality capable of producing a reality.

Mr. Gourlay has asked *what is truth*. I will give him the best answer that can be given. Truth is the strict relation of words, as the signs of things, to those things, by which we can communicate the greatest amount of knowledge of those things to each other. Now, what knowledge can he communicate to you or to me, to himself or to any person, by the use of the word *god*? I say, *none*, and, if none, that the word *god* has no relation to truth, this is the literal sense of truth, in the relation of words to things. Truth, as a narrative of the acts or experience of animals, is to delineate the best possible description, so as to make the experience of one the experience of many.

I shall finish the subject by making a paraphrase of Mr. Gourlay's theistical reverie, and shew him that the whole of the difference between the theist and the atheist is the letter *a*. There is no other real difference, only that the *a* is the criterion of sanity, and its absence the criterion of insanity. I am the doctor that can prove Mr. G. to be insane; though I neither fear his whip, his tongue, nor his pen, and, consequently, would, had I the power, give him a free roam among other insane theists—men and women who see nothing in its true state and character, and who, with visions thus perverted, live but to mortify and give pain to each other. So, Mr. Gourlay, in answer to your questions, I say:—

That I am neither abashed nor horror struck: that I see no dignity in your religion, nor in any man's religion; and proving no truth to be associated with the word *god*, I prove it all to be vice. A religion established by law implies a god established by law; and instead of saying *the law of god*, you should say *the god of the law*.

In walking forth by day, I perceive no mighty difference between man and the creeping things of the earth. Man crushes the creeping things of the earth: the atmosphere of the earth sooner or later crushes man.

In looking upwards, in a clear starry night, I can gather a sense of my own littleness; but I cannot gather a sense of a mighty mover of the huge masses of ill-shapen matter which I behold. I understand, that they are moved, the smaller by the larger, and, in their motions, act reciprocally upon each other; not by intelligence; but by a mechanical influence, upon the same principle as a feather or a balloon

is moved. I know that intelligence, without a mechanical agency, can move nothing, and that all motion is mechanical, in spite of intelligence. Intelligence is nothing more than a state or quality of matter produced by motion, and liable to be annihilated by other motions more powerful or more forcible than those which produce it. I can neither assimilate myself nor intelligence with the power that moves a planet, and if I could, I should question the wisdom of such employment.

I have no sense of depravity or nothingness. I AM THAT I AM. What can Mr. Gourlay say more for his god?

If I can perceive myself greater than the worm in point of magnitude or intellect, I have no analogy to suppose animals on other planets greater in intellect than myself. It is a point where I confess ignorance and the very summit of wisdom is to know the proper point at which ignorance should be confessed. Every quality has its superlative degree, and for ought I know the man of this planet might be possessed of the superlative degree of intelligence. The lowest degree on this planet, we know to approach to that of the cattle of the field: the highest is a subject for general admiration: a wonderful artificial growth.

And though I distinguish this wonderful growth of intelligence, or intellect, I cannot separate it from the body of man. I see, with the death of every body, an extinction of the intelligence of that body, excepting what it has recorded on other bodies. I trace successive improvement, but not immortality of original, individual or identical intelligence. No, no, Mr. Gourlay, I neither warm myself with alcohol nor with delusion: with spirits of no kind.

When I trace, on the page of history, the march of mind, and witness civilization growing out of barbarism, I discover, that intelligence, with relation to man, is artificial, that it is the recorded experience of millions: and when, under this view of a fact, I contemplate Mr. Gourlay's intelligent god, I ask, why man was not imbued with all possible intelligence at his first appearance on earth; why this bantling of the god was left to improve itself; why millions have lived and died as other brutes live and die; and what is one generation of men more than another, that they should be left to improve so slowly? Every consideration of the kind becomes to me a new proof, that the only theological sanity is to put the letter *a* before the word *theist*, and to say, that religion is both error and vice: error in conception and vice in practice.

Mr. Gourlay may bestow his pity upon me, I shall not

remain in his debt for that commodity; but I have some doubt as to whether he has honesty and courage enough to put his real ideas of religion upon paper. I perceive in him something of a truckling to the phantoms, to the god and religion, which are said to be established by law. Men have in no instance, exhibited greater cowardice and more dishonesty, than in matters of religion. They who profit by it reason from their profits and value the system according to the value which it brings them. Others fear to oppose such established; and pecuniarily enforced notions, and tacitly or hypocritically assent to their correctness, to their truth, to their close relation to things. I am the first Englishman to make a full and fair assault upon it, and once so assaulted, it shrinks and stinks like leather before a strong fire.

To finish my paraphrase, I must inform Mr. Gourlay, that the minuteness of animal and vegetable life, and the hugeness of astronomical knowledge, alike set at nought, in my mind, his madly adopted theory of a god. Can he shew a single reason why such a god should create a succession of animals and make one to be preyed upon by another? Why not make one generation to live like himself without food and without decay? The succession of animals associated with the succession of religions which the human race adopt, is enough to convince me that all are wrong on the subject of religion, and that Mr. G. if sane on that subject is not honest, if honest not sane.

Whether Mr. G. receives these my observations as grave and manly, or as abominable rant, ribaldry and abuse, I am indifferent. By all that I can perceive, he is one of those men by whose judgment I shall never judge myself; and whatever he may think of me, I shall think no less of myself. Perhaps I have only shut out some of your better articles for a month, by noticing him thus far, respectfully,

RICHARD CARLILE.

HURRY NO MAN'S CATTLE.

THIS is an old saying; and far be it from me to hurry you, my good Sir. You have visited me since the date of my last letter, and conversed so courteously, that I am hopeful we may again be friends. You have not yet invited me back to chapel; nor said any thing regarding TRUTH; but I shall now before summing up, allow you another month to study that subject; and in the mean time proceed with the review announced in my letter of August 15.

You perused Carlile's Republican of December 24, 1824,

wherein my first letters appeared. I lent you the *Newgate Magazine* in which they were continued; and with this you will receive the two last numbers, to be returned after perusal. I wish you to read these Magazines, not only to see that my letters are correctly printed, but to familiarize yourself with atheistical opinions; for, it is of the first importance while in search of TRUTH to dissipate prejudices as to these. Would to God our present Lord Chancellor saw this, as did his great predecessor Bacon, who wrote thus, "Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation; all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men"—again, "Atheism did never perturb states, for, it maketh men wary of themselves, as looking no further; and we see the times inclined to Atheism (as the time of Augustus Cæsar) were civil times: but superstition hath been the confusion of many states, and bringeth in a new *primum mobile* that ravisheth all the spheres of government."—I repeat, would to God Lord Chancellor Eldon saw matters in this light so as in good time to liberalize Churchmen, put an end to prosecutions for blasphemy, and leave atheism to itself!

Now for my review;—and first to shew that I am no respecter of persons, as well as to prepare you for castigation, Carlyle's introduction to my epistles shall be examined. He sets out very properly with pointing to my confinement, on pretence of insanity, and proves by recital of his own barbarous treatment that this is a systematic artifice on the part of power. He knew not however to what extent it had been carried for my destruction. Come to my room and you shall see a series of *Upper Canada Almanacks*, wherein for three years running I was reported as having become insane in England, although during that very period I conducted a suit to successful issue in the House of Lords, and beat the Duke of Somerset out of Chancery by my own personal pleading.

You must know that I had influence in Canada to get the people throughout an extent of 500 miles to choose Representatives, who met me in convention for redress of grievances. To quash this influence, I was twice tried on false charges, and, after two honourable acquittals, flung into Gaol, detained eight months without benefit of bail, and then banished merely because I would not voluntarily depart as an *Alien* from a *British* province where I had and still have 866 acres of land. These almanacks were published by a vagabond who got into favour with the local government by betraying me and the cause of TRUTH; so it became his interest with that of his patrons to blast my reputation after banishment, that the hope of my friends in the Province might be extinguished; but you may see from a newspaper of June 16 last, sent to me from that country, that this infamous report is now disbelieved. Here is an extract—"Mr. Gourlay.—We are

glad to learn that Mr. Brougham has shewn a liberal spirit in the matter of Mr. Gourlay; and hope to see the latter an active member of our legislature, when Sir Peregrine Maitland is recalled to explain his reasons for adhering to the barbarous East India policy on which our statist was banished."

Carlile is now in the sixth year of his imprisonment, I am in the sixteenth year of persecution because of my principles, and venture to say have suffered ten times more than he has done;—have suffered till imprisonment is my best security, and here I remain till indurance runs its race against time. Carlile prates about "*thrashing with a goose quill*,"—poor man; he knows little of the matter. What could he do with his goose-quill without a public subscription?—What could he do were the people lukewarm in his cause and the press treacherous. I could have been enriched by subscription; but thereby would have lost the great battle for the public;—lost the victory which I shall gain by holding out, till scandal is put to the blush on both sides of the Atlantic. You and every man within these walls know that there is not in England any one more peaceably regular and tranquil than I am; but government has got the authority of hired doctors, that I am insane, to justify my confinement, and John Bull sees little harm in such iniquity. The greater part of John's family would give in, cease to kick against the pricks as I have again and again been told to do, and thus leave posterity to be pricked at the discretion of hypocritical and cowardly tyrants to all eternity.

Beyond the two first paragraphs of Carlile's introduction, I know not, as I never read such a tissue of abomination, error, high-blown conceit, and contradiction, seasoned with malevolence. Having laughed at it on its first appearance, and being assured it could do me no injury, I can expose it in good humour and forgiveness. Indeed the author himself, six or seven weeks after publication, addressing himself to Cobbett, gave proof of repentance sufficiently redeeming—"If," said he, "I have ever exhibited any excess of madness it has been in the habit of abuse which I verily think that I acquired by a long reading of your Register. In me it is by no means natural, and I now promise to break myself of it"—This is pretty well for an atheist; and if you are equally willing as a gospel minister to confess when brought to book there will be good hope that Christians and Atheists may yet shake hands,

It will be necessary to do little more than string together Carlile's words to prove what I have said; and I shall do so merely to give a specimen of the morality of one who disclaims religion. He told us parliament "*must meet my case*:" he was wrong. He said that Mr. Brougham, "if he had a *sense of duty*, was the person most interested in moving it."—Let him now say as to the sense of duty. He thought my "*step little*;" which I know to be *great*; which, were the packet you put your *mark* on, unseal-

ed, would certainly appear well advised; and, which time may prove to be *wise*. What right has any man to judge another while standing out for fair trial; and how base to attract notice to a *little* notion with italics; and then run on to breed *wrong* impressions with low insinuations—"the fine gentleman"—"no courage"—"ridiculous law of honor"—"fire without bullets," and so forth.

Petted with me for noticing his coarseness, abuse, vulgarity, and dirt; for which I gave him credit in the combat for freedom of opinion, Carlile works up his fourth paragraph to make himself great at my expense,—cautions me as to my "*batch*" of letters, in order that he, "*younger in years*," may seem the wiser man—he who has been "*jumping over quagmires*," in which he would have it believed I had *stuck, foul and polluted with the dirt gathered in the slough of superstition*." After proclaiming its *little* in me to assault Mr. Brougham, he, *very angry*, would, "*if at large*," *can* Mr. Hume "for accusing him of *ribaldry*, as Mr. Brougham has since done". Then just after denying the existence of *ribaldry*, in the Republican, he devotes a whole page of it to *ribaldry* of the grossest kind, and, at best, he, the "*Editor*," who spoke of my letters as "*a bore*," "*writes about nothing, and is still incessantly writing*."

He informs me that he knows nothing more of a God now than when a year old: Alas! poor self-degrading man: I wanted no such information. He thinks I may learn, by another year, that the process of animal and vegetable growth needs not the aid of God; and that I will then become a Materialist: see that all religion is vice; and thus, prove my *sanity*. Alas! alas! here is no morality, no feeling, no temper, no truth: while, on the contrary, such abominable rant affords sufficient proof that religion is required to give dignity to the human character. Let us hope that this review may affect the Atheist himself:—let us take him *while* abashed and horror-struck: let us put to him a question in *sober* mood. Has he not, walking forth by day, reflected on the *mighty* difference between man and the creeping things of the earth? Has he not, looking upwards in a clear starry night, felt *delightfully* serene? Has he not been persuaded that there must be *some* mighty mover to whose character he should assimilate *his own*? Whom his noblest ambition should prompt him to approach; and to whom it would be bliss to be nearly allied? Has he not been humbled while contemplating such awful sublimity? Has he not, before such august array, and in such presence, been disposed to acknowledge some dread authority—some searcher of *hearts*? Has he not, conscious of his own depravity and nothingness, exclaimed,

"Let not this weak, unknowing hand
Presume thy darts to throw,
And deal damnation round the land
To each I judge my foe."

Has he not been convinced by gradations in nature, by experience, comparison, and analogy, that, as he is superior to the worm, there must exist beings, in regular succession, greater and more pure than himself? Has he not, by the faculty of abstraction, which distinguishes man from inferior animals, conceived it possible that the thinking principle—the life, may be separated from the clay which envelopes it, ascend by its own merits, step by step to perfection, and be immortal? Has he not cherished the poet's fancy, that—

“ Millions of terrestrial creatures walk the earth
Unseen, both while we wake and while we sleep,
Singing their great Creator.”

Does he not feel that his sentiments may be refined, his heart warmed, and his affections improved by such virtuous indulgences? Does he not long for continued existence, and to associate with such creatures as these?

When he can trace on the page of history the march of mind; and witness civilization growing out of barbarism; when he beholds science brightening around him; and the arts giving promise, day after-day, of rendering all on earth subservient to our use and obedient to our will, does he not become more and more desirous of discovering the great secrets of nature, and of hastening on her designs—more and more hopeful that man may yet, even here below, be wholly intellectual?

When he knows that the present race of men has but within the last four hundred years, had just conceptions of the form and magnitude of the earth; when he reflects on the wonderful discoveries of astronomy within this period; when by these, he is assured that our globe moves round the sun annually, at a distance of more than eighty millions of miles, and that our sun is but one of myriads round which there is reason to believe other worlds are continually moving, and all inhabited; when he considers that these visible objects are but mere specks in the boundless space which contains them; and when from all we can perceive with the microscope, we know that even the smallest space contains life, animals within animals, and vegetables within vegetables, can he believe that the greatest space is a void and uninhabited? Can he continue to exult in his own insignificance, tell us that there is no God, and that man is the highest intelligence? If he does, what can we do but pity him!

The publication, Sir, of Carlile's opinions are anything but dangerous to religion. They cannot fail to make most men shudder at self-debasement, reflect more deeply, ask seriously, *WHAT IS TRUTH?* and disclaim alike superstition and atheism.

I shall desire the Editors of the Newgate Magazine to furnish Carlile with a copy of this letter for his remarks before it is published. If they are grave and manly I shall be glad to see them,

however contradictory of my opinions: if frivolous and intemperate, I have done with him.

To the Chaplain, ROBERT GOURLAY.
House of Correction, Cold Bath Fields, Oct. 17, 1825.

N. B. Be so good as shew this to the Visiting Magistrates next Thursday.—R. G.

TO MR. RICHARD CARLILE, DORCHESTER GAOL.

MY DEAR MR. CARLILE, London, Oct. 28, 1825.

FOR so I shall address you, now a townsman of mine has set me the example. You may be assured, that I was delighted with that letter, and now I am altogether on a fidget, to know who it can be. I hope I shall get into this secret; for I too am the wife of a Nottingham Odd Fellow, and Mr. Wright is as curious as myself, thinking the husband must have been his side by side Odd Fellow. I wish you to print this, with the hope, that it will induce our Nottingham anonymous friend, to let us into the secret; for the craving is so powerful as to give us uneasiness. This is a case like all others; when a proper thing is properly done every one sees it to have been proper to be done; though superstition and bad habit so distorts every rational view, as to hold many proper things improper to be done, and so confuse their notions of morality, as to lose sight of its essence and practical part. Mr. Wright has ever been tenacious of his "Odd Fellows" secrets, but now he is ashamed of them, and would have been pleased to have been the first to expose them. He therefore, takes this method, or the assistance of my pen, to renounce and denounce them and all like them.

Your Nottingham correspondent was correct as far as she went; but she or her husband omitted to state many little matters, which "Odd Fellows" and none but *Odd Fellows* deem important. When the new Noodle enters blindfolded and all sorts of tricks are played to terrify him, one of them is to place a chair across his shoulders, with which he has to walk to the canopy. It should have been explained too, that the Noble Grand sits under a canopy, mocking the "greatness" which Republicans despise as little and debasing. As appears to be the case with the Freemasons, a sort of theatrical excitement is kept up through all the ceremonies; but the pivot, or the way to make a Noodle Odd is, to fill him with the greatest amount of terror, and the more he exhibits, the better the joke (though dangerous) and the more he is laughed at. In some Lodges, things are put in his way for him to stumble over, or when there are none, he is made to feel as if there were, by continued exclamations of "take care"—"mind where you step," &c. The agitation of the initiation is really so great, that Noodle is never called on to sing or to exhibit himself at ease for an hour after.

There was a lodge in Newcastle Street in the Strand, at which

a plank was kept balanced on a log of wood, for the new Noodle to walk back and forward on blindfolded, a dozen or fourteen times. Stepping on to each end, he would have to make a slight ascent, until he passed the balance, when all at once his descent was sudden and calculated to tumble him down. He was also run along by two men as supporters. And further, he had the comfort to break his shins against the end of the plank, in stepping back upon it. This is what men and christians play at! The "Odd Fellows" Societies would have been put down with the corresponding societies, during the French revolutionary war, had it not been, that the Duke of Cumberland was a member and their patron. So you see that royalty can entwine itself with and protect any and every kind of degrading nonsense—any thing to keep people from reading and thinking—any vice but that vice in the eyes of royalty called *sedition and blasphemy*—the practical part of which is the only proof of a people's virtue. Sir Francis Burdett once said, that he should never despair of the country so long as there was one man in it bold and honest enough to print and publish all public truths; but without such a man he should despair of it. Where has he been looking, or of what has he been thinking, during your career? Or is such a man to be applauded in secret and not to have public support? Pardon this political digression, a woman's fingers are moved by the same nerves that move her tongue; and if dumbness in her be a good quality, you know well, and so does Judge Bailey, who was never made angry by any one but me, and that a religious anger, that it is a goodness, to the possession of which I do not make pretensions.

The Lodge in Newcastle Street was called the Mother Lodge of the Imperial Order; but who was the Father does not appear. Perhaps the Holy Ghost, whose omnipotence extends to affairs of crim. con. God help me for letting that phrase slip, and I scorn to erase it, since it is so near the truth, and that which we have all been so religiously taught from our youth upwards. In matters of religion, all women forget themselves, there are no indecencies or indelicacies here, and so it seems with me when touching such a subject. It may be as well to mend the matter, by telling the smiling reader, that crim. con., in my vocabulary, as I believe it to be in that of the lawyers, who, for a world, could say nothing unchaste or painful to a female, is an abbreviation of *criminal conversation*. So, *blasphemy and sedition*, in which we have so largely dealt, and for which we can shew our scars, are a part and parcel of the law of crim. con.

There remains a mystery in the immaculate conception and virgin birth of a Lodge of Odd Fellows; but when a lodge gives birth to a new Lodge, it is called swarming; as appropriate a term here, as when applied to other insects.

At the lodge held, in the Narrow Marsh, Nottingham, a hailing or addressing sign is used, by putting the fore finger of the right

hand at the side of the nose, as children do when teasing or mocking each other. This is used in many other lodges.

This will leave nothing unexposed, that "Odd Fellows" wish to conceal; and the one who wished you might die in your cell, before you got to such an exposure, may now see, that the God of "Odd Fellows" has no power to give force to such a curse. I pity the wretch that could use such an expression, but it affords one of many proofs, that such associations make men worse than perhaps they otherwise would be; because they all hold to a peculiar vice, in the secrecy of their *swarming* orders.

I was so pleased with my townswoman's exposure, that I felt an irresistible impulse to add something to her example, and to give her my name. She must know me: and I do look forward with pleasant ideas at a meeting.

Hoping, that your female correspondents will increase in Nottingham, and every where else, and hoping also, that they will advance far enough to give you and the public their names, that you may be more and more encouraged and assisted to hunt out and hunt down vice and folly, wherever it now lurks, and particularly that of the *odd fellows*, every one of whom ought to have an *odd wife*. I remain, dear Sir, most respectfully yours,

SUSANNAH WRIGHT.

P. S. I promise you before I begin, that I will try to make one P. S. do; though, for the length of that one I will not answer. My townswomen of Nottingham are generally intelligent and spirited, and I hope that your exposure of the little disgraces that are to be found among them will be duly felt and tend to their feeling ashamed of them. There, as every where else, the alehouse is the grand whirlpool of vice and folly: though I am happy to say, that I found a husband, who, by his reasonings, his readings and thinkings, had escaped it, or was never so far drawn in, as to suffer in pocket or character by it. The Lodge of Odd Fellows, to which he belonged, was held to be a resort of select company, and the only means of preserving a select company; but, I mean to argue, that the most select and most proper company for a man, after his hours of labour, is his wife and children at home. All other select companies are bad companies; and the man, who talks about going to an alehouse or tavern for the sake of company, rather than for the sake of liquor, is alike a hypocrite and a bad man to his wife and family. Has a wife no need of select company? Has she no need of recreation? Is it proper that she shall not only be confined at home, to make a good wife, but solitarily confined; and, in addition to that, to have her rest broken, while her good husband is seeking select company at the tavern or alehouse, for the purpose of coming home worse than a beast, from intoxication, as the summit of the comforts of his good homely wife?

The Republican.

No. 22, VOL. 12.] LONDON, Friday, Dec. 2, 1825. [PRICE 6d.

JOINT STOCK BOOK COMPANY.

It is proposed to form a company to be called the BOOK COMPANY.

The undersigned projector confesses that his object is to make the printing press as powerful in his hands as combined capital can make it.

To do this, much of the direction of this company will rest with him; but that direction will be subject to the counsel and correction of a committee of subscribers, and every affair of the company will be conducted in the most open, most honourable and most business-like manner, courting the scrutiny of every subscriber.

The class of books which this company will first offer to the public will be complete editions, in the English language, of the work of standard authors, who have written in any language, with a view to human improvement. And the general rule, though exceptions may arise, will be, to print old known standard works, that might not be in print, or that might not have been before printed in the English Language.

The books of this company are to be finished in the best literary, editorial and operative style, avoiding all unnecessary expense as to embellishments.

The shares are to be of one hundred pounds each, transferable, and to receive an interest of five per cent, to be paid annual and regularly independent of all dividends or augmentations of shares that may arise from further profits.

A subscription for a full share can alone entitle the subscriber to an eligibility to the committee; but the undersigned will receive, and be responsible for any sum of five pounds and upwards that is the aliquot part of one hundred, of which he will form shares and take them in his own name, and for which a proportionate interest and dividend shall be as regularly paid as for a full share.

Any full shareholder, who may prefer the concealment of his or her name may receive the same advantage by a reliance on the undersigned.

As some responsibility will attach to the printing and pub-

Printed and Published by R. Carlile, 135, Fleet Street.

lishing, the undersigned will take it upon himself at the low charge of five per cent. which is but the half of that which is ordinarily charged for publishing. Thus the company will have no dealings but with the paper-merchant and the undersigned, and be exempt from every kind of liability.

Apartments will be successively taken proportioned to the extension of the company's property, and, as early as possible, it will possess its own printing materials, as the cheapest means of printing.

Until printing materials can be obtained, the undersigned will get the work of the company done in the most economical manner. And until a committee can be appointed to approve or improve, he will appoint such a person or persons as are necessary to the book-keeping and wholesale publishing department.

Subscriptions for shares will be taken throughout the first quarter by the undersigned, and the press will be set to work with the new year. Such shares as are taken before the first of January, 1826, can alone be entitled to receive the first quarter's interest and so on in succession before the first of April, July, and October.

Whatever may be the sums advanced before the first of January, the business of the company will proceed, as we could not use a large capital at once, if it were possessed.

RICHARD CARLILE.

OBSERVATIONS.

The above is the outline of an important plan, which I have long purposed to make. I disclaim all idea of profit from it, beyond that of a shareholder and a bookseller. We have no Lord Nugents, no Duke of Buckingham to patronize, for pay, our joint stock company; but we have the best object in view for which an association can take place. It was well observed, by the author of *Christianity Unveiled*; *that truth will force its way to thrones*. I begin to think, that it has happened in this country, and it now remains, a last important point, to make truth rebound from the throne to every inhabitant of the Island. We must assist the throne in the propagation of truth, and such a throne shall have my support.

As far as I can exercise influence in this company, I will pledge myself, that it shall be conducted to the profit and great profit of the shareholders. Quarterly reports of progress, of books printed, printing, and sold shall be made, while I am at liberty to do it, and my ambition will be, however large or however small that printing and sale may be, that it shall appear before the public in a manner that shall become no bad lesson for other companies, and for

the Chancellor of the Exchequer, in reference to his public revenue and expenditure.

I have not issued this prospectus without a preparation to begin having been already made: to act rather than to speculate, being my manner of motion. I am already promised various sums, the amount of one of which is of itself five hundred pounds. On the first of January 1826, the JOINT STOCK BOOK COMPANY will date its origin, and, if possible, the first work that is to issue from it, shall be published on that day.

It is distinctly to be understood, that I shall hold myself responsible for all monies intrusted to my care, and for the whole concern, until a proper committee and direction shall take it out of my hands. Under this view, I can only offer to the shareholders my past conduct as a security for the future. As far as any person, may wish their names concealed under mine, their wishes shall be honourably complied with.

Congdon's Hotel, Exeter,
Nov. 25, 1825.

RICHARD CARLILE.

TO THE REPUBLICANS OF THE ISLAND OF ALBION,

*And to all those in the British Isles, who may desire to possess
Republican Benefits and Republican Virtues.*

CITIZENS,

Congdon's Hotel, Exeter, Nov. 25, 1825.

IT is due to you, from me, that, after six years of close imprisonment, on beginning to move over a greater space of the surface of the earth than the walls of Dorchester Gaol afforded, I narrate my sensations. I have told you that, my leaving the Gaol was felt as a mere change of lodgings; though, I confess, with respect to my hosts, from the disagreeable to the agreeable. The last act of my host the Gaoler was, to tell me, that *the sooner I left the better*, and from the time that he was in possession of my warrants of discharge, to my quitting the Gaol, he scarcely lost sight of me. So sudden was my removal, that my only escort to the town was my two-youngest boys, and the Gaoler was not polite enough to say:—"pray stay until the rain is over, or take an umbrella." However, I was glad to turn my back to that most disagreeable fellow for the last time, and though I have eyed him passing in the streets of Dorchester, I have not the least wish to see him again, unless I can move him by the power of a legal warrant into a court of justice.

In Dorchester, my reception was decidedly good and

many persons expressed their good wishes who had been systematic in their abuse of me while I remained in the Gaol. One affair I must record. I left the Gaol on the Friday afternoon. Saturday was Dorchester market. Galpin, "the brewer of bad ale," was somewhere in company where one proposed as a toast—"Confusion to Carlile and all his followers." The toast went on a little way; but when it came to Galpin, he would not utter it! I desired the gentleman who gave me this information to propose a meeting and a treaty of honourable peace, either that Galpin should come to the King's Arms Inn to take a glass of wine, or that I should come to the Phoenix to drink a glass of his "bad ale."

Up to this moment, I have not received the least insult, and I flatter myself, that there is a growing spirit of what is called religious toleration in this country, superior to any thing to be found in any other country. On waiting for the Devonshire Coach at the King's Arms Inn, Dorchester, old Mr. Pitt, the member for the county and the visiting magistrate for the Gaol, moved and stood about me, as if he would have spoken or have been spoken to. I asked myself if any thing had passed for which I could thank him; but I felt nothing; and, as I certainly will prosecute the authorities of the Gaol as a body, for various matters of ill treatment, if I can, I thought it prudent not to notice him. I shall do this rather for the benefit of future prisoners than for any gratification or satisfaction to myself. Old Mr. Pitt is a plain, unassuming, and, in general, a good natured man; but he never met me in that character, and he never was qualified to fill any public office.

Of one of the magistrates, Jemmy Frampton, I have heard an excellent anecdote. I have introduced this man to my readers, as the very essence of an insolent, haughty, to which I may add, an ignorant country justice. He has shewn himself to me not above twice or thrice, for I have made it a point, when before them, to caricature the stiffness of these men. In the time of Gilbert Wakefield's being a prisoner, this man took a lead among the visiting magistrates; but having taken a dislike to the Gaoler, he has not interfered much in that capacity of late. Wakefield was in the habit of writing on the politics of the day, and, on a certain occasion. Frampton intruded upon him in a most pompous manner, saying:—"I am come, Mr. Wakefield, to remonstrate with you *magisterially* on the style and tenour of your writings, on which Gilbert Wakefield, to cari-

capture his pomposity, replied, " And I in return, Mr. Frampton, request you to walk *magisterially* out of the room."

I have never said any thing of the Dorchester Gaoler's wife, never liking to say any thing against a woman, though I have heard of many insolent observations from her. But to shew how well she matches the Gaoler, I will mention her conduct as described to me since I left the Gaol, with respect to the accouchement of Mrs. Carlile. One would have supposed, that the wife of the Gaoler would have visited any prisoner at such a moment; but though Mrs. Andrews prays and is very religious, she is much too ignorant, too haughty and too self conceited, though a poor inane thing, to observe the rules of ordinary humanity. I never heard of her doing an act of kindness to either male or female prisoner, while the mother of the present Gaoler would do good by stealth. When Mrs. Carlile was in labour, the matron, always attentive, was observant of that attention which was suitable to the occasion; and though, in any matter connected with myself, I have found no reason to respect the Surgeon, I confess, that he did his duty in the best manner on that occasion. But as to Mrs. Andrews, the only circumstance that I have heard of her as connected with the affair is, that, in noticing the hasty movements of the matron, she sneeringly observed:—" Ann seems quite in a fright; because Carlile's wife is in labour!" The matron though a servant, expressed her disgust at the conduct of her mistress, and this one anecdote may be received as a sample of the general conduct of the Gaoler's wife. For my part, for the last three years, or from the period here spoken of, I have never thought Gaoler or wife worth a passing notice.

The reader must now suppose me on the top of the coach getting well blown upon by a high wind on the Dorset Downs, almost the whole country between Dorchester and Bridport being uncultivated. The weather being fine, I preferred the outside to the inside seat: but was sent in by a shower before we got to Bridport. Here I found two ladies, both travellers and both intelligent, the one young and the other old. It appeared, that they had not heard my name at the stopping of the coach, and the old lady, though she subsequently protested that she was not a politician, and that as to Republicanism she had not an idea of it, made a fair trial upon my seditious qualities, by endeavouring to call them forth, in reprobating the conduct of

the king and his ministers, in not giving the uncultivated land to those who left the country to seek such land elsewhere. I assured the lady, that the king was better disposed than his ministers or the aristocracy were disposed to encourage him to be, and that the Church more than he kept the land uncultivated and expatriated its children to seek a cheaper land, a land free from tithes and other enormous taxes. This was assented to; because nothing was said about religion. But the old lady, determined that I should not defend the character of the king, brought up the case of the late queen and made me so seditious as to confess that it was bad. This was our subject, until we reached Bridport. Here we dined at Tucker's, from Rabbit and Goose, a decidedly bad dinner. It was observed, by one at the table, that geese in some cases, lived a century; and we supposed the one on the table to have been ninety-nine years old at its death. As a finish, we had some pastry in a state of dissolution, mildewing or putrifying. I never saw such a thing put to a table; and for these comforts we were charged the moderate price of three and sixpence each. So, Mr. Tucker mind what you send to table, when I again pass through Bridport.

I had a friend with me, at this my first motion on the face of the earth, after my new birth, my regeneration, my salvation, my being born again with fire and water and inspired with the spirit of the Logos, as we first rate Christians can say, as well as they of the inferior classes, and I informed him, that I had met with a lady more republican than myself, to whom, on the next stage, I intended to make myself known. On re-entering the coach, the most agreeable and most liberal political conversation arose. I was all perfection in my views, and by the apparent excitement and attention of both ladies, I supposed myself a most charming companion to them; but lo! the fatal moment came. my ambition induced me to announce my name, really thinking I had found a female supporter; but alas! I found my mistake, one face went up to one window of the coach and the other to the other, and it appeared a matter of question as to the propriety of going further with me. All that I could do in complimenting the elder on her correct political views availed me nothing. She protested that she was not a politician, did not know that she had talked politics, thought it very wrong for ladies to meddle with any thing of the kind, and as to attacks upon religion, she abhorred them! A long silence occurred, though I endeavoured to

look most humble and explanatory. At length, the elder lady began a sort of indirect lecture upon the impropriety of shocking religious impressions. I appealed to her opinion of me before I had announced my name and it required all the art I was master of to redeem an atom of good grace before we reached Exeter. Every attempt to defend or explain what I had done sent the lady's face up to the window; but by the next morning, on her leaving the inn, she sent her compliments to me by my friend.

I am surprised at my reception in Exeter. I had not intended to stop or to sit down in any house, but just to shew myself to my old acquaintances, that they might see that I was not metamorphosed into that old dragon about which they have heard so much. I find, that I can scarcely get away. This town is rapidly improving in knowledge. The first day of my stay, here was a meeting at the Guild-hall, for the establishment of a Mechanics Institute, and I heard a Mr. Tyrrell say some things quite to the purpose, just what I should have liked to have said myself on a similar occasion. He said, and said most truly, that the only object of such institutions was to increase the amount of knowledge and to raise the labouring man to a sense of his importance in society. A man who can oppose these institutions cannot be both honest and wise: and thus it is, that we see **EXETER'S PUBLIC FOOL, AND EXETER'S DISGRACE, JOHN COOKE**, trying to form an intelligible sentence against them.

This is the whole of my journal to the morning of the 25th, and now I am writing while I want sleep. I shall miss for a time the solitude of the Gaol with regard to filling 'The Republican;' but I begin to experience that I shall add to my improvement by a contact with all characters.

I mark with emotion, the hideous, unsocial, uncheerful, unhappy, ugly face which religion generates, and I see anew the importance of what I have done and of what I intend to do for the improvement of the female face as well as the female mind. It is knowledge alone that can give real beauty to the face: a mere fair outline, without knowledge to give it expression, is but a cold and lifeless statue and can charm none but weak minds. Nor can dress make up for the defects which an ignorant or a religious face exhibits. It heightens them and forms but a double deception. It deceives the wearer and he who is attracted by it and decoys both into a snare that ine-

vitably generates an unhappy life, for which no external appearance can atone. Ladies, to be truly happy and truly beautiful, you must seek wisdom and love truth.

RICHARD CARLILE.

TO MR. R. CARLILE DORCHESTER GAOL.

SIR,

If the following subject meets your approbation, it is at your service.

Being at Margate, in the month of September for the benefit of the salt water, I went, one Sunday, to Hughes's music room, to look at the newspapers. I found no one there but a Jewess, whose object was the same as mine. After I entered, she, for some time, was reading intently some subject that seemed to engage her attention. But as it is natural for people, before they speak, to view their company with the eye of criticism, to see what sort of subjects they have fallen in with, and how to adapt a suitable discourse to draw the attention, we were thus situated for some minutes, before we entered into conversation. At last, the Jewess, after rolling her fine black eyes upon me several times, then turning them from the paper which she had in her hands upon the ocean, brake silence, by exclaiming,—“ Bless me! I think suicides become more common every day! here is an account of another person laying violent hands upon himself! What can induce people to act so mad a part, to take away that life and to destroy that body that was out of their power to create, and apparently to put an end to that existence which commenced but a few years back, in the memory of thousands of their contemporaries; what can so push them on to delirium and madness?” I answered, that the mind, like the body, is only capable of sustaining a certain pressure, all beyond that must press it to the earth.

As I found my companion the Jewess a sensible woman and capable of entering into historical and metaphysical arguments, I started a few questions respecting the modes of faith professed by the different nations on the earth, but more particularly the religion of the Jewish people.

She seemed partial to discussions of that nature, my observations were well received by her, and she immediately entered into my views.

I asked her what she thought of the Christian religion, and what was her opinion of the founder of the doctrine?—You must know, said she, that he whom you suppose to have been the founder of your religion had nothing to do in the affair. He was one of our people and professed himself to be such. Your priests,

who live by telling you, that Jesus Christ was the son of God, that he came down from heaven commissioned by the Almighty to preach this doctrine to the race of man, that he converted a few ignorant fishermen to his doctrine, to assist him in propagating the faith, such poor ignorant stupid fellows as we see lounging about Margate Pier, know, that this tale, trumped up by designing men, as the beginning of your Christian faith is false. But, said she, I will ask you, whether, this tale carries any probability of truth with it? If a person were to come into Margate to-day, and tell the people that he was the son of God, that he came down from heaven by a summons from the Almighty, all the probability of any conversions to his assertions would be among the most illiterate people of the town. The well-informed and sensible would turn away with disgust at the tale. Is it any more likely, that a thing of that kind should take place in Judea, than in England? Have you not heard of something similar to it in the person of Johannah Southcote, who was to have bred the Shiloh? And pray how did that turn out, when put to the test by sensible men and physicians? In the same way that the tale of the Virgin Mary and her son Jesus would have ended, had it been put to the same scrutiny.

To be explicit upon the subject, I will inform you how your religion originated. The Romans, being jealous of the Jewish people, on account of the superior attachment which they manifested towards the doctrine of Moses, and finding, that, at Rome, they had nothing to offer to the people of their nation so valuable as what is contained in the Pentateuch, set to work, sometime between the second and third century of your era, to form those books called the gospel. I assure you, said she, that those books which go by the names you see attached to them, were never written by those people; but by artful men of Rome, who made it a state trick. Their only object was money, or to make a lucrative job of it. Weigh these things over, that I advance to you, and you will find what I say to be true. If any such thing had taken place in Judea, as is told the people now-a-days, would not our people, the Jews, have been apprized of it? Instead of that, the story is fabricated by foreigners, and we are persecuted for not believing it!! Our people were upon the spot, and they say positively that nothing of the kind occurred there.

I asked the lady, what was her opinion of a future state, telling her, that the Jewish Bible was very silent upon that head. She replied, that the Pentateuch said very little upon a future life, but the generality of the Jews thought that there were hopes of a future existence, but she had her doubts upon the subject. Solomon expressly declared, that there was no difference between a man and a beast, for they all go to one place, and at the close of the sentence, he says, (admitting that there was an opinion then prevalent regarding a future state of existence) who knoweth that

the spirit of a man goeth upward? It is, you see, plainly stated by Solomon as an interrogation, and he leaves you to draw your own conclusion. However, said she, the importance of the subject may be anxiously looked for; still we are bewildered and can arrive at no certainty. It is one of those dark, intricate things that must be left to futurity to unravel.

The Jewish lady lamented greatly, that mankind should be split into sects and parties, and that religion in general, instead of answering the end, which each sect pretended to profess, or that of peace and good will, should substitute contention and animosities between its different professors.

I was very much edified by this Jewess's discourse; for I found her candid, liberal, and sensible. And I learnt, by this interview, that our prejudices arise in a great measure from a want of candour on our parts, and a rational attention to what some, whom we suppose to be our opponents, have to advance in support of their sentiments. As it is the duty of every honest individual to expose knavish priestcraft, wherever it discovers itself, it is likewise his duty to make public liberal speeches and rational disquisitions. Some of the best observations that are verbally delivered in society, are allowed to die for want of making them public through the means of some of the publications of the day. Every thing that tends to unfetter the mind, to enlarge the understanding, to give scope to liberty and loosen the chains of priestcraft, should find its way to the understandings of men, and more particularly to those of the rising generation.

I am Sir, yours truly,
J. LEE.

A SECOND CALL TO UNBELIEVERS.

FRIENDS OF MANKIND,

THE humble being, who thus addresses you, is well aware, that the virtuous and just require no exterior incitement to do good, nor any stimulus to perform their duty. It is truly distressing to the benevolent and humane, who wish well to the whole human race, and who are endeavouring to break the yoke of despotic superstition, to observe with what zeal and indefatigable industry, the ignorant, the base and sordid Christians are extending the chain of fraud and binding the human mind in hopeless slavery. Every exertion is made by the rich, the powerful, the ambitious, the interested, the foolish, the vain, the hypocritical; the deceiver and the deceived, to keep up the farce of religion. No matter what the creed, Christians of all denominations, Turks, Jews, fire-worshippers, the devout slaves of all sects, even the Deist is esteemed or nearly tolerated; every thing that bears the name of religion meets with encouragement. Nothing, now, is religi-

ously absurd, but truth! Amidst this war of fraud, injustice and fable against reason, right and verity, shall we stand neuter? Awed by an idea of prudent cowardice, shall our tongues and pens rest in shameless inactivity, while knavery and folly stride triumphant "from Indus to the Pole?"

To whom shall we look, for relief from these plagues? Where find shelter from the Biblemania; and how prevent or correct its pernicious influence? We must still suffer; but let us endeavour to shield our offspring from its tremendous yoke. Let us imprint into their early mind, that we can be generous without the love of heaven; that we can be just without the fear of hell; that experience teaches us, that religion has no good effect on the human mind; but, on the contrary, hardens it against love, friendship, kindness, and liberality. The worst of men in all countries, where any kind of religion is established, are apparently the most devout, pious, and scrupulous, in points of faith and religious duties: and, indeed, we find, among other classes, the most sentimental and fastidious, both men and women, are the more licentious and the greater libertines. And what is the reason? The truth is, they are taught nothing which they can respect. Or, properly speaking, they are taught no good. Words that mean nothing, ceremonies founded on fraud and ignorance, exercised in vapid ostentation, pride, arrogance, spirituality, wholly incomprehensible; dogmatic precepts, cowardly belief in creeds without reason, and a supine resignation to the will of the priest, comprise the character of a Christian.

The divinity of Jesus Christ has long been doubted and disputed by contending sectarians. His divinity is now out of the question; we have no doubts about it; honest criticism and fearless investigation, judicious comparison and candid truth, have completely shewn the story of his existence to have been a fable. And we boldly assert, that such a man never was, never had a being; that the whole story is a fabrication, and we call, with triumphant superiority and conscious victory, on his tens of thousands of well paid priests, to produce a single proof of his ever having existed. We reject the New Testament as an uncorroborated narrative.

The pernicious doctrine of salvation by faith without works, or to believe that God will save men's souls, because they say they believe a lie to be the truth, without doing any good, has done more mischief to society, than all the deadly sins combined. To think or to believe, that a man, in the commission of every vice which he can commit, to the degrading of himself and the injury of others, for sixty or seventy years, shall, by a death-bed repentance of two or three weeks, or as many days, or hours, even minutes make his peace with God, as they call it, and, only by calling on the Lord Jesus, have his sins forgiven him and be instantly made a fit companion for the virtuous and the good, is not

only absurd and preposterous ; but derogatory of the justice and goodness of a God, if there were one. And thus praying is a vice ; for it intimates a forgiveness of sins without any other qualification than apparent repentance.

Let us ask, is there a man possessed of sense and reason, who has diligently read the books called the holy scriptures, an epithet ridiculous enough to say nothing worse, who can for a moment imagine, that an immutable God can change what he has decreed and which must necessarily happen ? The truth is, that the reading of those scriptures destroy thought in the embryo, as they forbid investigation, announce terrible punishments against every doubt, threaten the wrath of God on those who differ even in thought from the precept given, or who disbelieve the tale told by them, however repugnant to sense and reason the one, or absurd, idle and childish the other. What then, men are taught to believe ; but the privilege of thinking is conferred on very few. Hence the Christian world now consists of two classes—Knaves who deceive, and fools who are deceived. To destroy this connection, to shame the knaves and reduce them to honesty and reason, to enlighten the ignorant and give wisdom to fools, must be the ardent task of the Materialist. Truth, honour and justice inspire the undertaking. And why not the laudable ambition to do good. The interesting duty of decrying vice, the noble courage to promote human happiness, the heroic resolution of assisting the fallen and freeing the enslaved ; are these not honourable and powerful motives to stimulate us to action ? We see, daily and hourly before our faces men, whom we know to be base hypocrites, mean and ignorant, leading what are called respectable lives and living in comfort and plenty, if not in affluence, by preaching stale lies and absurd conjectures and nonsense, about heaven, hell, and the world to come, as if they had been there. A deluded populace invariably aids the impostors, by swallowing whatever ribaldry is uttered among them. They make their disciples miserable by the repetition of inconceivable terrors, and the more they frighten and afflict their audience, the better they are paid. They speak not of any thing which can be understood. They are not possessed of logic, science or historical information, and are in general but slightly gifted with the article *sense*. Yet, by dint of importunate clamour and persevering impudence, they, at once, cheat their auditors of their reason and their pence, fill them with superstitious horrors, and abandon them to misery in this world and despair as to the next.

I am but a weak advocate ; yet, I can safely say, that I have relieved many from these vain terrors of the imagination. Many, when I first knew them, were stupid bigots and miserable from a confusion of religious ideas, who were tortured with an incomprehensible category of intrusive nothings, now own themselves cured, feel comfortable and thank me for the happy change in

their mental condition. When asked, what religion are you, I answer *none*.—What, do not you believe in any thing?—That is no question.—Do you believe in God?—No.—Then you are an Atheist?—Yes or no, as you like.—Yes or no! What does that mean?—Having no proof of what you call God, I cannot avert myself from it. You must prove an existence before you can prove me an Atheist. Why every thing says there is a God. Look at the sun, the moon and the stars, how came they? Who made them?—I know not; and not knowing, conclude that they exist as independent properties, subject only to partial changes.—Oh! hear me a moment on this subject and answer me a question or two?—Certainly.—You say, if nothing had been to make the sun, moon, stars and this world, they had remained unmade? Then every thing must have had a beginning? Certainly. How came God? who you say had no beginning? Who made him? That is impious: I can speak to you no longer.—Hear me for a minute or two more. I confess, that if nothing else tended to make me an Atheist, the very science of Astronomy would. When I stand on the surface of this earth and view the vast illimitable field of space continued above, beneath and around, system on system scattered in countless millions, all as they are regulated and upheld by their own energies, or by those of each other. I ask, who or what self-existent, itself nothing, could make all these out of nothing? How can intelligence act upon such bodies? No idea of such a being can enter the imagination.—Then who or what did make every thing?—I do not know.—As I said before, I believe they never were made; but that they are eternal and will endure eternally. Utterly destroyed they cannot be, for, to destroy the smallest particle of matter, is impossible. How came men into existence? By some energy or mixture of matter unknown and inconceivable to us; as is the case with every vegetable and animal production in life.—Do you think the account given by Moses of the creation not true?—I do not think it Moses' account, he, if such a man wrote had it from some person who lived before him and palmed it on the Jews, who were the most brutal and ignorant people in the world. Beside, the geographical and astronomical ideas of the Bible are enough to destroy its veracity. The ends of the earth, the sun standing still, flying from one place to another to shun the Almighty, makes it nonsense to a man of science and annihilates the Mosaic cosmogony at a blow.—So, you do not believe that you have an immortal soul to be saved? No, nor to be damned.—You think you are like the cows and horses? I do not, I think man the noblest production of matter. He is calculated for superior intellectual and social attainments; his powers are little short of making worlds, had he space, footing and materials.—Then why do you doubt of his having a soul?—I have no doubt about it, my mind is made up on the subject and my reasons are, that having

sense to know whatever is for my benefit, I have no knowledge of a second self-existing being within me. We have no more proof of it than of deity. And before I believe in a God, I must see him, *and at work* too, making a world or two out of nothing. As for the being of a soul, I know on what your idea rests and know also that it is nothing more than the action of the body. Where is it in syncope, or in other suspended animation? These opinions and principles, so far from being afraid or ashamed to own, I modestly confess, when occasion requires; I am proud of their superiority over all that I meet, and they contribute in no small degree to the happiness of

SHEBAGO.

A SYNOPSIS OF THE JEW BOOKS AND OF CHRISTIANITY.

I WILL if I can, for the benefit of the tribes on the banks of the Winconsin, make a synopsis of the religion of these countries. It is difficult to separate their religion from their politics; for the just and upright judges of the land, most impudently and falsely, insist, that the religion which they call Christian, and which is a most absurd and incomprehensible mode of belief and worship, is part, or, as their great lawyers say, is part and parcel of the law of the land, and hence the law is eternally at variance with man, and continually punishing him for what they please to call erroneous modes of thinking. Whenever law becomes connected with religion, it is for the purpose of fraud. Religion and law are two distinct principles, and, therefore, ought to be carefully kept apart. Religion, as it would be understood, relates to God and man in spirit only. Law is a pact between man and man, is purely temporal, having nothing to do with divinity. This, I premise, that our idea may be clearly conceived on the subject. No man, therefore, can, by any justifiable means interfere with another's religious concerns, except in the way of rational discussion. Let every one worship his own idol, if he must have one, and much good may his absurd piety and stupid devotions do him. If he will but keep the priest out of the case, he will find his deity harmless.

To comprehend what can be understood of the religion of this country it is necessary to introduce a fair outline. Then we can think or speak of it with propriety.

Six thousand years ago, nearly it is said, that a great spirit of whom we have no knowledge, created this world out of nothing, and, in a certain part of it, planted a fine garden, made one man and one woman in his own likeness, hence we learn that the great spirit is like a man, and he put them to live in this garden. But in the middle of it, he planted a fine fruit-tree, and told them, if

they ate any of the fruit which grew on it, he would kill them; because it would make them wise. We know not how long they lived in the garden without touching the fruit. But, at length by the advice of another great spirit, whom these people call Satan, the Serpent, or the Devil, the woman, who longed for the fruit or for wisdom, plucked an apple or two and persuaded the good man her husband to eat, highly commending what the civil gentleman, the Devil, had advised her to do. We may imagine, that the great spirit had made them blind; for, on eating the fruit, it is said, their eyes were opened. However that be, the great spirit was in a terrible pet, exceedingly angry about it, and turned them both out of his garden, like two vagrants sent to the treadmill, thence to work like common people and live from day to day on their daily labour. When their eyes were opened they began to enjoy each other, and the woman to conceive and bear children. The great spirit, seeing this, made them fig-leaved aprons, to cover the parts of generation, of which neither the great spirit of the Indians nor the Indians themselves are ashamed. And why should they be ashamed of that which is good? The two first children quarrelled and one named Cain, the eldest, killed his brother Abel, who seems to have been the first methodist preacher. The strife was about religious opinions, and the first blood shed was, we are here told, for religious tenets about this great spirit.

After the murder of his brother, Cain went into voluntary exile into a distant country, which they call, or called, the land of Nod* and there took to him a wife and built a city; but how the woman come there we are not told. The women of this country were all very handsome, so much so, that the angels fell in love with them and came and dwelt with them. They say that the great spirit set a mark on Cain; but they do not tell us what that mark was. I suppose that it must have been this divine personal beauty, which was sufficient to captivate the very angels of heaven. Then the Book says, that the great spirit grew very angry at his celestial people falling in love with the fair daughters of the Earth, or of Cain, and, out of spite, in the height of his passion, gathered two or three dozen oceans together, threw them slap dash on this world, and drowned every thing in it, fish and all, except an old man named Noah, his wife and family, in all only eight persons, with an assortment of the live stock then in the world. These he saved in a great ship, which he taught Noah to build. This happened, they say, about four thousand years ago, and, we should know nothing about it now, only the great spirit made a man whom they call Moses, write a history of it, about three thousand years since. This same Moses seems to be a very doubt-

* The old adage of the land of Nod, where they feared no Devil and owned no God, seems to imply, that there was a nation of Atheists in the world six thousand years ago.

ful character, and whether he was a Jew, or only the bastard son of the king of Egypt's daughter, or whether he was some body else, or whether such a man existed, is a problem, which is becoming every day more difficult of solution. Nevertheless, they say, that the great spirit was sorry for having destroyed the world by water, and promised the men he never would drown them again. But that at the next time he got himself into a passion with them and the world, he would burn them and it to ashes and not leave a particle of it floating in existence.

They say, that the world went on as usual for a couple of thousand years, getting very bad, and the men so vexed and exasperated the great spirit, that he was determined to send them all to a new world, made somewhere underneath, called Hell, where, mens souls would remain burning to all eternity in fiery brimstone. This Hell, the Christian's say, is a large wide place with no bottom to it, and is filled or furnished with floating mountains, lakes and rivers, continents, oceans, rocks, shoals, and islands of solid burning rock brimstone, through which the souls of men must sail for ever in everlasting torment! And the only way to avoid this terrible destiny, for, there is, through the capricious mercy of the great spirit, a way to avoid it, is to believe, that a man, begotten by himself, on a woman, who was another man's wife, was God.

They tell a very curious story about this man-god of theirs. They say, that the great spirit was sorry to damn every body: because the man and the woman eat an apple five or six thousand years ago; but was most woefully put about, how to save people from his own wrath. By the way, though this great spirit, whom they call Jehovah, was always a devilish touchy fellow, no such thing as pleasing him long, the two modes of quieting his anger are something singular. In ancient times he was highly delighted with blood and carnage of beasts and men, and extremely gratified with smelling the stinking smoke of burning animals. In modern times, these men deprecate his boiling wrath, by praying to him on their knees, the poor performing that duty on the cold stones and in the dirt, the rich kneeling on velvet cushions stuffed with feathers, down, &c. this by the way.

We find, by the story, which they tell, that his wrath, at times, was very violent, and required nothing less than the destruction of the world to appease it, or else a worship of the man-god to get him to pray for them, and then he would only spare it for about two thousand years. Being put to his last shift through the wickedness of men, which he might have altered at any time he thought proper, being, as they all say, omnipotent, the great spirit, or Jehovah, had a son somehow, as old and as great as himself: this son, although as old and as great as himself, he begot again on the other man's wife, without carnal knowledge, by proxy, and in a truly ghostly and miraculous manner, without

injury to her immaculate virginity; though the virginity of a married woman has an odd sound, which, in eastern countries, is in itself wonderful, if not miraculous. Nevertheless, the married virgin was got with child, and seemed, by some of their accounts, to know nothing about it, until an angel came and informed her of it. The maid was delivered of a fine man-God-child the virginity still unimpaired! nay, do not laugh brethren!

As it became the only son of the great spirit, who was to be the sole redeemer of man, the prince of peace and King of Glory, and maker of heaven and earth, he was born in a stable, brought forth in the manger, where his mother—*Yes, the mother of God* was brought to bed of God himself, among cows and horses, mules and asses, pigs and poultry.

Now the scheme of this, they say, is the very best that could be devised, and, according to faith, runs thus;—

The great spirit was about to send all mankind to this hell, because the man and woman ate the apple or other fruit in his garden, six thousand years ago, which shews, what a revengeful, unforgiving spirit he is. But his son, as old and as great as himself, begged of his father, who was himself, to go down to the earth, be begotten and born again, become a man, serve an apprenticeship to a carpenter, labour for his bread, until he was qualified to be a methodist preacher, suffer death on the cross for attempting to make men better, suffer three days damnation in Hell as a taste, and then come up again into heaven, if he would forgive mankind for the crime of one man and woman eating his favourite apples.

After some consideration, the great spirit consented to this, begat his son again on the other man's wife, and the son of the great spirit was born of a virgin, in a stable, among cows, horses, pigs and poultry, &c. We do not know why the great spirit chose such a place for the accouchement of his daughter, wife, mother! If he cared nothing about himself, as all places are alike to him, he ought to have had some concern for the feelings of the poor woman; and not have frightened the cattle and poultry. The cuckold, his reputed* father, provided for the divine brat, and learned him his trade, which was that of a carpenter, although he gave him no other education, and we only hear of him once from his birth to his being thirty years of age. As was preordained, he grew tired of his trade and commenced methodist preacher, like Whitfield, Wesley, and the rest of the itinerant vagabonds, who like to hear themselves talk nonsense rather than to see and to feel themselves working at a trade. His doctrine, or that imputed to him, is remarkable for its meanness, prevarication, and inconsistency. He wishes to persuade people that he

* It is, however, a disputed point among the sects, who was the reputed father of this divine birth, the great spirit or Joseph the carpenter. The case is doubtful. If the priests clear up the point, I will send you their solution.

was the son of God, by perpetually calling himself the son of man. He told them to give their breeches and waistcoats, to a man who had taken away their coats, and, if any body gave them a slap on one cheek, to imprudently hold him up the other. That he did not come to bring them peace and unity, but hatred, and discord, sword, fire, and slaughter. This is most certainly the reason why his meek followers are always killing one another.

He went on preaching all manner of nonsense, telling a great number of foolish, unmeaning stories, about wailing, grinning, and gnashing of teeth in hell, and about floating in lakes of burning brimstone, body deathless, and fire quenchless. He performed, they say, all kinds of miracles.* He feasted five thousand people on a couple of red herrings, or two dried sprats, and a couple of penny rolls. This miracle being a good one, he was desired to repeat. He turned ten thousand devils out of one man, and sent them into a herd of swine, which was a comical miracle enough, as the bedevilled pigs ran into the sea and drowned themselves. This miracle is quite of a piece with Sampson and the three hundred foxes:—And, indeed, some unbelievers, hint a doubt of it, as, they say, that the Jews and Gentiles of Judea and the country adjacent never ate pork, that, consequently pigs were very scarce in the country. I think it a mock miracle, inserted in the *divine book* by some pagan wag, to display the ignorance of the Monks and the stupid credulity of the Christian believers.

He turned water into wine! This was his first and grand miracle, and, doubtless, produced a host of proselytes. The worst of it is, it was done at a feast, when all the people were already drunk. But I am commenting when I should only give the text. He restored to blind people their sight, and gave sight to some who were born blind. He made lame people walk, just the same as the divine Prince Hohenlohe has been lately doing in Ireland. He walked on the water, and raised the dead from the grave. He made the men catch fish on this side of the boat, when there were none on the other; and then leave off fishing and turn field-preachers, like the methodists. Last of all, to fulfil his mission, he got himself crucified, killed, buried, damned to hell, and, in three days, rose again, went about on earth, shewed himself to many, took *his flight* and went up into heaven without a balloon, assisted only by his own spiritual gas and material skin.

Notwithstanding his omniscience, omnipotence and omnipresence nothing thrives that he takes in hand. Witness the Jews, and the Christian doctrine. We may naturally conclude, that there would be a great stir somewhere, when God was put to death.† And so there was, as they write, or rather, as Mr.

* All religions are founded on miracles, and all proselytes have been made by miracles. Every thing relating to religion is miraculous. Religion itself is a standing miracle.

† What an idea! to put the almighty God to death! Fellow me that among the Indians or Pagans of Greece or Rome!

Matthew, the turnpikeman or taxgatherer, writes; when the son of the great spirit was crucified, the light of the sun was put out for three hours, so that there was a total darkness over the whole earth; that there were terrible earthquakes in many places; that the dead arose from their graves, and walked about among the living; that the veil of the temple was rent in twain; with other phenomena, equally tremendous, awful and singular. One thing I must observe, that no other person, on the earth at that time, mentions a word about this appalling general catastrophe.

Although Rome, at that time, had a great number of fine and curious writers, poets, historians, and natural philosophers, men who recorded all the great and little wonderful phenomena of nature, men of profound research, historians of great candour and judgment, and many of them too, who were strongly tinctured with that vice of all ages, superstition; yet, they are all silent on the subject, and their silence stamps *impudent lie* on the face of the tale. This must make any one, except an ignorant Christian bigot, not only doubt, but throw up his creed in despair. We have nothing to do with it, I send you a synopsis of this curious story on which the code of Christian faith is founded; and this that I have written, and that I intend to write, for the amusement and instruction of yourself and the tribe on the banks of the Winconsin, is a true transcript of the book called the Bible and Testament. I vouch for it, before 120,000 priests, who are paid unknown millions of pounds sterling per annum, to preach and defend these vile publications and to prove the story a truth. A hard task, you will say, they have! I vouch for the correctness of my statement. Between you and I, it is not the truth or falsehood they care about; but the millions sterling per annum, which they gain, by saying, they believe it, and for endeavouring to make all others say the same and pay for it. If the community were to take away the salary from the priests, the priests would all, in one year's time, say, the whole story was the most absurd, and fraudulent fable ever invented by man, or believed by the gaping multitude.

The death of the Great Spirit's son, Jesus, does not end the mysterious, farcical, drama: others take up the sticks, like true cudgel players. When Jesus compelled himself to lay them down; when he caused himself to be crucified, for the redemption of mankind; when he died, was buried, and in three days rose again from the dead, remaining some say forty days on earth, eating and drinking as usual, en famille, with his old acquaintance, who were in general the canaille of the suburbs of Jerusalem, loose women and idle ignorant men, such as the followers of Richard Brothers, Johanna Southcote, and all the new moon-light people, the infatuated of the day, who have no opinion of their own, and only adopt that of other people, for the sake of fashion, or to have something new to think or speak of; to these good people, the good man, Jesus, when he caused himself to leave the earth and ascend

into heaven; bequeathed himself and the great spirit, his father, under another form, or forms, and a new title, called, the Holy Ghost. This new god, or great spirit, made his appearance directly after Jesus went away, and showed himself under rather a questionable shape or shapes, viz. Neats tongues all split in two, up to the root, and, at times too, they had the appearance of being on fire! what good that might do, I know not; for it does not much augment the miracle; but they were split as we split a magpie's to make him speak. All, on whom these tongues fell, spoke directly, with other tongues, and were filled, as they say with the Holy Ghost. This, to me, I confess, is obscure. I cannot comprehend, how they spake with other tongues. If it is meant, that they spake other languages, with their own tongues, and received the happy gift of languages, I could understand it, and this, it seems, is what they intend to have inferred. But they do not directly say so. Nevertheless, this all-tongued spirit does not seem to have made any better progress, in making converts or proselytes, than the son of the great spirit himself. For the stupid ancients, both Jews and Gentiles, would not listen to the story; or, if they did, only laughed at it, as the most romantic tale they had heard, and looked on the belief of it, as the most absurd superstition which devout ignorance, or cunning and impudence could invent, effrontery preach up as a doctrine, or simple credulity accept as a creed. The infatuated, however, kept on preaching the Holy Ghost, the comforter, and hawked their fulsome nonsense about, until they actually became a nuisance through a great part of Asia Minor, and some parts of Eastern Europe. From most places, they were expelled, and, in some places, where they resolutely uttered their new-fangled nonsense, in defiance of sense and reason, and persisted in disturbing quiet people, they were imprisoned and whipped, and in some instances put to death. These the infatuated called martyrs, and, with the blood of these, they cemented the loose rubbish, of their most unaccountable church. These last brought into play the Great Evil Spirit; a being, that we find very little said about, from the fall, until the supposed commencement of the Christian era. Perhaps, it may be the same which they term Belial, in the Chronicles of their kings. And in the dramatic poem of Job, he is introduced as the court buffoon of heaven, and makes, on the whole, but a sorry appearance, though a match for his brother spirit. Through the management of the infatuated Christians, he soon became a personage of vast consequence, as prince of the air (*Æolus*), king of hell (*Pluto*), king of the earth (*Titan*), and Satan, or Lucifer, prince of the stars; he soon rivalled the great good spirit, his son Jesus Christ, and the curious comforter, the Holy Ghost.

Among the first itinerant preachers of Christianity, was a man named Paul. He seems to have been a bold, active fellow, and was in possession of some learning, which was a rare qualification, with the followers of Christ. Hence, he became more con-

spicuous than any of the rest, and was made foreign missionary to the society, and especially to the Greeks, whose language he understood. He seems to have learned some kind of a trade in his youth. But he first comes under our notice as runner to the Jewish holy inquisition, the tool of the high-priest, the rabbies, and Sanhedrim. The singularity of his conversion to Christianity, when on his way to persecute the Christians, gave him great credit with the new light men; and his ardour and zeal in their cause opened their confidence, while his learning and intrepidity procured him consequence and authority. Hence, in the latter part of his life, he was a fanatic field-preacher of nonsense and fable, bold to impudence, arrogant, proud, and conceited. His arguments both in favour of himself and his doctrine evince cunning and ignorance; and he is never more himself than when he leaves off both discussion and preaching, and becomes dictator. But whatever he did, he was always under the impulse of passion. I have said so much about this apostle: because he seems to have been one of the best of them, and on whom all the Christian doctors, field-preachers, and heretics rely. I must further observe of him, that he must have been, by his own confession, a great hypocrite, and that he very frequently gave bad advice. He was converted by a thunder-clap and a stroke of lightning.

Thus they continued gaining and losing, losing and gaining, for three hundred years; when a most consummate hypocrite and tyrant adopted the infatuation, added a most stupendous and lying miracle to the catalogue of Christian wonders, owned himself a convert to the new faith; became a Christian emperor on political principles, for the worst of political purposes. To enslave mankind, he made it the religion of the state, and died either a pagan or an atheist. He, too, presumed, that he saw in the atmosphere, a flash of lightning like a cross, the ensign of the Christians, though not new with them. He raised the church, however, and confirmed its power by establishing it on the foundation of monarchy, and at the expence of the liberties of the people.

For the last fifteen hundred years Christianity has been the reigning superstition of Europe, and would have been of Asia too, but for a more able man, who taught a better doctrine, and extirpated, with fire and sword, the followers of Christ, and, where he ruled, their absurd incomprehensible superstition.

Let us pause. I shall make some remarks on the foregoing, and, in another letter, continue the progress of Christianity down to the period of England's Reformation, when, from massacre and ruin, the protestants raised their structure and laid down the foundation stone of general Atheism and of the universal freedom of man.

The narrative is ended for the present; but let us ask, in the name of common sense and abused human reason, is not this story

below criticism? No! For here nearly the whole of the people believe the tale to be true, or the major part of them say they believe in the absurd fable. Here, in this rich and civilized country, upwards of one hundred and twenty thousand priests are taught to uphold the glaring lie, and are paid or exact unknown millions sterling per annum to maintain it a truth, to preach its veracity. And here to call in question its truth or authenticity is a crime punishable by the law, they say, and incurs loss of liberty or locomotion and property, subjects one to fine beyond one's means of paying, which is in direct opposition to the very letter and spirit of their boasted Magna Charta and Bill of Rights,* to unlimited imprisonment, hold you up to reproach, scorn and detestation, heaps on the most moral and well meaning man, all the calamities which human nature can bear, and deprives him, by the infernal magic of superstition, of the love, pity or commiseration of his fellow creatures. And these accumulated evils are inflicted by men hardened in legal iniquity, the foes of the human race, the prostituted pandars of open vice and unblushing licentiousness, prowling hypocrites, who preach what they do not believe, and live in the continual practice of the most degrading crimes and vices which stain humanity. They and their pernicious doctrine afford not the smallest cause for eulogy, praise or approbation; but, on the contrary, furnish at every motion and movement, subject for reproof and execration.

The pride, avarice and cruelty of the priests are proverbial. I shall here conclude with a proof, and relate a naval anecdote of Lord Nelson and a naval chaplain, worthy of being recorded for more reasons than one, as it throws a light on two characters at once. In the year — when Lord Nelson, then only a captain, commanded the King's ship — his brother, the Rev: — Nelson, was chaplain of the said ship. It happened, that two men, marines I believe, deserted, were again taken as deserters and sent on board their ship. Captain Nelson, after a summary trial punished one severely and forgave the other. He then went into his boat to go on shore with his brother, the chaplain. The Reverend chaplain, in private confidence to captain Nelson, told him he had done very wrong that morning. How? said Nelson. — You ought, sir, to have hanged one of those rascals and to have given the other five hundred lashes through the fleet. Coxswain, put about the boat and row on board, said the captain. On coming along side the ship. Go on board Parson Nelson, and pack up your things; I only give you until to morrow morning to remain on board; And, remember, you never sail with me again. Now pull away on shore.

* Bill of Rights, art. 10. "That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." But of late the laws have been dispensed with altogether. A Judge's humour and a packed jury is now true English law.

I had the story from a man who was in the boat at the time, and it is so consistent and characteristic on both sides, that it has every claim to belief.

SHEBAGO.

THE UTILITY AND BLESSINGS OF CHRISTIANITY,
And the probability of a Nation or Community of Atheists considered.

WHATEVER is probable may be; and therefore becomes a subject worthy of speculation. A nation or community of Atheists has been suggested, and the harmony which would exist in such a society has been anticipated, and dwelt on with the sensations of pleasure and delight: not by the ignorant, the foolish, and the vain; but by the learned, the wise and the discreet. The justly celebrated lord Bacon, has said so much to the purpose in favour of such an institution, that the curiosity of man is excited, and his wishes engaged to experiment on its virtue, if for no other reason than to see how it would succeed: or, as it has been lately elegantly expressed in the house of commons "to see how the thing would work." I have entertained some serious reflections on the subject; but the Christians have almost put me out of countenance with my own thoughts; and we all know by experience, that they always think justly, argue rightly, and decide honestly, whether of honour, justice, truth, civil liberty, or only speculative points of revealed or hearsay religion. Against an atheistical code, their arguments are home to the point, strong, and, as usual with them, finally decisive.

They say, Atheism would produce a world full of cut-throats; that it would beget a nation of monsters; that it would engender murders, rapes, robberies, fornication, adultery, lying, slandering, false-swearing, espionage and deceitful politics; that it would cause bloodsheds, carnage, devastation, anarchy and general ruin and confusion, Lord preserve us! and that not having the fear of God and his most holy and sacred commandments before our eyes, we should be guilty of every enormity and vice under the sun.

I have thought of this daily and nightly for a long time, and the world, if it pleases, may benefit by my daily and nocturnal lucubrations. I must, and so must all mankind, agree with the Christians, *when they are right*. And in this case we must admit their argument and reasoning to be just, as it is borne out by the surrounding evidence of experience. I call upon you Atheists, Materialists, or unbelievers in the divine mission of Jesus Christ and his father God, or Godfather, and even you, ye holy saints, Christians, to stand forward, examine, and confess the proof which is displayed by time, made manifest by experience and example.

Fifteen hundred years: for I speak not of its infancy, has Christianity, that super-divine religion, astonished the world with its virtues; and, as it was sent by the Almighty God, or rather

brought by himself in person, it wanted no support from human aid. But men, to show their gratitude to the most high, for such an inestimable blessing, have expended millions of money and shed rivers of blood for its promulgation, and maintenance. Has it not put down all other creeds by its intrinsic and exclusive merit and incontrovertible proofs? Is it not catholic or universal? Could it be otherwise, when God ordained it for the benefit of the human race? And, moreover, sent his own son, who was himself to die for it, among a band of barbarous unbelieving Jews, in a paltry town of Judea?

We very properly value every thing in proportion to the benefits conferred on our condition, as to our increase of happiness. On these simple terms, we shall examine the Christian system of religion and ethics, and fairly appreciate, from these, the worth and importance of its doctrine. Wherever this divine religion is predominant, which, notwithstanding its catholicism, is no where universal, and only general in Europe, and here rapidly decaying, there is observable a beauty of conformity, astonishing to the rest of the world! Here there are no schisms, no wild ramifications from the divine tree of Christian knowledge, no deviations from the word and spirit of immutable perfection; and the last sacred mission sent as the ultimate testament of Omnipotence: all here is peace, harmony, and the most delightful concord, nothing prevails but good will towards men, and the most seraphic happiness among Christians, as must naturally be the case when the Almighty set his hand to the seal, and benignantly consecrated his labour to perfect human felicity, and ensure eternal salvation! You never find any of the vices current in other societies among the disciples of Christ, by whatever of their thousand names they are mentioned! Here is no such thing as false-swearing, or indeed swearing at all; because, their great teacher has expressly forbidden it! Christians can take each others word and use no binding, obligatory oaths, like the heathens and pagans of old! *They know each other*, consequently, their mutual confidence is unlimited! among them, there is no backbiting, envy, hatred, jealousy, malice, or detraction! No villanous scandal to the detriment of a neighbour and the gratification of the most sordid dispositions; no falshood, no suborning of witness and perverting of law and justice, no swearing against truth to aid vice and crime, to overcome virtue, honesty, and innocence. No private spite, malice, or injurious slanders to destroy individual reputation, or to sully an upright character. No degrading littleness of mind, no shifting, cringing, fawning, flattering knaves in office, in order to make them unjust and confer unmerited favours on the despicable slaves beneath them. No lying, cheating, stealing; no villains living in defiance of all laws, divine and human, and, when dying at the gallows, praying and piously hoping forgiveness of God through the merits of another man,

whom they call Jesus Christ, and who, they say, was also hung on a cross for sedition and blasphemy. No dirty meannesses in trade, no underhand dealings, no overreaching or monopolizing property for the benefit of one to the detriment of thousands. No substituting hypocrisy for honesty and counting all fair gain that does not lead direct to the gallows. No, all is fair, candid, and sincere, as God and his son Jesus Christ, who is as old as himself, would have it; who ordained all things, before they came to pass, from the beginning. Here, among devout Christians, there is no pride, ambition, or insatiable passion for money, power, or other gain. No exterminating, unjust and cruel wars, to rethroned expelled tyrannic monarchs: no horrid sieges and slaughtering battles, destroying thousands in a day. No singing Te Deums on both sides, for the slaying of myriads in the name of the Lord, the King, and Country! No ruinous and insupportable taxes to maintain a hundred families and beggar and enslave an hundred thousand. No legal modes of enslaving mankind, and telling them that they enjoy perfect freedom, and are the glory of the world and the envy of surrounding nations. No desperate systems of politics, designed by the worst of men to ruin and degrade the best, to uphold evil and to destroy good. No state ministers cut off in the career of their designs against the people, nor any cutting their own throats from the horror of enormities committed. No kings, but what are prudent, wise and good. No princes, who are not just, temperate and benevolent.

I am fond of dwelling on the beauty of this Christian picture, were all the virtues meet to render the portrait interesting and amiable and so like the lovely original. All the priests of this heavenly worship are holy, pious, learned, intelligent, humble, moral and chaste. Not touched nor rendered detestable by pride, avarice, cruelty, meanness and horrid crimes. None of them have been obliged to fly the country for the perpetration of offences repugnant to human nature and too abominable even to be named. Here are no thieves, no murderers, no fornicators, no adulterers, no duelling, no trials for crim. con. or breach of faith. No house-breakers, incendiaries, spies, informers or pick-pockets. No canting, babbling hypocrites, preaching what they know nothing about to idle ignorant vain fools. No gamblers, drunkards, highwaymen, no flatterers of the rich nor grinders of the poor. This must be the blessed effect of Christianity: no other thing could produce such an absence of crime and holiness of life. Is there any thing to look at in the Christian world that is contaminated with evil? Then is the Christian religion and ethics not perfect? Now were it true, that the reverse of this was the case, or that the Christians were daily and hourly in the commission of all

these crimes and many more; if the character of the Christian combined all these vices and we require no witnesses to prove the fact, I would ask if Atheism, Deism, Dogism, or any other ism could stain society with blacker crimes or add one to the catalogue? Indeed, the worst of it is, that the Atheists will have very great trouble and experience much difficulty in cleaning the Augean stable of Christianity. However, for the sake of suffering humanity, try it they must. But after all, we must praise and admire the generous tolerance of the Christian church or priesthood; for they give us leave to think, and we at least surmise, that, whether they say church, religion or God, it is priest they mean: And these priests will absolutely, I am astonished at the indulgence, give you leave to think; but can by no means extend the indulgence any farther.

Let us pause here and take a retrospective view of this mighty establishment. Let us trace the Christian creed and sturdy dogmas to their root, or as near the stump of the tree as we can. It is worth the time and trouble to run over a fair outline of church history, for the last fifteen or sixteen hundred years, provided, we make a proper use of the labour and experience. We must carefully note the difference between the extremes of this imposing compound *religion*; from its dubious beginning in the second century, to its gouty, bloated, crippled and corrupt existence, in the year of grace, 1825. Mark the first halfmad, forlorn, ragged vagabonds, running about preaching to the ignorant poor, the inconsistent glad tidings of a happy equality; decrying established laws, human reason and all known modes of worship; promulgating the novelty of an edifying, incomprehensible grace. Kicked out of one place for fools and impostors; permitted in another; considered by the wise as madmen; pitied by the good-natured; relieved by the charitable; imprisoned by the laws; scourged by the magistrates; and, beheld by the honest and sober-minded, with suspicion or contempt. A devout, a lenient, or a fiery persecution, alike confirmed, or rather formed, their creed or belief; for, it is not easy to discover the original tenets of Mother Church. Their unformed religion was made and established by public notice, and by rash and untimely persecutions by fools, fanatics and tyrants of another order, which exalted them into consequence. From whence or at what particular period of time, they first sprung up, is very doubtful. The desultory doctrine, which they preached, was a crude compound of ancient mythology and mystic

morality, jumbled together by cunning, fraud and ignorance. As such, it was calculated for the meridian of unskilful credulity, and the illiterate mob, who swallowed as a whole and never chewed the mass. Its puerile absurdity and untangible nature rendered it insignificant and contemptible in the eyes of wisdom and learning. Hence it throve without merit and augmented with or without opposition. For while the herd of mankind were collecting dogmas, putting old traditions and new conceptions into a train, new forming a heaven for themselves and their friends and fabricating a hell for their enemies; while they were getting the lessons of designing hedge-preachers by heart, and laying the foundation of an amusing doctrine of spiritual worlds, the fullness of grace and insinuating, a pleasing, though absurd tale of human redemption; sages and philosophers looked on in silence, with the stupid, stall-fed indifference of a protestant prelate, until the cheat became too general to brook contradiction, too proud and strong to submit to investigation, and the current of belief too powerful to be subdued by reason or argument. It is only the wise and the good who will bear to argue the point; ignorance will never condescend to be instructed, nor stoop to the humility of owning its errors. Hence stupid dogmas, founded by fraud and cunning, grafted on ignorance, shielded by folly and nourished by superstition, are invincible, merely from their inaccessible position in the human mind. The designing preachers clothed themselves with a sanctified, imposing, external garb of humility and personal debasement; they put on a devout appearance, and, keeping a steady eye on this world, talked of nothing but the kingdom of heaven, spiritual beings and the world to come. Having made themselves masters of heaven, they, under the endearing name of Papa, Pope, or Father, made a bold push towards obtaining full possession of the earth, and in all humility endeavoured to reign paramount over kings and people. Such was the power which they usurped over men, and such their intolerable pride and mode of exercising it, that we look back on their transactions with wonder, contemplate them with terror and indignation, and tremble to think, that such terrible and degrading dramas may be again acted even in our own times.

This was the regular progress of the divine mission, nor has any thing been bettered by it. The good was nearly extirpated, the bad made worse, new evils were introduced, and such was the base equivocation of the church doctrine,

or religious code, that the virtuous and innocent only suffered, that the wicked might act with impunity against reason, law, and even their own divinity. This was a difference, with a vengeance, to the mortified fathers of the primitive Christians. And now, behold the bloated, proud son of the church, too fat or too lazy to walk, rolling in his splendid chariot, surrounded with the choicest luxuries of the earth, wallowing in the hot-bed of voluptuousness, despising his fellow creature man, and scarcely deigning to thank his God for the good things which he receives in his name: for priests are become proverbially avaricious, cruel and ungrateful which speaks volumes for their creed and raises a high respect for their divine mission.

What a contrast between the half mad, ragged, run-about staff and wallet apostle of the first ages, the frowsy fat monk of the middle times, and the gorgeous bishop, round vicar, sleek prebend, and reverend priest of the nineteenth century! Every thing that brazen impudence could achieve, cunning invent, crueky perform, or skilful deception carry into practice, has been done by priestcraft, to keep the human race in bondage and fearful subjection. Every thing, which soaring ambition, daring pride, and importunate avarice could propose, has been tried to accomplish that end; and, among the rest, not the last, is the present mode of investing the priest with magisterial power. This was the case long before the church of Christ was thought of; but it was for a long time neglected in Christendom, and for an obvious reason was rendered unnecessary; because auricular confession was equal or superior to the power of the magistrate; now the sword and scales, added to the clerical gown, is fully equivalent to the confessor's chair; and a jail, penitentiary, and tread-mill, are penances equally restrictive and terrifying to any thing in ancient use. As usual, they are invested by the rich for the benefit of the poor! Now, our priests, or the priests of the present day, for the atheist or materialist has nothing to do with them, except to pay an unjust tax to support their impositions: our desiderate is truth, and he who seeks for truth will never go to a priest to find it; but the priests of the present day are nearly all magistrates: and, I will say, with the boldness of truth and with the spirit of freedom, that they are the most unjust judges that ever sat on a bench, and wholly unfitted, from the accident of birth and prejudice of education, for deciding on a poor man's cause! Their injustice proceeds from a combination of events which must form the full character of an unjust man, which is, perhaps, the worst epithet that our or any other language can apply to a human being. I shall mention some of the causes which lead to the point.

First, The priests of the established church, and such only, are magistrates—are the sons of a proud and depraved aristocracy. Navy, army and church, in this case, are similar. The power and profit of the state are in their hands. The aristocracy really im-

gine the people made for their use and only fit to be their slaves. This sentiment they derive from their Gothic ancestors. The precept is equal to the example; and, even in infancy, their children, who are to be the future priests and rulers of the people, are taught the one and experience makes them masters of the other. In their infancy, they are made to hate and dread the poor as bugaboos, and are frightened to sleep in the name of degraded poverty. "The beggar man is coming!" In youth they are instructed to support a proud superiority over those under them, and consider it a disgrace to speak to their inferiors with common civility. They are separated, at an early age, from the people for whom they are intended to pray and then to rob. They are educated in seminaries decidedly hostile to the welfare of a people and their civil liberty. They see nothing but pride and arrogance at home, and at school have the lessons of their infancy repeated on a larger scale. Thus taught, by precept and example, to fear, hate and disdain the whole labouring part of society, steeled by prejudice against feeling or commiseration for the poor, armed by power and custom, and conscious of ready assistance, they are sent forth from the schools, not to instruct the people; not to improve their minds, or open their understandings; not to benefit the poor, or to add to their felicity, nor to augment the happiness of their pretended cures; but to tyrannize over them, and to cringe to those in power, aid injustice, and enjoy their church or tax-begotten properties.

These undeniable reasons bear me out in my assertion, and clearly demonstrate the benefit to society of a Christian priest and magistrate. This is by no means an exaggerated portrait of the Christian doctrine preacher. Then, who can deny its vast utility, and are its blessings not visible in every glebe-house in the kingdom? Are not its sainting and enslaving principles discernible at every turning; street, lane, hedge, and common, in this highly favoured country? People must be mad to oppose such a pure spiritual religion, which leads to such rich materialities. We have but little room to spare, and must be very laconic with our second-part Atheism.

In the first place, we claim no novelty in our belief; for we are fully convinced, that there was a time when Atheism was common, and the idea has been repeated from time to time. However saints may stare, with their 1800 years of preaching about miracles, and prophecies and evidences of Christianity, and proofs of a God, two-thirds of the present world are Atheists, and all are latent sceptics? for, whatever is undefinable and wholly incomprehensible, if it causes any thing, it must be a doubt; and what we doubt, we cannot say we believe. As for the bedlam ravings of the methodists and their superlatively vain, vulgar, disgusting, fanatic teachers, let them abide in their uncultivated wilderness of spiritual nonsense. Their time will be short, to abuse, lie,

rant, and to delude others still more ignorant and stupid than themselves. Yea, verily, they shall have a second call, and the second shall be greater than the first.—Their brimstone is nearly exhausted, and their friend the Devil has not an ounce to spare. Carlile has blown up his whole magazine. The power of truth will open a north-west passage into their tabernacles and destroy their Urim and Thummim. The ephod shall be dragged from off their priest, and their invisible brazen idol fall down before the God Reason. But as interest not religion is their prime mover, whatever promotes this will become their prevailing principle. The methodists, being composed of the lower order of people in general, so their manners are stiff, distant and forbidding, and their religious notions are the most absurd of all the religious sects. Here bigotry, superstition and bomb-proof ignorance shine in native brass. In religious matters they divest themselves of reason, and, in temporal concerns, they divest themselves of religion. Gospel ignorance shields them alike from the arrows of wit and the stings of mental reflection. Let them rest in their devout imbecility. They, who decry human sense and reason, are unworthy of argument. The wise laugh at fools, but can never be angry with them. That Atheists should supersede all sects does not appear to me in the least wonderful. The only wonder is, that such a pernicious doctrine as Christianity should have survived so long. That a nation of Atheists or a community forming part of a nation, may be, is highly probable, and very possible at no distant period. When such a thing, for the benefit of man, does take place, the difference between it and saint and slave making Christianity was infinite. Christianity was evidently founded on fable, fraud and ignorance. Atheism will be founded on justice, science and truth. At least, as far as human knowledge can command the prospect or explore the avenues of identity. No mysterious providence to mislead, no God to forgive crimes, no devil to punish moral innocence, no priest will dare to teach what he does not understand. And tell us that we shall be damned to all eternity, if we dispute his authority or ask for his voucher. No dogmas to clog our senses and forbid the growth of mind, no imagination of immortal identity to torment our present existence. To man alone must the atheist be amenable, and his conduct alone must lead him to honour, peace, and happiness, or render him at once despicable and miserable. There will be no subterfuge for vice to shelter under, in the wide dark cloke of hypocrisy. No washing dirty coal-black sinners whiter than snow in the blood of the lamb! No paying of tythes to a proud, licentious, and litigious priest for reading nonsense out of an old book, telling us how the wicked horde of unclean Jews* killed and destroyed innocent people

* Vide Justin's Ancient History (*Historium Judærum*.) He says that Abraham not Moses was the leader of the Israelites out of Egypt. They were six thousand in number and all of them lepers, turned out of the land for uncleanness. This agrees with the laws which we find in Leviticus, and accounts for part of the code. S.

three or four thousand years ago, and collected more riches, by plunder and rapine, into the sandy desert of Palestine, than the world ever possessed. Virtues must thrive in the absence of all these vices, and men may be happy. To make them so must be the arduous task of materialism.

Now to father, son, husband, wife, daughter, &c. I recommend the study of their own happiness, by promoting that of their neighbours; for public and private happiness are founded on the social virtues: these never can thrive where the influence of superstition prevails. Abolish religion and cant, seek truth and be happy.

SHEBAGO.

AN IMPROMPTU

On hearing of the Liberation of Richard Carlile.

RETURN, honest friend, in peace to thy home,
In pleasures serene enjoy prolonged life;
Come, come, like a Victor, though not to a Throne
Have pleasures more Great in a virtuous wife
A Partner, so good, so true to thy cause,
Regardless of danger deserves our Applause,
Determined to foster fair Freedom's best laws.

Come, come, thou shalt find thy days but began,
Arrived at the Temple* thou'lt shew thou'rt the man,
Regardless of Dungeons, of Bolts, or of Bars,
Legal quibbling, indictments or torturing jars.
In spite of all these, thou shalt find thyself blest,
Lo! thy enemies fallen in chop and in crest,
England echoes thy name from the east to the west!

J. B. Little Coram Street Russel Square.

* The Temple of Reason, Fleet Street.

TO MR. RICHARD CARLILE.

DEAR SIR,

Sheffield, Nov. 23, 1825.

Most heartily do I congratulate you on your release from inquisitorial durance, and on your victory over the slaves of superstition. I received on Monday night the welcome news. As your are liberated, I thought it prudent to close the subscriptions and herewith send you the names and sums. The subscription for the men in Newgate I will keep open a little longer. I shall be anxious to hear when you mean to pay us a visit. Hoping, that the reign of terror is at an end,

I remain your fellow labourer,
W. V. HOLMES.

A Friend who wishes Carlile and his prin- ciples to prosper for the benefit of man- kind	20	0	John Seddon, Derby	1	0
W. Ellison	16	0	W. Linley	1	0
Sheffield Society for promotion of Truth	15	0	T. Smith	1	0
A. R.	5	0	W. Hardwick	1	0
W. V. H.	5	0	W. Fox	1	0
Sarah Ellison.	5	0	F. Marsden	1	0
A friend to free inquiry	5	0	Josh. Andrews	1	0
T. T.	3	6	W. Wragg, an Enemy to Priestcraft	1	0
Cash paid, and not re- turned at Paine's Din- ner	3	0	Mark Newton	1	0
J. P. Cutts	2	6	Old Friend	1	0
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AN ADDRESS DELIVERED AT THE LAYING OF THE
CORNER STONE OF THE BUNKER HILL MONU-
MENT. BY DANIEL WEBSTER.

Boston: Published by Cummings, Hilliard, and Company. 1825.

THIS uncounted multitude before me, and around me, proves the feeling which the occasion has excited. These thousands of human faces, glowing with sympathy and joy, and from the impulses of a common gratitude, turned reverently to heaven, in this spacious temple of the firmament, proclaim that the day, the place, and the purpose of our assembling have made a deep impression on our hearts.

If, indeed, there be any thing in local association fit to affect the mind of man, we need not strive to repress the emotions which agitate us here. We are among the sepulchres of our fathers. We are on ground, distinguished by their valor, their constancy, and the shedding of their blood. We are here, not to fix an uncertain date in our annals, nor to draw into notice an obscure and unknown spot. If our humble purpose had never been conceived, if we ourselves had never been born, the 17th of June, 1775, would have been a day on which all subsequent history would have poured its light, and the eminence where we stand, a point of attraction to the eyes of successive generations. But we are Americans. We live in what may be called the early age of this great continent; and we know that our posterity, through all time, are here to suffer and enjoy the allotments of humanity. We see before us a probable train of great events; we know that our own fortunes have been happily cast; and it is natural, therefore, that we should be moved by the contemplation of occurrences which have guided our destiny before many of us were born, and settled the condition in which we should pass that portion of our existence, which God allows to men on earth.

We do not read even of the discovery of this continent, without feeling something of a personal interest in the event; without being reminded how much it has affected our own fortunes, and our own existence. It is more impossible for us, therefore, than for others, to contemplate with unaffected minds that interesting, I may say, that most touching and pathetic scene, when the great Discoverer of America stood on the deck of his shattered bark,

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the shades of night falling on the sea, yet no man sleeping; tossed on the billows of an unknown ocean, yet the stronger billows of alternate hope and despair tossing his own troubled thoughts; extending forward his harassed frame, straining westward his anxious and eager eyes, till Heaven at last granted him a moment of rapture and ecstasy, in blessing his vision with the sight of the unknown world.

Nearer to our times, more closely connected with our fates, and therefore still more interesting to our feelings and affections, is the settlement of our own country by colonists from England. We cherish every memorial of these worthy ancestors; we celebrate their patience and fortitude; we admire their daring enterprise; we teach our children to venerate their piety; and we are justly proud of being descended from men, who have set the world an example of founding civil institutions on the great and united principles of human freedom and human knowledge. To us, their children, the story of their labors and sufferings can never be without its interest. We shall not stand unmoved on the shore of Plymouth, while the sea continues to wash it; nor will our brethren in another early and ancient colony, forget the place of its first establishment, till their river shall cease to flow by it. No vigor of youth, no maturity of manhood, will lead the nation to forget the spots where its infancy was cradled and defended.

But the great event, in the history of the continent, which we are now met here to commemorate; that prodigy of modern times, at once the wonder and the blessing of the world, is the American Revolution. In a day of extraordinary prosperity and happiness, of high national honor, distinction, and power, we are brought together, in this place, by our love of country, by our admiration of exalted character, by our gratitude for signal services and patriotic devotion.

The society, whose organ I am, was formed for the purpose of rearing some honorable and durable monument to the memory of the early friends of American Independence. They have thought, that for this object no time could be more propitious, than the present prosperous and peaceful period; that no place could claim preference over this memorable spot; and that no day could be more auspicious to the undertaking, than the anniversary of the battle which was here fought. The foundation of that monument we have now laid. With solemnities suited to the occasion, with prayers to Almighty God for his blessing, and in the midst of this cloud of witnesses, we have begun the work. We trust it will be prosecuted; and that springing from a broad foundation, rising high in massive solidity and unadorned grandeur, it may remain, as long as Heaven permits the works of man to last, a fit emblem, both of the events in memory of which it is raised, and of the gratitude of those who have reared it.

We know, indeed, that the record of illustrious actions is most safely deposited in the universal remembrance of mankind. We know, that if we could cause this structure to ascend, not only till it reached the skies, but till it pierced them, its broad surfaces could still contain but part of that, which, in an age of knowledge, hath already been spread over the earth, and which history charges itself with making known to all future times. We know, that no inscription on entablatures less broad than the earth itself, can carry information of the events we commemorate, where it has not already gone; and that no structure, which shall not outlive the duration of letters and knowledge among men, can prolong the memorial. But our object is, by this edifice to show our own deep sense of the value and importance of the achievements of our ancestors; and, by presenting this work of gratitude to the eye, to keep alive similar sentiments, and to foster a constant regard for the principles of the Revolution. Human beings are composed not of reason only, but of imagination also, and sentiment; and that is neither wasted nor misapplied which is appropriated to the purpose of giving right direction to sentiments, and opening proper springs of feeling in the heart. Let it not be supposed that our object is to perpetuate national hostility, or even to cherish a mere military spirit. It is higher, purer, nobler. We consecrate our work to the spirit of national independence, and we wish that the light of peace may rest upon it for ever. We rear a memorial of our conviction of that unmeasured benefit, which has been conferred on our own land, and of the happy influences, which have been produced, by the same events, on the general interests of mankind. We come, as Americans, to mark a spot, which must for ever be dear to us and our posterity. We wish, that whosoever, in all-coming time, shall turn his eye hither, may behold that the place is not undistinguished, where the first great battle of the Revolution was fought. We wish, that this structure may proclaim the magnitude and importance of that event, to every class and every age. We wish, that infancy may learn the purpose of its erection from maternal lips, and that weary and withered age may behold it, and be solaced by the recollections which it suggests. We wish, that labor may look up here, and be proud, in the midst of its toil. We wish, that, in those days of disaster, which, as they come on all nations, must be expected to come on us also, desponding patriotism may turn its eyes hitherward, and be assured that the foundations of our national power still stand strong. We wish, that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds, a pious feeling of dependence and gratitude. We wish, finally, that the last object on the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be

something which shall remind him of the liberty and the glory of his country. Let it rise, till it meet the sun in his coming; let the earliest light of the morning gild it, and parting day linger and play on its summit.

We live in a most extraordinary age. Events so various and so important, that they might crowd and distinguish centuries, are, in our times, compressed within the compass of a single life. When has it happened that history has had so much to record, in the same term of years, as since the 17th of June, 1775? Our own Revolution, which, under other circumstances, might itself have been expected to occasion a war of half a century has been achieved; twenty-four sovereign and independent states erected; and a general government established over them, so safe, so wise, so free, so practical, that we might well wonder its establishment should have been accomplished so soon, were it not far the greater wonder that it should have been established at all. Two or three millions of people have been augmented to twelve; and the great forests of the West prostrated beneath the arm of successful industry; and the dwellers on the banks of the Ohio and the Mississippi, become the fellow citizens and neighbours of those who cultivate the hills of New England. We have a commerce, that leaves no sea unexplored; navies, which take no law from superior force; revenues, adequate to all the exigencies of government, almost without taxation; and peace with all nations, founded on equal rights and mutual respect.

Europe, within the same period, has been agitated by a mighty revolution, which, while it has been felt in the individual condition and happiness of almost every man, has shaken to the centre her political fabric, and dashed against one another thrones, which had stood tranquil for ages. On this, our continent, our own example has been followed; and colonies have sprung up to be nations. Unaccustomed sounds of liberty and free government, have reached us from beyond the track of the sun; and at this moment the dominion of European power, in this continent, from the place where we stand to the south pole, is annihilated for ever.

In the mean time, both in Europe and America, such has been the general progress of knowledge; such the improvements in legislation, in commerce, in the arts, in letters, and above all in liberal ideas, and the general spirit of the age, that the whole world seems changed.

Yet, notwithstanding that this is but a faint abstract of the things which have happened since the day of the battle of Bunker Hill, we are but fifty years removed from it; and we now stand here, to enjoy all the blessings of our own condition, and to look abroad on the brightened prospects of the world, while we hold still among us some of those, who were active agents in the scenes of 1775, and who are now here, from every quarter of New

England, to visit, oncemore, and under circumstances so affecting, I had almost said so overwhelming, this renowned theatre of their courage and patriotism.

VENERABLE MEN! you have come down to us, from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now, where you stood, fifty years ago, this very hour, with your brothers, and your neighbours, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are indeed over your heads; the same ocean rolls at your feet; but all else, how changed! You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewed with the dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death; all these you have witnessed, but you witness them no more. All is peace. The heights of yonder metropolis, its towers and roofs, which you then saw filled with wives and children and countrymen in distress and terror, and looking with unutterable emotions for the issue of the combat, have presented you to-day with the sight of its whole happy population, come out to welcome and greet you with an universal jubilee. Yonder proud ships, by a felicity of position appropriately lying at the foot of this mount, and seeming fondly to cling around it, are not means of annoyance to you, but your country's own means of distinction and defence. All is peace; and God has granted you this sight of your country's happiness, ere you slumber in the grave for ever. He has allowed you to behold and to partake the reward of your patriotic toils; and he has allowed us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you!

But, alas! you are not all here! Time and the sword have thinned your ranks. Prescott, Putnam, Stark, Brooks, Read, Pomeroy, Bridge! our eyes seek for you in vain amidst this broken band. You are gathered to your fathers, and live only to your country in her grateful remembrance, and your own bright example. But let us not too much grieve, that you have met the common fate of men. You lived, at least, long enough to know that your work had been nobly and successfully accomplished. You lived to see your country's independence established, and to sheathe your swords from war. On the light of liberty you saw arise the light of peace, like

————— 'another morn,
Risen on mid-noon;—

and the sky, on which you closed your eyes, was cloudless.

But—ah!—Him! the first great Martyr in this great cause! Him! the premature victim of his own self-devoting heart! Him! the head of our civil councils, and the destined leader of our military bands; whom nothing brought hither, but the unquenchable fire of his own spirit; Him! cut off by Providence, in the hour of overwhelming anxiety and thick gloom; falling, ere he saw the star of his country rise; pouring out his generous blood, like water, before he knew whether it would fertilize a land of freedom or of bondage! how shall I struggle with the emotions, that stifle the utterance of thy name!—Our poor work may perish; but thine shall endure! This monument may moulder away; the solid ground it rests upon may sink down to a level with the sea; but thy memory shall not fail! Wheresoever among men a heart shall be found, that beats to the transports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit!

But the scene amidst which we stand does not permit us to confine our thoughts or our sympathies to those fearless spirits, who hazarded or lost their lives on this consecrated spot. We have the happiness to rejoice here in the presence of a most worthy representation of the survivors of the whole Revolutionary Army.

VETERANS! you are the remnant of many a well fought field. You bring with you marks of honor from Trenton and Monmouth, from York-town, Camden, Bennington, and Saratoga. **VETERANS OF A HALF A CENTURY!** when in your youthful days, you put every thing at hazard in your country's cause, good as that cause was, and sanguine as youth is, still your fondest hopes did not stretch onward to an hour like this! At a period to which you could not reasonably have expected to arrive; at a moment of national prosperity, such as you could never have foreseen, you are now met here, to enjoy the fellowship of old soldiers, and to receive the overflowings of a universal gratitude.

But your agitated countenances and your heaving breasts inform me that even this is not an unmixed joy. I perceive that a tumult of contending feelings rushes upon you. The images of the dead, as well as the persons of the living, throng to your embraces. The scene overwhelms you, and I turn from it. May the Father of all mercies smile upon your declining years, and bless them! And when you shall here have exchanged your embraces; when you shall once more have pressed the hands which have been so often extended to give succour in adversity, or grasped in the exultation of victory; then look abroad into this lovely land, which your young valor defended, and mark the happiness with which it is filled; yea, look abroad into the whole earth, and see what a name you have contributed to give to your country, and what a praise you have added to freedom, and then rejoice in the sympathy and gratitude, which beam upon your last days from the improved condition of mankind.

The occasion does not require of me any particular account of

the battle of the 17th of June, nor any detailed narrative of the events which immediately preceded it. These are familiarly known to all. In the progress of the great and interesting controversy, Massachusetts and the town of Boston had become early and marked objects of the displeasure of the British Parliament. This had been manifested, in the Act for altering the Government of the Province, and in that for shutting up the Port of Boston. Nothing sheds more honor on our early history, and nothing better shows how little the feelings and sentiments of the colonies were known or regarded in England, than the impression which these measures every where produced in America. It had been anticipated, that while the other colonies would be terrified by the severity of the punishment inflicted on Massachusetts, the other seaports would be governed by a mere spirit of gain; and that, as Boston was now cut off from all commerce, the unexpected advantage, which this blow on her was calculated to confer on other towns, would be greedily enjoyed. How miserably such reasoners deceived themselves! How little they knew of the depth, and the strength, and the intenseness of that feeling of resistance to illegal acts of power, which possessed the whole American people! Every where the unworthy boon was rejected with scorn. The fortunate occasion was seized, every where, to show to the whole world, that the colonies were swayed by no local interest, no partial interest, no selfish interest. The temptation to profit by the punishment of Boston was strongest to our neighbours of Salem. Yet Salem was precisely the place, where the miserable proffer was spurned, in a tone of the most lofty self-respect, and the most indignant patriotism. 'We are deeply affected,' said its inhabitants, 'with the sense of our public calamities; but the miseries that are now rapidly hastening on our brethren in the capital of the Province, greatly excite our commiseration. By shutting up the port of Boston, some imagine that the course of trade might be turned hither and to our benefit; but we must be dead to every idea of justice, lost to all feelings of humanity, could we indulge a thought to seize on wealth, and raise our fortunes on the ruin of our suffering neighbours.' These noble sentiments were not confined to our immediate vicinity. In that day of general affection and brotherhood, the blow given to Boston smote on every patriotic heart, from one end of the country to the other. Virginia and the Carolinas, as well as Connecticut and New Hampshire, felt and proclaimed the cause to be their own. The Continental Congress, then holding its first session in Philadelphia, expressed its sympathy for the suffering inhabitants of Boston, and addresses were received from all quarters, assuring them that the cause was a common one, and should be met by common efforts and common sacrifices. The Congress of Massachusetts responded to those assurances; and in an address to the Congress at Philadelphia, bearing the official signature, perhaps among the last, of the im-

mortal Warren, notwithstanding the severity of its suffering and the magnitude of the dangers which threatened it, it was declared, that this colony 'is ready, at all times, to spend and to be spent in the cause of America.'

But the hour drew nigh, which was to put professions to the proof, and to determine whether the authors of these mutual pledges were ready to seal them in blood. The tidings of Lexington and Concord had no sooner spread, than it was universally felt, that the time was at last come for action. A spirit pervaded all ranks, not transient, not boisterous, but deep, solemn, determined,

'totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.'

War, on their own soil and at their own doors, was, indeed, a strange work to the yeomanry of New England; but their consciences were convinced of its necessity, their country called them to it, and they did not withhold themselves from the perilous trial. The ordinary occupations of life were abandoned; the plough was staid in the unfinished furrow; wives gave up their husbands, and mothers gave up their sons, to the battles of a civil war. Death might come, in honor, on the field; it might come, in disgrace, on the scaffold. For either and for both they were prepared. The sentiment of Quincy was full in their hearts. 'Blandishments,' said that distinguished son of genius and patriotism, 'will not fascinate us, nor will threats of a halter intimidate; for, under God, we are determined, that wheresoever, whensoever or howsoever we shall be called to make our exit, we will die free men.'

The 17th of June saw the four New England colonies standing here, side by side to the triumph or to fall together, and there was with them from that moment to the end of the war, what I hope will remain with them for ever, one cause, one country, one heart.

The battle of Bunker Hill was attended with the most important effects beyond its immediate result as a military engagement. It created at once a state of open, public war. There could now be no longer a question of proceeding against individuals, as guilty of treason or rebellion. That fearful crisis was past. The appeal now lay to the sword, and the only question was, whether the spirit and the resources of the people would hold out, till the object should be accomplished. Nor were its general consequences confined to our own country. The previous proceedings of the colonies, their appeals, resolutions, and addresses, had made their cause known to Europe. Without boasting, we may say, that in no age or country, has the public cause been maintained with more force of argument, more power of illustration, or more of that persuasion which excited feeling and elevated principle can

alone bestow, than the revolutionary state papers exhibit. These papers will for ever deserve to be studied, not only for the spirit which they breathe, but for the ability with which they were written.

To this able vindication of their cause, the colonies had now added a practical and severe proof of their own true devotion to it, and evidence also of the power which they could bring to its support. All now saw, that if America fell, she would not fall without a struggle. Men felt sympathy and regard, as well as surprise, when they beheld these infant states, remote, unknown, unaided, encounter the power of England, and in the first considerable battle, leave more of their enemies dead on the field, in proportion to the numbers of combatants, than they had recently known in the wars of Europe.

Information of these events circulating through Europe, at length reached the ears of one who now hears me. He has not forgotten the emotion, which the fame of Bunker Hill, and the name of Warren, excited in his youthful breast.

SIR, we are assembled to commemorate the establishment of great public principles of liberty, and to do honor to the distinguished dead. The occasion is too severe for eulogy to the living. But, sir, your interesting relation to this country, the peculiar circumstances which surround you and surround us, call on me to express the happiness which we derive from your presence and aid in this solemn commemoration.

Fortunate, fortunate man! with what measure of devotion will you not thank God, for the circumstances of your extraordinary life! You are connected with both hemispheres and with two generations. Heaven saw fit to ordain, that the electric spark of Liberty should be conducted, through you, from the new world to the old; and we, who are now here to perform this duty of patriotism, have all of us long ago received it in charge from our fathers to cherish your name and your virtues. You will account it an instance of your good fortune, sir, that you crossed the seas to visit us at a time which enables you to be present at this solemnity. You now behold the field, the renown of which reached you in the heart of France, and caused a thrill in your ardent bosom. You see the lines of the little redoubt thrown up by the incredible diligence of Prescott; defended, to the last extremity, by his lion-hearted valor; and within which the corner stone of our monument has now taken its possession. You see where Warren fell, and where Parker, Gardner, M'Cleary, Moore, and other early patriots fell with him. Those who survived that day, and whose lives have been prolonged to the present hour, are now around you. Some of them you have known in the trying scenes of the war. Behold! they now stretch forth their feeble arms to embrace you. Behold! they raise their trembling voices to invoke the blessing of God on you, and yours, for ever.

Sir, you have assisted us in laying the foundation of this edifice. You have heard us rehearse, with our feeble commendation, the names of departed patriots. Sir, monuments and eulogy belong to the dead. We give them, this day, to Warren and his associates. On other occasions they have been given to your more immediate companions in arms, to Washington, to Greene, to Gates, Sullivan and Lincoln. Sir, we have become reluctant to grant these, our highest and last honors, further. We would gladly hold them yet back from the little remnant of that immortal band. *Serus in cælum redeas.* Illustrious as are your merits, yet far, oh, very far distant be the day, when any inscription shall bear your name, or any tongue pronounce its eulogy!

The leading reflection, to which this occasion seems to invite us, respects the great changes which have happened in the fifty years, since the battle of Bunker Hill was fought. And it peculiarly marks the character of the present age, that, in looking at these changes, and in estimating their effect on our condition, we are obliged to consider, not what has been done in our own country only, but in others also. In these interesting times, while nations are making separate and individual advances in improvement, they make, too, a common progress; like vessels on a common tide, propelled by the gales at different rates, according to their several structure and management, but all moved forward by one mighty current beneath, strong enough to bear onward whatever does not sink beneath it.

A chief distinction of the present day is a community of opinions and knowledge amongst men, in different nations, existing in a degree heretofore unknown. Knowledge has, in our time, triumphed, and is triumphing, over distance, over difference of languages, over diversity of habits, over prejudice, and over bigotry. The civilized and Christian world is fast learning the great lesson, that difference of nation does not imply necessary hostility, and that all contract need not be war. The whole world is becoming a common field for intellect to act in. Energy, of mind, genius, power, wheresoever it exists, may speak out in any tongue, and the world will hear it. A great chord of sentiment and feeling runs through two continents, and vibrates over both. Every breeze wafts intelligence from country to country; every wave rolls it! all give it forth, and all in turn receive it. There is a vast commerce of ideas; there are marts and exchanges for intellectual discoveries, and a wonderful fellowship of those individual intelligences which make up the mind and opinion of the age. Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered; and the diffusion of knowledge, so astonishing in the last half century, has rendered innumerable minds, variously gifted by nature, competent to be competitors, or fellow-workers, on the theatre of intellectual operation.

From these causes, important improvements have taken place in the personal condition of individuals. Generally speaking, mankind are not only better fed, and better clothed, but they are able also to enjoy more leisure; they possess more refinement and more self-respect. A superior tone of education, manners, and habits prevail. This remark, most true in its application to our own country, is also partly true, when applied elsewhere. It is proved by the vastly augmented consumption of those articles of manufacture and of commerce, which contribute to the comforts and the decencies of life; an augmentation which has far outran the progress of population. And while the unexampled and almost incredible use of machinery would seem to supply the place of labor, labor still finds its occupation and its reward; so wisely has Providence adjusted men's wants and desires to their condition and their capacity.

Any adequate survey, however, of the progress made in the last half century, in the polite and the mechanic arts, in machinery and manufactures, in commerce and agriculture, in letters and in science, would require volumes. I must abstain wholly from these subjects, and turn, for a moment, to the contemplation of what has been done on the great question of politics and government. This is the master topic of the age; and during the whole fifty years, it has intensely occupied the thoughts of men. The nature of civil government, its ends and uses, have been canvassed and investigated; ancient opinions attacked and defended; new ideas recommended and resisted, by whatever power the mind of man could bring to the controversy. From the closet and the public halls the debate has been transferred to the field: and the world has been shaken by wars of unexampled magnitude, and the greatest variety of fortune. A day of peace has at length succeeded; and now that the strife has subsided, and the smoke cleared away, we may begin to see what has actually been done, permanently changing the state and condition of human society. And without dwelling on particular circumstances, it is most apparent, that, from the beforementioned causes of augmented knowledge and improved individual condition, a real, substantial, and important change has taken place, and is taking place, greatly beneficial, on the whole, to human liberty and human happiness.

The great wheel of political revolution began to move in America. Here its rotation was guarded, regular, and safe. Transferred to the other continent, from unfortunate but natural causes it received an irregular and violent impulse; it whirled along with a fearful celerity; till at length, like the chariot wheels in the races of antiquity, it took fire from the rapidity of its own motion, and blazed onward, spreading conflagration and terror around.

We learn from the result of this experiment, how fortunate was

our own condition, and how admirably the character of our people was calculated for making the great example of popular governments. The possession of power did not turn the heads of the American people, for they had long been in the habit of exercising a great portion of self-control. Although the paramount authority of the parent state existed over them, yet a large field of legislation had always been open to our colonial assemblies. They were accustomed to representative bodies and the forms of free government; they understood the doctrine of the division of power among different branches, and the necessity of checks on each. The character of our countrymen, moreover, was sober, moral, and religious; and there was little in the change to shock their feelings of justice and humanity, or even to disturb an honest prejudice. We have no domestic throne to overturn, no privileged orders to cast down, no violent changes of property to encounter. In the American Revolution, no man sought or wished for more than to defend and enjoy his own. None hoped for plunder or for spoil. Rapacity was unknown to it; the art was not among the instruments of its accomplishment: and we all know that it could not have lived a single day under any well-founded imputation of possessing a tendency adverse to the Christian Religion.

It need not surprise us, that, under circumstances less auspicious, political revolutions elsewhere, even when well intended, have terminated differently. It is, indeed a great achievement. It is the master work of the world, to establish governments entirely popular, on lasting foundations; nor is it easy, indeed, to introduce the popular principle at all, into governments to which it has been altogether a stranger. It cannot be doubted, however, that Europe has come out of the contest, in which she has been so long engaged, with greatly superior knowledge, and, in many respects, a highly improved condition. Whatever benefit has been acquired, is likely to be retained, for it consists mainly in the acquisition of more enlightened ideas. And although kingdoms and provinces may be wrested from the hands that hold them, in the same manner they were obtained; although ordinary and vulgar power may, in human affairs, be lost as it has been won; yet it is the glorious prerogative of the empire of knowledge that what it gains it never loses. On the contrary, it increases by the multiple of its own power; all its ends become means: all its attainments, helps to new conquests. Its whole abundant harvest is but so much seed wheat, and nothing has ascertained and nothing can ascertain, the amount of ultimate product.

Under the influence of this rapidly increasing knowledge, the people have begun, in all forms of government, to think, and to reason, on affairs of state. Regarding government as an institution for the public good, they demand a knowledge of its operations, and a participation in its exercise. A call for the Repre-

representative system; wherever it is not enjoyed, and where there is already intelligence enough to estimate its value, is perseveringly made. Where men may speak out, they demand it; where the bayonet is at their throats, they pray for it.

When Louis XIV. said, "I am the state," he expressed the essence of the doctrine of unlimited power. By the rules of that system, the people are disconnected from the state; they are its subjects; it is their lord. These ideas, founded in the love of power, and long supported by the excess and the abuse of it, are yielding, in our age, to other opinions; and the civilized world seems at last to be proceeding to the conviction of that fundamental and manifest truth, that the powers of government are but a trust, and that they cannot be lawfully exercised but for the good of the community. As knowledge is more and more extended, this conviction becomes more and more general. Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams. The prayer of the Grecian combatant, when enveloped in unnatural clouds and darkness, is the appropriate political supplication for the people of every country not yet blessed with free institutions;

' Dispel this cloud, the light of heaven restore,
Give me to SEE—and Ajax asks no more.'

We may hope, that the growing influence of enlightened sentiments will promote the permanent peace of the world. Wars, to maintain family alliances, to uphold or to cast down dynasties, to regulate successions to thrones, which have occupied so much room in the history of modern times, if not less likely to happen at all, will be less likely to become general and involve many nations, as the great principle shall be more and more established, that the interest of the world is peace, and its first great statute, that every nation possesses the power of establishing a government for itself. But public opinion has attained also an influence over governments, which do not admit the popular principle into their organization. A necessary respect for the judgment of the world operates, in some measure, as a control over the most unlimited forms of authority. It is owing, perhaps, to this truth, that the interesting struggle of the Greeks has been suffered to go on so long, without a direct interference, either to wrest that country from its present masters, and add it to other powers, or to execute the system of pacification by force, and, with united strength, lay the neck of Christian and civilized Greece at the foot of the barbarian Turk. Let us thank God that we live in an age, when something has influence besides the bayonet, and when the sternest authority does not venture to encounter the scorching power of public reproach. Any attempt of the kind I have mentioned, should be met by one universal burst of indignation; the air of

the civilized world ought to be made too warm to be comfortably breathed by any who would hazard it.

It is, indeed, a touching reflection, that while, in the fulness of our country's happiness, we rear this monument to her honor, we look for instruction in our undertaking, to a country which is now in fearful contest, not for works of art or memorials of glory, but for her own existence. Let her be assured, that she is not forgotten in the world; that her efforts are applauded, and that constant prayers ascend for her success. And let us cherish a confident hope for her final triumph. If the true spark of religious and civil liberty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or another, in some place or another, the volcano will break out and flame up to heaven.

Among the great events of the half century, we must reckon, certainly, the Revolution of South America; and we are not likely to overrate the importance of that Revolution, either to the people of the country itself or to the rest of the world. The late Spanish colonies, now independent states, under circumstances less favourable, doubtless, than attended our own Revolution, have yet successfully commenced their national existence. They have accomplished the great object of establishing their independence; they are known and acknowledged in the world; and although in regard to their systems of government, their sentiments on religious toleration, and their provisions for public instruction, they may have yet much to learn, it must be admitted that they have risen to the condition of settled and established states, more rapidly than could have been reasonably anticipated. They already furnish an exhilarating example of the difference between free governments and despotic misrule. Their commerce, at this moment, creates a new activity in all the great marts of the world. They show themselves able, by an exchange of commodities, to bear an useful part in the intercourse of nations. A new spirit of enterprise and industry begins to prevail; all the great interests of society receive a salutary impulse; and the progress of information not only testifies to an improved condition, but constitutes, itself, the highest and most essential improvement.

When the battle of Bunker Hill was fought, the existence of South America was scarcely felt in the civilized world. The thirteen little colonies of North America habitually called themselves the 'Continent.' Borne down by colonial subjugation, monopoly, and bigotry, these vast regions of the South were hardly visible above the horizon. But in our day there hath been, as it

were, a new creation. The Southern Hemisphere emerges from the sea. Its lofty mountains begin to lift themselves into the light of heaven; its broad and fertile plains stretch out, in beauty, to the eye of civilized man, and at the mighty bidding of the voice of political liberty the waters of darkness retire.

And, now, let us indulge an honest exultation in the conviction of the benefit, which the example of our country has produced, and is likely to produce, on human freedom and human happiness. And let us endeavour to comprehend, in all its magnitude, and to feel, in all its importance, the part assigned to us in the great drama of human affairs. We are placed at the head of the system of representative and popular governments. Thus far our example shows that such governments are compatible, not only with respectability and power, but with repose, with peace, with security of personal rights, with good laws, and a just administration.

We are not propagandists. Wherever other systems are preferred, either as being thought better in themselves or as better suited to existing condition, we leave the preference to be enjoyed. Our history hitherto proves, however, that the popular form is practicable, and that with wisdom and knowledge men may govern themselves; and the duty incumbent on us is, to preserve the consistency of this cheering example, and take care that nothing may weaken its authority with the world. If in our case, the Representative system ultimately fail, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed, that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth.

These are excitements to duty; but they are not suggestions of doubt. Our history and our condition, all that is gone before us, and all that surrounds us, authorize the belief, that popular governments, though subject to occasional variations, perhaps not always for the better, in form, may yet, in their general character, be as durable and permanent as other systems. We know, indeed, that, in our country, any other is impossible. The *Principle of Free Governments* adheres to the American soil. It is bedded in it; immovable as its mountains.

And let the sacred obligations which have devolved on this generation, and on us, sink deep into our hearts. Those are daily dropping from among us, who established our liberty and our government. The great trust now descends to new hands. Let us apply ourselves to that which is presented to us, as our appropriate object. We can win no laurels in a war for Independence. Earlier and worthier hands have gathered them all. Nor are there places for us by the side of Solon, and Alfred, and other founders of states. Our fathers have filled them. But there

remains to us a great duty of defence and preservation; and there is opened to us, also, a noble pursuit, to which the spirit of the times strongly invites us. Our proper business is improvement. Let our age be the age of improvement. In a day of peace, let us advance the arts of peace and the works of peace. Let us develop the resources of our land, call forth its powers, build up its institutions, promote all its great interests, and see whether we also, in our day and generation, may not perform something worthy to be remembered. Let us cultivate a true spirit of union and harmony. In pursuing the great objects, which our condition points out to us, let us act under a settled conviction, and an habitual feeling, that these twenty-four states are one country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be, our COUNTRY, OUR WHOLE COUNTRY, AND NOTHING BUT OUR COUNTRY. And, by the blessing of God, may that country itself become a vast and splendid Monument, not of oppression and terror, but of Wisdom, of Peace, and of Liberty. upon which the world may gaze, with admiration, for ever!

TO MR. RICHARD CARLILE.

DEAR SIR, Sloane Street, Chelsea, Nov. 22, 1825.
 HAVING seen in public print* your liberation announced, allow me to congratulate you upon your release from a villanous incarceration. Your sufferings were truly lamentable, and there was no Christian, *in the true meaning of that word*, at least, there was no rational or good man but commiserated you. Were it not for your sufferings, I could have wished you had died a martyr in prison. A circumstance of this kind, although shocking to contemplate, would have made more proselytes to your principles than the preaching of ten thousand paid bishops would have made converts to Christianity. The longer they kept you imprisoned, the more they defeated their own views: by exciting general feeling they kept the thing alive, and made converts to your cause. This, and this only, opened the eyes of the canting crew, who, at last gave way (for I cannot believe there is any man of liberal education, but what must see the impropriety and iniquity of persecution for religious opinions) but not before they were literally compelled to bite their fingers ends. May your perseverance and noble example in the cause of mental improvement be crowned with success and receive its just reward. You have already gained the brightest laurel on the tree of fame. *Cant and religious humbug* (I use the word humbug because it conveys the lowest, most appropriate, and contemptuous meaning, that I

* The Examiner of last Sunday. A paper I esteem for its rationality and genuine patriotism.

can conceive, or that occurs to my mind as applicable to priestcraft and hypocrisy: *indeed it may be truly said, it is here used in its most virtuous sense*) are completely defeated, a little more perseverance and the business is done. *Priestly humbug* will receive its amen blow.

Wishing you and your family health and every prosperity, I earnestly subscribe myself your zealous friend and well-wisher.

WM. PAUL ROGERS.

P. S. While the mind and speech of mankind remain bottled up, there can be no substantial happiness. There must be thorough liberty of speech on Theological subjects. I do not mean nor say liberty of speech on other subjects; because man may ruin his neighbour and brother, but upon subjects that can harm no living mortal. I repeat, that liberty and freedom of speech should, and I doubt not will ere long, ultimately prevail; falsehood should be met by contradiction and adequate punishment, all else that is wanted are laws to suppress violence and secure property.

QUERIES, INSTRUCTIONS, AND COMFORT FOR THE RELIGIOUSLY AFFLICTED.

“Let him that is afflicted, pray: and him that is merry, sing psalms.”

WHERE sleeps the God of the Catholics and Protestants? Where dozes the tremendous God of Israel? How tame the thunder of Sinai! Where, O hypocritical, God—called, Holy Ghost—inspired methodists, slumbers your Idol, the true Jehovah? See they not what we are doing? Hear they not what we are saying? Stand forth, O priests, and your Gods with-you, arrest our progress, or you and they will not have a foot of ground to stand on. Shall I, O priests, form another prayer for you, a petition to your Joss, in the fulness of fraudulent anguish and dread of the loss of tythes, church-livings and all the benefits of marriage notes, funeral ceremonies and Easter dues? Yes, you shall have a prayer in the true Presbyterian stile, and a hymn or psalm in the very spirit of King David, Laureatto Jehovah and man after God's own heart.

A PSALM,

To be sung in all Christian Churches, Bedlam, Chapels, Presbyterian Meeting Houses; but chiefly in Methodist tabernacles, to the praise and glory of Joss.

O Lord! Jeliovah! in thy wrath
And tenfold vengeance rise,
Consume all reason, sense and truth
And prosper fraud and lies.
For thy mercy endureth for ever.

No. 23, Vol. XII.

O show no mercy unto those
 Who dare dispute thy word ;
 To save them from Hell's fiery lake,
 O Lord ! would be absurd.
 For thy mercy endureth for ever.
 Therefore, arise and lay about,
 O help us ! or we faint,
 Or else the atheists will destroy
 Both thee and every saint.
 For thy mercy endureth for ever.
 Let swift destruction be their doom,
 Who in justice put their trust ;
 The friends of truth send to the tomb,
 Lord ! roll them in the dust.
 For thy mercy endureth for ever.
 But bless all true hypocrites,
 Who thrive by fraud and lies ;
 Grant Lord, that by thy heavenly grace,
 We may all truth despise.
 For thy mercy endureth for ever.

SELAN.

After which the following prayer:—

O most merciless Jehovah ! who art thyself NOTHING, madest all things out of NOTHING, who dwellest every where, can be found nowhere, who makest man to sin and punishest him for sinning. Thou, O Lord ! who can do good but will not, or would do good but cannot, whose attributes are every thing and amount to nothing, who livest in companionship with the Devil, who art mightier than he in word only, while he is mightier than thou in deed; for he doeth evil in spite of thy teeth, and thou never doest any good ! Descend, in thy wrath, among thy enemies. Blight those who can neither see nor know thee, with thy lightnings ; confound them with thy thunders ; crush them with thy power ; annihilate them with thy omnipotence. Destroy them utterly, root and branch, as thou didst the enemies of thy right, faithful and worthy servants the remorseless Jews, who, thou promisest should rule over the whole earth, and who now rule nowhere. Save us, O Lord, for the atheists, the sons of science, virtue and truth, with new names, the Materialists, the Zetetics the Zerotarians, are risen up against us, and against thee, O Lord. " Souse them and douse them ! in the powdering tub of thy affliction that they may come forth tripe fit for thy table, O Lord ! " * They deny our books ; they laugh us to scorn ; they believe not our holy lies : yea, they deny thy very existence. Therefore, better mind what thou doest, O Lord, or they will send thee packing, with all the

* See presbyterian eloquence—One prays thus : " Thou sayest they are worse than infidels, who provide not for their own—we are thine own and yet have been but scurvily provided for, O Lord ! " Another thus—" Permit us not to go to hell, O Lord ; for, if we go to hell and become the property of the Devil, who will lose by that, O Lord ! " I would recommend this book to the methodists, as a criterion of genuine home brewed prayer. Nothing can exceed it in plainness of style. It is a most capital jest book.

~~w~~ooden gods of Canaan, the stone gods of Greece, and the thirty thousand ~~familiar~~ gods and goddesses of Rome; with the terrible Gods, like thyself, of old Scandinavia, and the ragman god, Mumbo Jumbo, of Africa.† It is time to show a miracle,‡ O Lord! to save thyself, if not thy priests. Create a new Sun or two, or half a dozen Moons. Or, in thy unsearchable ~~mercy~~, play at the ten plagues of Egypt again and slay all the first born; for thy mercy endureth for ever. Or, O! may it please thee, to set on another massacre of Saint Bartholomew. Then shall thy priests and the elders rejoice and be exceedingly glad. O send forth thy lying spirit to confound truth and destroy the confidence of society, O raise up Johanna Southcote, Richard Brothers, and Swedenborg from the dead, that they may come and prophecy unto us, that they may comfort us and confound our enemies. Lo! the radical reformer, Jesus, is no more. The humbugging Devil has cried off. Hell is destroyed and heaven is no where. Religion and the wicked are fading away fast, and if man become virtuous and happy, what will become of thee and thy priests. O Lord? Send war, ruin, and desolation on earth; but save thy priests, and thy chosen people, the elect before all time, and the called in the name of the Lord Jesus. Amen! Amen!! Amen!!!

SHEBAGO.

The following Specimen of IRISH RELIGION and IRISH KNOWLEDGE is copied from a Letter published in the Morning Herald for Nov. 29.

WHILE the driver was mending a part of his horse's harness, I walked up to one of these groupes. Observing a small pamphlet in the hands of a man belonging to the party, I imagined that I had discovered a knot of "Biblicals," who were enlightening themselves with one of the "pretty little books" distributed by the Tract Society. I asked the man what he was reading. "Fathe, Sir," said he, "I was reading a very elegant poem, which Father — gave me,—may the Lord bless him for it!" Looking at the pamphlet, I observed the name of Carlile. "Surely," said I, "a Priest would never give you a book in favour of that man?" He replied (apparently pleased with my sentiment), "in favour of him, did yer honour say? Ah, bad luck to him! but its not in

† The great God, Mumbo Jumbo, is represented by a rag tied to a tree, in the vicinity of the Village—When displayed, the natives bring fowls, eggs, fish, yams, and fruit; and leave them at the foot of the tree. When all have made their offering, Mumbo Jumbo and the property disappear, and the priest blesses the village. If the priest is not satisfied, Mumbo Jumbo remains, and the people are threatened with calamities, which frequently appear in the very questionable shape of poisoned water. This is no quotation.

‡ A very bungling miracle has lately been played off in Spain. Numbers of the Spaniards swallowed it in whole.

favour of him at all." Being anxious to know what idea he had formed of Carlile, I asked him what he thought Carlile's religion was. "Why sure," said he, "he's nothing but a Protestant—a mere Orangeman." Somewhat puzzled at this reply, I inquired if there were no difference between a Protestant and an Orangeman. "Well then, by J—s," he answered, "I know of none."

For a *flippeny* I obtained this "*elegant poem*," and I here present the public with a literal copy of it, not doubting but they will be pleased, and edified by it, as I have been—

A Poem against Carlile's
English Hatched Heresy.

'T WAS in the fourth century that Arius did oppose,
The Church the lawful spouse of Christ, which the whole world knows,
He denied the Holy Trinity, believed but in Persons two,
So his proselytes by darkness led a bye path did pursue,
Our Lord and only Saviour still mindful of his flock,
Built his church quite visible upon a solid Rock,
He promised to remain with her unto the end of days,
And his consolation thro' each nation shone with glorious rays,
Ere he to Heaven did ascend all power he did confer,
Upon his twelve Apostles that they might not err,
With heavenly fire he did inspire the 12 on Whitsunday,
And the Holy Ghost their pilot was they could never stray.
The Heresy of Carlile has drooped its head in Court and died,
Those vile perpetrators and false teachers will surely end in 25,
By power divine being rendered blind their souls they could not steer,
So on the rock of error splitting finished their career.
An English bull and hornless of late I here require,
That the Prelates of Ireland should grant his desire,
With him to barter power divine for lying heresy,
But his crafty wiles they disregard they dread captivity,
Let them beware of a fanatic and watch how the rogue moves,
Let them be wise as serpents harmless as doves,
Let them still hold unto the fold that belongs unto the Church,
For the promises assigned to her will leave no one in the lurch,
The sons of Granu suffered much when the prince of whigs did reign
For the articles at Limerick signed they never did obtain,
He persecuted priests and monks he robbed the laity,
And our holy Bishops some new attempt with jarring heresy,
There out—pop—these holy men will never change a coat,
They feed their flock with heavenly food and still obey the Pope,
3 Chap of St. Paul to Titus.

For search the scriptures to and fro shew me where you can find,
That an heretic of any age has power to loose or bind.
Ye pious sons of Erin—ye Catholics I mean,
Never dread those holy men they never broke the chain,
Nor never lost one link of it since the Apostle's days.
Nor never will till time's no more for this our Saviour said,
My dear beloved brethren I mean for to conclude.
I hope there's none among you will think me vain or rude,
The reason that I did extract those lines from Scripture's rules,
Was to let all false seducers know our Bishops were no fools.
Limerick: Printed by S. B. Goggin, 15, George's-street, near the corner
of William-street, where Cobbett's works may be had.

Country Dealers.

MARK WELL—That S. B. GOGGIN, is constantly supplied with School Books of the best editions and in the most durable binding; also an extensive assortment of Pictures, Ballads; &c. &c. all manufactured under his own inspection which enables him to sell cheaper than any other house in this Kingdom.

In justice to the erudite Mr. S. B. Goggin, I have copied the preceding notice which is attached to the *poem*. As there can be no doubt that his "ballads, poems, and school-books, all manufactured under his own inspection," will be in great demand in England, as the *literati* here have now an opportunity of appreciating their merit.

 DR. OLINTHUS GREGORY.

WHEN I received, from the Rev. Mr. Wait of Bristol, the Letters of Dr. Olinthus Gregory, as evidential of the soundness of the Christian Religion, and as the work of a scientific man upon the subject, I was not aware, that the author was living, and I was totally ignorant of his character and past and present situation in life. Under this state of ignorance, I proceeded to make my observations upon his work, and finding that he had been rather bitter towards the opponents of Christianity, I fell into a corresponding error as a retort, for which, from a better knowledge of him, I have since been sorry. The first edition of that work is nearly out of print and I look forward to the opportunity of re-writing it and of making it a complete reply to all the attacks upon infidelity toward the Christian system of religion, and a thorough refutation of all the supposed evidences of the soundness of the system.

But Dr. Gregory has lately come forward in a new character, one that commands my highest respect, one that brings with it a common good to mankind, free from the bitterness of religious feuds, with the admirable Dr. Birkbeck he is a joint patron of the new Mechanic Institutions. In this character, I hail Dr. Gregory as the common friend of man, and several little sketches of his life that I have lately read have instructed me to know him as a good man. I therefore very much desire to remove all bitterness of expression in my review of his evidences of the soundness of Christianity, and I most sincerely ask and offer a mutual forgiveness for the past.

The manner in which the Rev. Mr. Wait was in the habit of writing to me was a great provocation to strong expressions on my part; but I hope, that, from two visits in Dor-

chester Gaol from Mr. W. his son and daughter in law, I convinced them, that I was by no means disposed to be the first to adopt a virulent attack upon an opponent in sentiment. I have lately seen an account of the death of one Mr. Wait of King Square, Bristol, but it was not mentioned as the Rev. Mr. Wait, whom I found in a bad state of health, and who, I fear, has not survived my imprisonment to receive that visit of mine in Bristol which I have purposed and for which I have an invitation.

Of Dr. Gregory, I am now disposed to think nothing but good, and, as must have been almost a universal case, his speech to the Mechanics of Deptford and its vicinity, has raised my admiration of him to a high pitch. An article of this kind is never stale, and I now introduce that speech to the readers of 'The Republican' as a proof of the great good which these Mechanics' Institutes cannot fail to do, in connecting the highest state of mathematical and other scientific ability with the lowest state of mechanical labour.

R. C.

White Hart Inn, Salisbury, Dec. 2, 1825.

MECHANICS' INSTITUTION AT DEPTFORD.

A numerous meeting of the mechanics of Deptford was lately held at the Roman Eagle, for the purpose of establishing a Mechanics' Institution in that town, Dr. Olinthus Gregory in the chair, who, after a brief exordium, addressed the meeting as follows:—

"You must prepare yourselves for opposition. There is not, in the whole range of human undertaking, one that has not had to contend with some species of enemy; and it is only until you have overcome every difficulty, and stand upon your own firm and proud pre-eminence, that you must expect your labours to go on quietly. I do not mean to say that this opposition will, in all cases, proceed from persons of bad intentions, but from those who really do not take the trouble to understand the object you have in view. I remember when poor children, twenty or thirty years ago, were first taught the simple art of penmanship, it was urged—'Oh! you must not teach them to write, or they may commit forgery.' (A laugh.)—Now, let us see how far this kind of reason will carry us. You must not teach children to speak, or they may commit perjury. Again, suppose my excellent friend, Dr. Birkbeck, to be called upon to attend a person labouring under a paralytic attack, it might be said, 'Oh don't do any thing for him, let him remain as he is, or who knows but that in a week or two he may commit an assault.' (A laugh.) The general questions are—'How far do you intend to go?—What

do you purpose by your Mechanics' Institutes? You have your National Schools, your Lancasterian Schools, your Sunday Schools, and now, forsooth, you must have your Schools of Science.' Gentlemen, I will tell you how far we intend to go—to the very extent of your mental susceptibilities. It is said, that immediately you are instructed in science you become unfitted for the practical arts; as if the improving of your heads would lessen the skilfulness of your fingers. I contend, from actual observation, that the contrary is the fact. Will a man, because he may be told that Queen Elizabeth reigned after William the Conqueror, make the worst journeyman blacksmith? Because he may be instructed in geography, and learn that the Cape of Good Hope is in Africa, and Cape Horn in South America, will he make the worse locksmith? Because he may be told the elements of which water is composed, will he make the worse shipwright, husband, father, or son? I have, within my own ken, and even within my own eye at this moment, men, who, filling an humble situation in life, are persons whose talents and mental industry render them objects of my admiration. I know an individual residing at Woolwich, an aged man, who has weathered the storms of seventy winters, and never, I believe, at any period of his life, earned above thirty shillings per week, and yet science is considerably indebted to the genius and assiduity of that venerable person. He has, among many other improvements, invented a composition pendulum, the service of which is well known to and duly appreciated by my friend, Dr. Birkbeck, and others around me. Now, I will venture to say, that the individual of whom I am speaking has quite as much industry, and is equally fitted for the occupation by which he gains his livelihood, as if he were perfectly innocent of the talent which I have told you he possesses. I have now to inform you, that several gentlemen, who are eminent in science, have kindly offered their assistance in occasionally delivering lectures to you. But it is not upon lectures that you are altogether to depend for the information you seek.—Much is to be done—much must be done by yourselves, by conversation, by mutual interrogation, and by assembling in groups, and demonstrating to each other the truths with which one may have been enabled to become more readily acquainted than another: and here let me remark, that the most important principles may be exhibited by very simple apparatus—for instance, the principle of the lever may be shown by a foot-rule and some penny-pieces; and by the means of a spring steel-yard, and the models of the beams of a house or ship, the precise strain which these beams will bear may be ascertained. There is not, perhaps, one among you, who does not know that in laying the rafters for a floor, they are so placed that their depth may exceed their breadth. And this, which may appear to some of you the result of custom, is not so, but the consequence of a knowledge of

one of the fixed laws of nature—namely, that in any beam the breadth multiplied by the square of the depth, divided by the length, will represent the strength. Why, then, should not the labouring carpenter be made acquainted with these laws? Why should not the plumber be instructed in the science of hydraulics? Improvements are far more likely to be suggested to those engaged in the practical application of a science to the useful purposes of life, than to those whose attention is devoted to its theory. I know of several improvements that have been made in an engine in Woolwich yard by the persons engaged in the labour of working it. There are, besides, other advantages resulting from the knowledge of science. Opportunities will sometimes occur when that knowledge will be of the utmost possible consequence. I will mention two cases bearing upon this declaration. Two young men, neither of whom could swim, were about to bathe in a place where the water did not appear above four feet deep. One of them, however, who had studied a little of optics, and knew that the rays of light refracted from water, that is, in passing from a denser to a rarer medium, would become bent, and consequently elevate the bed of the river, cautioned his companion to stop, just as he was on the point of plunging into the stream. This probably saved the young man's life, for it was subsequently ascertained that the water was above six feet deep. The second is an instance of the life of a sailor being saved through the scientific knowledge of a cabin boy: this lad had read in a book, that the specific gravity of the whole of a man's body was to a similar bulk of sea water as nine is to ten, and consequently that it must float upon its surface; but the man kept lifting his arms above the water, which the lad saw would counterbalance the less specific gravity of the remainder of the body; he therefore kept calling to the sailor, 'Keep your arms down!' This advice was attended to for more than twenty minutes, and the poor fellow's life was eventually saved. Gentlemen, this poor cabin boy was no less an individual than the subsequently eminent Mr. Nicholson, editor of the *Philosophical Journal*, who, in connexion with Dr. Birkbeck, first gave that impulse to the mechanics which is now felt at the remotest parts of the kingdom. Here, then, is a striking instance of a man bursting from obscurity¹—of genius shaking off the trammels that bound it, and springing into new life and freedom. What was Sir Richard Arkwright? a man to whose genius this country is indebted for very much of its commercial prosperity—to whose improvements in the machinery for spinning cotton we are indebted for being enabled to keep the cotton trade chiefly confined to ourselves—what, I say, was the great Arkwright? A barber. Yet we owe our proud superiority in this department of our national greatness to the unassisted efforts of Dick the Barber. Who was Ferguson? A simple peasant, a man, who wrapped in his plaid, passed the

winter nights in contemplating the heavens, and who, by arranging his beads upon the cold heath, at length completed a map of the stars. Who was Dr. Herschel, the discoverer of so many important astronomical facts? A boy who played the pipe and tabor in a foreign regimental band. Who was Watt? A mathematical instrument maker. Who was Smeaton? An attorney. Who was Brindley, whose canals have given such an accession of power to our commerce by the facilities of internal communication? A millwright. Nicholson, a cabin boy; and Ramadge the best maker of reflecting telescopes in the world, a Scotch cutler.—Now, without labour, without perseverance, without science, Sir R. Arkwright would have remained Dick Arkwright the barber—the great Herschel would have piped on to the end of the chapter—Watt would have made spectacles—and all the others would have continued in that obscurity from which they emerged with such astonishing brilliance.”—The Learned President sat down amidst most cordial cheering.

SUN OR FIRE WORSHIP,

THE ORIGINAL WORSHIP OR RELIGION OF MANKIND.

Every system, save one, must have had a beginning; that one, I take to be the *per se* properties of matter. Religion is a corruption that is secondary to the existence of mankind, and if we cannot trace the origin of the latter, as a distinct portion of animal matter, there still remains a probability of tracing the origin of the former, as an erroneous moral principle springing from an ignorance of its real properties. To get at the foundation of the errors of this moral principle called religion, it is necessary to rest on the things that do exist and not on the words which have arisen as erroneous descriptions of those things. The most powerful thing operating upon the surface of the earth is the sun, and all things on the face of the earth are influenced by it. We have no knowledge of other influence that can form an exception to its universal action on the surface of the earth, and hence we may safely infer, that it has given birth to the fabled history of the Gods. In No. 6, of this volume, I gave some reasons for this conclusion, and I find, that a respectable correspondent in Besley's Exeter News has farther illustrated the subject; which illustration I append to this head. While in Exeter, I learnt, with satisfaction, that Mr. Besley was reprinting the hitherto published works of MacKay, and I hope to see from his press a neat and corrected edition, which we shall keep on sale in London.

Whiddon's Hotel, Plymouth, Nov. 27, 1825. R. C.

TO THE EDITOR OF THE EXETER NEWS.

GRIMSPOUND, or a circular Temple of the Sun under Hamel Down.

In continuation of my last subject I beg leave to add one more paragraph from the very able author of the *Indian Antiquities*. "These are," says Mr. Maurice, "all plain vestiges of the solar devotion, as well as proofs of its *universal* influence, which spread from the plains of Babylon, where it originated under Belus, to the rocks and forests of Britain, *first tenanted* by his posterity (rather his worshippers) the *Belidæ*, that primeval colony who instituted the *Bealtine*, and who, according to Mr. Bryant's and my own supposition, were the fabricators of Stonehenge, and the designers of Abury."—vi. 144. True! and the same *Belidæ*, whom Stukeley calls the *Albionites*, enclosed the sacred circles of Grimspound, and lit the consecrated fires to their God *Belinus*, on the carnedds of Dartmoor. These sacred fires once blazed over the whole island—as well as over the sister island. "On May-eve, the Druids," says Mr. Toland, made prodigious fires on these carns, which, being *every one in sight of some other*, could not but afford a glorious show over a whole nation. These fires were in honour of Beal, or Bealau, Latinized by the Roman writers into Belenus, by which name the Gauls, and their colonies understood the Sun; and therefore to *this hour*, the first day of May is, by the Aboriginal Irish, called *la Bealtine*, or the day of Belen's fire. May-day is likewise called *la Bealtine* by the Highlanders of Scotland, who are no contemptible part of the Celtic offspring. So it is in the Isle of Man: and in Armoric, a priest is still called *Belee*, or the servant of *Bel*, and the priesthood *Belegieth*."—vi. 155. Maurice from Toland, p. 70.

The solar God, Bel, was holden in such high reverence, that the very names of Kings and Generals, both in Carthage and Britain, were compounded of Bel, or Beal. Ex. gr. Hanni-bal; Asdru-bal; and the British king—Cuno-belinus, (*the royal Belin*).—See Gough's Camden, 1. lxvii.

The Tank or Lake, which is on the north side of the Temple, was a very frequent appendage of Brahminical places of worship, and used for purification. This tank was, if I conjecture right, of an elliptical form, but is now a morass covered with water plants, and among others the *cotton plant*. The form and depth of the tank cannot at present be accurately ascertained, but I hope that the Rev. Mr. Mason, (to whom, as well as to Mr. Jones, I feel much indebted for their kind assistance in this inquiry,) will make some effort, not only to investigate them, but to determine whether any steps or pavement, or stone work of any kind remain at the bottom, or sides of the tank. Mr. Puddicombe is kind enough to send me the following information:—

"On examining the north boundary I found that the small stream from above, which divides the parish of North Bovey from Manaton, enters the enclosure at about the north-east part of the wall, and that it is increased whilst within the wall by a spring arising from a bog (the morass above mentioned); and that in its course to its outlet, through the north-west part of the wall, there are evident marks of manual labour in forming a channel for it; and in one place is a well from whence water bubbles, near which the stream is covered with several stones laid across it."

It is hardly necessary to go into any lengthened observations upon these sacred lakes or tanks, but Herodotus has remarked, in the Temple of Minerva (divine wisdom) at Sais, that "vast obelisks stand erected on the consecrated ground (not unfrequent among the Druids) near a lake of orbicular form, the edges of which are covered with stone, and in my opinion equal to that of Delos, which is called *Trochoeides* (wheel shaped)." Upon this Larcher observes, after Callimachus and others, that Apollo (another of the ten thousand names of the solar God) when he was not yet four years old, erected an altar near a round lake.—Herod. 11. sect. 174. "In this lake" (continues Herodotus) "the Egyptians exhibit a representation of the accidents which befel Osiris, and which they call mysteries. But for the sake of decency I shall not, (so speaks the mystic historian) explain these things, though the far greater part is well known to me. Neither shall I utter one word more than is permitted touching the sacred rites of Ceres (the ever fertile mother Nature) which in Greece are called *Thesmophoria* (legislative)."—11. sect. 171. Here *en passant*, the reader sees, as he frequently may in Herodotus, the cautious reserve of this *Freemason of the Eleusinian mysteries*. It was death to divulge the *arcana Cereris*. "I have an oath in Heaven!" But to proceed. The indecencies alluded to were, I fear, not uncommon in the Druidical worship; but it must be recollected and never lost sight, of that what is religious is not viewed with the same eyes, as what is common, and, what is of greater import, in the civilized state of society in which we now live—our ideas and words are of a purer kind—at least the latter are: what is immodest to us, was of a religious awe and veneration to our Brahminical, Egyptian, and Druidical teachers. Use reconciles every thing. Even to this day in one of our Druidical caverns the coarse vulgar appellation still remains; and in another, which is rather extraordinary, the emblem of the God (Mithras) exists in all its pristine indelicacy.—See Asiatic Researches, VI. 502. Faber 11. 419. 408-9. Even Devonshire is not exempt, and retains two at least of the mystic caverns. There are strong remains of ancient grossness in our own laws, and in English Courts of Justice; and well does Mr. Halhed observe that "upon trials for rape and adultery the English Courts are full as little modest and equivocal in their language" as any part of the Hindoo laws, and the language of

the pentateuch is so unequivocally indecent to modern ears, that some passages cannot even be read.—See p. lix., &c. of the preface of Mr. Halted to the Code of Gentoo Laws.

Mr. Polwhele is not quite correct in the following observation, p. 64. "Of an amphitheatrical mound, similar to that at Phan, or St. Just in Cornwall, which I have described in the second section (p. 21), Grimspound is the *only* specimen in Devonshire:" for on Hamel Down in the vicinity of Grimspound, is another circle, called *Berry-pound*, similar, though not so large; and Mr. Lyson remarks, "that small circular enclosures are found on the moor between Cawsand-hill and Gidleigh, formed by low stone walls; they occur also on many other parts of Dartmoor, sometimes in considerable groups."—p. cccvi.

In fact it was no uncommon thing for two Temples to be contiguous, one being dedicated to the Sun, and the other to the Moon, or the heavens. Upon this subject I refer the reader to Maurice, VI. 121. and Toland on the Druids, 123-4. Of the houses of the Druids, see p. 141.; and of their office, p. 222. I do not however speak decisively of *Berry-pound* for I took but a very cursory view of it, and it may have been a Celtic amphitheatre.

In my next, and concluding letter I intend to make a few remarks upon some ancient trackways (as they are called) lately explored by Mr. Mason, upon the forest of Dartmoor, and in the meantime,

I remain, Sir, your's,

Nov. 21, 1825.

AN ANTIQUARY.

TO MR. RICHARD CARLILE, LONDON.

MR. R. CARLILE,

Glasgow, Nov. 28, 1825.

ON learning you were at liberty, a number of friends favourable to free discussion, met in the house of an acquaintance, for the purpose of expressing to each other, and to you, their sentiments on the joyful event. After several appropriate speeches, an address, drawn up by order of the Committee of a former meeting, was read and adopted, followed by a request to you that it might be inserted in *The Republican*. Some of the speeches were also ordered to be transmitted to you; but as they were delivered extempore, the speakers declined being the cause of so much delay as would be necessary in committing them to manuscript. The following is the

Congratulatory Address to Mr. Richard Carlile.

SIR,

WE feel the greatest happiness in congratulating you on your liberation from a dungeon. If the cause of an individual were, in its consequences, entirely confined to himself, his grievances

might command our commiseration, but we could hardly be interested in their redress. It is different, however, where the public or any officer of the public is concerned. One man's cause is here the cause of every man. Never is the aphorism, "He that injures one threatens an hundred," more applicable than in an affair of popular interest. In every case of this kind it is not a threat, but an invasion of privileges that is sustained by an injury done to an individual; it is not an hundred merely that are wronged and insulted, but the whole of the community. Not only is the matter rendered important by the official character of the aggressors, but by the nature of the subject involved in their proceedings. In your case that subject is nothing less than the liberty of the press. If this great question were discussed in the house of parliament on a petition of the Vice Society to have it destroyed—what an outcry, what a clamour, what an expression of indignation would be heard throughout the whole country! And do not the people see that if works on religion and politics, publications affecting the best interests of society, are to be subject to the censorship of an odious and corrupt cabal, the liberty of the press will at length be more effectually annihilated than if it had been done by statute law? If they do not, they are deluded in spite of both precept and example; you have *said*, and *done*, and *SUFFERED* much in their cause. When thousands would have shrunk from the labour, or stooped beneath the heavy hand of oppression, and many more would have renounced the principles which occasioned their troubles—your zeal and constancy have been unabated, nay, have required force and elasticity from the pressure bearing upon them. It is to these, it is to your own exertions that you chiefly owe your liberty. We regard it not as an act of grace or favour on the part of the administration. The little liberality which has ranked them, in popular opinion, above their predecessors, would hardly carry them so far. If, indeed, they had chosen to risk their character and safety, they might ultimately have found themselves powerful enough to effect your perpetual imprisonment and death; but unreasonably protracted suffering, even in the case of the guilty, generally excites feelings favourable to the sufferer. What shall we say, then, when the only offence of the victim has been the advocacy of truth and the unalienable rights of humanity? We cannot but express our hatred of the sentiments which operated, and the measures which were employed in such an outrageous undertaking. Reasoning can have no effect on the bigot or the enthusiast, except it be to engender his malice, which a persevering avowal of truth, (like the concentrated rays of the sun) brings to an explosion. But even for the persecuting rage of the fanatic there is a remedy. A calm, a dignified, an unshaken adherence to the sure principles of experience and philosophy will, in the esteem of the virtuous, disarm the monster Intolerance of all its terrors; and it is not

flattery to say, that these you have exhibited in no ordinary degree. The example is highly worthy the imitation of the advocates of free discussion; neither has it been given in vain. It has "stealed with valour the melting spirits of women." May we not, therefore hope, that, the fire of it will kindle such an ardent disposition for the abasement of tyranny as will overwhelm with disgrace, the detestable wretches whose intriguing conspiracy procured your incarceration? That sanctimonious, that vicious and hypocritical nest of reptiles is already filled with consternation at the spread of science and useful knowledge. Its very existence is a reproach to the nation, and will give future generations no great opinion of the present. But the annihilation of this unprincipled gang seems to be the inevitable consequence of the firm and collected courage of the plundered and abused objects of its inquisitorial cruelty; and posterity will be gratified to learn, that if we had a government, an aristocracy, a priesthood, and a combination of villains capable of throwing trammels on the aspiring intellect of mankind,—we had also a patriot whose noble resistance triumphed over the audacious treachery of them all.

ALEX. CAMPBELL, }
 GAVIN PARK, } The Committee.
 J. H. SIMSON, }

MR. RICHARD CARLILE.

SIR, Nottingham, Nov. 22, 1825.
 THE time has arrived, when man shaking off the shackles which bound his intellect and enervated his reason, fearlessly and industriously searches the causes which confined them. There he is exposing with unsparing hand, he is scattering them to the wind, they vanish as soon as he attacks them, and every step he takes in the pursuit, he feels himself sensibly exalted above his former state.

But though he has done much in raising himself from his mental debility, there is a more arduous task remaining to be accomplished, I allude to the emancipation of his fellow creatures. The multitude are still in ignorance, they still yield implicit credence to a blood-sucking priesthood, a barbarous magistracy, and a corrupt government, blind to their real state, they turn a deaf ear to a recital of their wrongs, and assuming a state of savage security, they pronounce blasphemy against the man, who dares to utter on their behalf the voice of reason.

But we, who have already burst our chains, and prefer a reliance on our own powers, rather than the wild sallies of revelation, wishing to see this spirit eradicated as quickly as possible, must use every means in our power to accomplish the desired

end: a few of us at Nottingham, animated by this spirit, have been actively employed the last few weeks in distributing in this town and its neighbourhood, the references to the Holy Bible. If we can but get our fellow creatures to read and think upon what they read, our end will be accomplished; and if their thoughts are employed on the Bible, they cannot but in a short time appreciate its real value. We have been thinking likewise that an improvement may be made in the references. If on the front page were a few passages and a reference to a few more; and on the back a few sweeping aphorisms,* with a catalogue of about a dozen of the principal works, with agents' names, we conceive they would be of more general utility.

Before I close I will just observe that we have formed a society for free discussion; meeting every Sunday evening, at 7 o'clock, at the Rancilffe's Head, Gedling Street. We canvass every subject relating to the happiness of man; and the freedom of inquiry that exists renders it highly beneficial to the improvement of its members. The bigot will sometimes attend and twine his nonsense round the legitimate offspring of close thought; but his specious arguments can always be detected, either by its unintelligible jargon or the sophistry they contain.

We congratulate you, Sir, on your liberation from prison: we can now entertain hopes that the cause of truth will proceed with greater rapidity, that your publications will be more numerous and valuable, that your presence will animate your friends and deter your enemies, and, in fine, triumph over all opposition.

Nov. 22, 1825.

JOHN SMITH.

TO MR. RICHARD CARLILE.

SIR, 10, Goodge Street, Middlesex Hospital, Nov. 25, 1825.
I AM about to open a Dispensary to supply the poor with medicine, attendance, &c. either at my house or at their own houses, as may be necessary, on payment of one shilling, (about the average value of medicine consumed in the treatment of disease), and bringing a letter of recommendation from a respectable person. Now, my object in informing you of this is, that, as the saints support each other, I think we ought to do the same. I shall consider the readers of 'The Republican,' at all times admissible, taking the knowledge I have of their intellect and general good conduct as a sufficient recommendation. The hours of application are from 1 to 10 in the morning.

I remain, Sir, your faithful and obedient servant,
R. WEBB.

* Something of this kind is in hand.—R. C.

TO THE READERS OF THE REPUBLICAN.

Printing Office, London, Dec. 8, 1825.

HERE I am once more, after a hard struggle to get away from my Devonshire and Hampshire friends. To those of Portsea, I must make an apology, as I could not wait to shake hands with the half of them. Hitherto, mine has been but a running visit: if at liberty in the summer, I purpose to make a more formal visit in as many parts of the country as I can get over. I had prepared a journal of my movements from Exeter, with a hope of finding room in the present No.: but I find it too late and must defer it a week.

I pay my respects to my London Friends and heartily thank them for the support which they have given me during my confinement. I wish it to be known, that I did not reach London until this morning at 12 o'clock, as I hear that many suppose, that I have been in town some days and fear to show myself at the shop, which, by the bye, is not so good as I could wish and will be soon changed for a better.

My wish is not to take an offensive attitude toward my late persecutors; but if any of them have a taste for similar proceedings to the past, I will meet them at an appointment for any purpose of the kind.

We have now on sale both Paine's and Palmer's works complete and I am ready to sell a copy of either to any person who may wish to take it from my hand.

The sale of the prints of the Jewish Idol has been interrupted by a little delay on the part of the Colourer, which I hope will not exceed the present week.

I shall not have much time to spend at the shop; but I repeat, that, if desired, I will meet any person there or any other where by appointment.

The congratulatory letters which I have received from various parts of the country are so numerous, that I can neither *print* nor answer the whole, so I must beg of each friend to partake of this general acknowledgement until I have an opportunity to make a better.

RICHARD CARLILE.

Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for 'The Republican,' to be left at the place of publication.

The Republican.

No. 24, VOL. 12.] LONDON, Friday, Dec. 16, 1825. [PRICE 6d.

TO THE "ALBIONITES."

CITIZENS,

Star Inn, Southampton, Dec. 3, 1825.

THE people of this Island want some distinctive name. They ought not to be longer known under the names of English, Scotch and Welsh, as implying three distinct nations. They are in fact, now but one nation and require but one name. We are no longer in danger of an invasion that shall introduce a new people among us, and one name would do much to break up the provincial prejudices that exist. Dr. Stukely called the old inhabitants of this Island by the name of Albionites: and as *Albion* was the common name given to the Island from the whiteness of its shores, as seen from the continental coast, and as the name carries with it no ideas of that conquest and slavery which the Danish, Saxon and Norman Invaders have brought into the Island, it should become a matter of national or insular ambition to revert to some common name, and particularly to so old and unobjectionable a name as that of Albion and Albionites. Further than to the political utility of the measure, my taste moves not; but I do perceive a political utility in the measure, and I wish, hereafter, in addressing the Albionites, to be understood as addressing the whole people of this Island, and of such of the adjacent Islands, as may desire to live under our political protection. Brevity that has full expression is always to be preferred and the name of Albionites is more comprehensive and more distinctive than that of Britons, and unsullied with associations of conquest and slavery.

My journal of movement left me at Exeter. I found some difficulty to get out of that city with grace toward old and new acquaintances, but before I left, I obtained an extract, by the hand of a friend, of John Cooke's occasional bulletin. This man has been in the habit of posting these bulletins before his house from the time of my first acquaintance with that city, which was in 1808; and his apparent purpose seems to be, to instruct the good people of Exeter in matters of politics! By profession, this man is a saddler, and had he more intellect, his intense mental excitement would bring on that species of insanity which requires restraint. He owes his liberty of unlimited locomotion to the obtuseness of his brain or nervous system and he opposes the establishment of Mechanics' Institutes because he learnt nothing in his youth but the pronunciation of his alphabet, and nothing,

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in an advance toward old age, but to prove his incapacity to write or to utter a correct sentence. This shall be proved by a specimen of his bulletins; for in making an extract we have preserved his errors of language, his ignorance of words. Of any things but the trappings of a horse, he does not profess to teach. He speaks and writes occasionally in rhyme, of which we are to have a specimen. In speaking against the Mechanic's Institute of Exeter, he said:—

“ I am for God, the Church and the King,
And for every other useful thing.”

This was a poetical error of Johnny's; for the Mechanics' Institute, against which he was speaking, is evidently a useful thing, and he will find some difficulty in defining the utility of a God, a Church or a King. John Cooke has not clearness of vision enough to see, that, property is the only criterion of a country's prosperity, that property arises from nothing but labour, and that God, Church and King consume without adding any thing to property. If excessive taxation be an evil, we receive it from a God, a Church and a King.

The following is an Extract of a Placard in large Writing placarded in a Gateway belonging to John Cooke a sadler in the High Street, Exeter, Friday, November 25, 1825.

Greatest Bulletin of Intelligence
But your not to forget Diligence

Market day, Friday 25. November. Full Moon
this afternoon. Three weeks to the shortest day Next Wednesday.

England is going on remarkable well, the present years
revenue, is near two million of increase

I need not say that this day is as mild
as it is in April or September, fine weather

It is to be hope that some channel will
remind the Chancellor of Finance, to take
off the house and windor Taxes.

England is improving so well that she does not
stand in need of three trump up Institutions,

1. Combination,
2. Christian Evident Society at a Room in London for all vice,
3. Nor a Mechanic's Institution, to learn Philosophy.

This is a specimen of tory or corporation politics in Exeter, and it certainly reflects highly to the wisdom and honour of those who call themselves reformers, that the advocates of things as they are, have, in Exeter, no better advocate. Logic, from John Cooke, must not be expected; but he should avoid plain contradictions. “England is going on remarkably well:”—“England is improving:”—A channel should remind the chancellor of Finance that house and window taxes should be taken off. England going on remarkably well” implies, that it has not gone on badly. “England improving” implies, that it has gone on badly;

which John Cooke never admitted, and the necessity of a *channel* asking the Chancellor of Finance to take off taxes implies, that it is still going on badly.

I moved from the reading of this bulletin towards a specimen of England's improvement. On the following day, I reached Plymouth, too late in the evening of the Saturday, to see the run upon the existing banks. The town was in a state of lamentation, and if the one half, with its inhabitants, had been swallowed by an earthquake, the other half could not have been in a greater state of alarm and grief. It was observed, that it was well for the existing bankers, that the run began on a Saturday, so as to give the respite of a Sunday. Mr. Cobbett has obtained and published precise information upon this subject, and as it is one peculiarly his own, on which he leaves no room for addition, comment from me would be superfluous. I heard a statement, which he has not mentioned, that the tradesmen of one small street, Cornwall Street, lost six thousand pounds by the breaking of Sir William Elford's bank, and one of those tradesmen two thousand pounds of that sum. Many old people, who had trusted their small independence of labour to this bank, were seen in the streets on the Saturday bewailing their change from comparative affluence to pauperism. The legislature must regulate this banking system, for, in its present state, there is not the least security for any depositings of property with them, and their eventual breaking seems a matter of certainty. I have seen a brief notice, that the Ashburton bank has failed. If so, it is the second case of the kind. The Abrahams enriched themselves by the silliness of their neighbours, and then made a failure to pay their promissory notes or to return the property that was entrusted to them, and though Mr. Winsor began with more property, he seems to have taken a similar step. It is a sort of gratification to me that these bankers have been among my most bitter enemies in that town, and have tyrannically sought the injury and expulsion from the town of any one of my relatives that would say a favourable word for me, during my imprisonment. I exhort my friends not to trust the banking fellows with a farthing's worth of their property.

To return to Johnny Cooke, we find him calling the Christian Evidence Society a room for all vice, that is, a public association for no other purpose than public discussion is called vicious! I had an inclination to propose an interview with him, having known his family and connections from my youth; but on a second consideration, it occurred to me, that there would be no honour obtained in discussing a point with a man so decidedly ignorant and full of bad habits.

The Christian Evidence Society is exciting great interest throughout the country, and by what I have heard from persons and by letters, there is a general desire that the discussions be made public, or that the Reverend Secretary visit the large towns

for the local extension of his discussions. This society, so far from being vicious, as John Cooke asserts, is doing much good, and if the managers of it be only wise enough to abstain from forced or pressing contributions on the audience and let it rest on voluntary contributions, it will go on to occupy the places of public worship and form affiliations throughout the country. No, no, Mr. Johnny Cooke, there is nothing vicious in discussion, and it can only be offensive to ignorant and dishonest persons. The Christian Evidence Society is a society for discussions, though not for free discussion, as its topics are limited. For instance, a defence of atheism, or what is called materialism, is not allowed, a circumstance which renders it not free enough for me to have any participation in its proceedings, though I shall occasionally become one of the audience. Though limited in its discussions it can do nothing but good, and the man, who can see any thing wrong in Mechanics' Institutes, cannot be expected to see any thing right in a Christian Evidence Society. Evidence is not what the Christian wants, of which the following narrative will be a proof:—

On my return from Plymouth to Exeter, I met a methodist local preacher by appointment. The first point in his conversation was an assurance that he rested upon nothing but the *evidence of his senses*; and the last, after a little questioning, which shewed the absence of all evidence, acknowledged, that the Christian must rest upon FAITH. There is no making a convert of such a man, there is no instruction in such a discussion, and we can only appeal from him to one who will not rest upon faith unsupported by the evidence of his senses.

In travelling from Exeter back to Dorchester, I had a Devonshire Curate for a companion, an elderly gentleman; but certainly the most liberal as a politician, if not the most intelligent clergyman that I have met. His hat was the only badge of his office, and his vivacity appeared to extend even to his habiliments. To all appearance, on meeting him, I was unknown and unsuspected, though he had heard of my being in Exeter. We talked of the breaking of banks; of the Catholic question; of the Reverend Mr. Taylor, and his molestation in Dublin; of the London Christian Evidence Society, and of Carlile! He wished the Catholic question at rest, as a means of breaking up a bitter dissension, by putting the Catholics on the same footing with other dissenters. He expressed his disapprobation of Mr. Taylor's taste, in assuming the character of both a clergyman of the Established Church and a preacher against it. But as for Carlile, though his writings were to be condemned, he was an open, manly fellow and was known how to be dealt with. I asked him if he had read any of Carlile's writings. He said none but such as had appeared in such newspapers as had come in his way: and this he confessed could form no fair specimen for judgment.

After a few miles ride, I told him, that my continuing longer unknown to him would constitute a matter of deception, which his evident urbanity and liberality did not merit. He was somewhat startled at knowing the name of his companion; but manfully said, that my liberation was the only act connected with common sense that he had known the government to perform. His conversation grew more and more agreeable, and, as he did not seem to court controversy, I did not press it, never press it in common conversation. Our journey was one of instruction and congratulation and we cordially shook hands at parting at Dorchester.* I found that he had been persecuted, as an Irishman, during the political contests in that country, and he was minutely acquainted with all the best men of that ill-fated island, who had suffered or were suffering. He was certainly possessed of a little redeeming grace for the character of the clergymen of the established church in this country, and we could both agree in wishing that there were more like him. Could I reach him in print, I would express a hope of another interview on some future day, either in town or country. A more agreeable and more instructive travelling companion, I never met, and, as I presume, that he would say of me, "pity, that this man should be an atheist;" so, I say of him, pity, that such a man should be a Christian and a priest.

Short as was my stay in each town through which I passed, I marked a great change in the public mind upon the subject of religion. To me, it appears, that any man may attack it without molestation and with encouragement, in any town in this country. Wherever I have been known, I have found nothing but approbation, and in Exeter, Plymouth, and Portsea, I was surprised at the accumulation of friends at a short notice, of which I had no previous knowledge. As the fine weather returns, I will put the public feeling fairly to a trial throughout the country, or over as much of it as I can pass, and every where invite mild and fair and free discussion. I purpose to do it by circular letters to the preachers of the Christian religion in each town of note. Then I shall produce a more full and formal journal; this is the description of a running visit, a mere shewing to my old friends in Devonshire and Hampshire, that I was not metamorphosed into that great dragon about which they have read and heard so much.

RICHARD CARLILE.

DIALOGUE

BETWEEN PARSON KNOTTESFORD AND MR. LANCASTER.

K. OH! how I wish those good old times would return, when something like strenuous measures for crushing mischievous opi-

* On my arrival in town, I find the Reverend Gentleman's card at my shop, and hear that he has narrated the incident of our meeting to a Bookseller in Paternoster Row.

nions could be taken. This rage, this mania for what is called instruction, is quite disgusting. Would that we might imitate the example of the scholars of the university, who killed the rascally mathematician Ramus, and dragged his naked and bloody body from door to door of all the colleges, as an example to other philosophers, and also as a small repayment for the mischief he had caused in bringing their system of tuition into contempt.

L. Who was Ramus? He must have been an abominable character to have deserved such treatment; he must surely have committed some most enormous crimes?

K. Most certainly: he tried to make people think for themselves: he offended the colleges by writing against the Greek philosopher Aristotle; but he was also suspected of entertaining opinions much worse. It is, indeed, a great pity, that some people who take the trouble to dispense knowledge, are not served in the same manner now-a-days; and that the books of those philosophers who have lived are not collected into piles and burnt publicly. That Bayle, that Montaigne, that Helvetius, and that Voltaire, who have dared to joke and reason so artfully against us, all richly deserved the same fate as the philosopher whom I have mentioned. Oh! had they been punished, what a fine moral lesson for posterity it would have been for ever and ever. In fact these people who reduce every thing to reason are the pests of a state as well as of a church establishment.

L. So far as people reason falsely and badly I agree with you, because they are then both tiresome and insupportable, but even then, I do not think that we ought to hang or imprison a poor man, because in his search after knowledge and truth he has made some false syllogisms. If I remember right the people whom you have mentioned to me as deserving of punishment, have employed their talents in reasoning both excellently and usefully.

K. That makes the matter worse;—they are the more dangerous.

L. Dangerous? To whom, if you please? Is there a single instance of a philosopher having brought war, famine, or pestilence, into a country? The great philosopher Bayle for example, against whom you declaim with so much violence, did he ever form the detestable wish that the dykes would give way in Holland, and so drown all the inhabitants of that country, as it is said, that a certain great minister wished? but this minister truly was no philosopher?

K. Would to God that that Bayle and his writings had been drowned as well as all the free-thinking Dutch, for a more abominable man has never lived, saving that diabolical rascal Voltaire. He exposes abuses and opinions with so odious a fidelity; he brings together the *pro* and *con* with so criminal an impartiality; he writes with so intolerable a clearness and precision,

that the people of the commonest understanding can comprehend him; and are enabled to judge, and to doubt of the truth of matters for themselves. This is not to be endured: for myself, I own it, I always fall into a holy fury, when this man, or others of the same sort, are mentioned to me.

L. I do not think they have ever wished to put you in a passion. But why do you go away?

K. I am going to the house of the minister Flimflam. I have been waiting for an audience these last two days, but he is so much engaged, sometimes with the privy council, and sometimes with his Italian opera-dancer, that I have not yet succeeded in obtaining the honour of speaking to him.

L. But now, I know he is actually at the opera, attending a rehearsal. What business have you with him that is of so pressing a nature?

K. I want him to give me the assistance of his name and credit, to inform against and imprison a young teacher, who is spreading amongst the poor the knowledge of the sentiments and opinions of the philosopher Locke. Can one conceive any thing more abominable?

L. Why so; what are the peculiar opinions of this philosopher?

K. I can hardly speak from my own knowledge, as I have never read his works, but others tell me, that he says, we are born without any ideas, either good or bad; that we only receive our notions of good and bad from education, and that thus we must beware of receiving as true the prejudices of any particular country; and carefully distinguish and estimate knowledge, in proportion as it can be made useful to increase the happiness of the whole world. He proves that we have no innate ideas by the closest demonstration, and thus leads people to reflect, whence they receive their opinions from, and wherefore they hold them as true: by which reflection half that is usually taught as true, must be rejected, since it has no foundation but fancy and prejudice. Moreover, he says, we know nothing of the essence or elements of matter; that our senses are our only means of knowledge; that men think not always; that a drunken man who falls asleep has no clear or connected ideas during his slumber and intoxication; and a hundred other similar impertinencies, that I cannot now recall to my memory, but which are all contrary to the doctrines of the church, and consequently bad and untrue.

L. Well, but if this young teacher who is a disciple of Locke, is silly enough to believe (in spite of your declarations to the contrary) that a drunken man thinks much and collectedly during his slumber, why should we persecute him for that? What harm has he done, or can he do by this opinion? Has he conspired against the state; has he proclaimed that theft, calumny, and murder, are good actions? Tell me now candidly can you contra-

dict him? or, if you will not reply to that question, will you tell me honestly whether a philosopher has ever caused the slightest commotion in society?

K. No, never, I confess that sincerely.

L. Are they not for the greatest part men of very retired lives? Are they not generally poor without protection and without support from the governing authorities? Is it not partly for these reasons that you prosecute them, and that you are better able to oppress them?

K. Formerly those belonging to this sect were people of no weight in society. Such men as Socr  tes, Erasmus, Bayle and Locke were none of them opulent: but now the dangerous opinions (falsely called philosophy) have by this means spread every where. They have mounted to the throne, and even to the tribunals of justice! people now pique themselves on what they call their reasoning faculty, but which, truly, is merely a facility of stringing unmeaning words together with rapidity, and serving in those places, where fortunately for the unwary and simple we abound, and which, consequently, we have put into good order, we find this intellectuality, this reason prevailing every where. To the man who wishes to see his wandering brethren inspired with the fear of God, and reverence for those who impart his holy word to them, such a state of things is truly lamentable! and as we are unable to revenge ourselves and the insulted majesty of the church upon the opulent learned, it is our duty to try to exterminate, at least, all those who, though they are poor and without power, yet raise themselves from insignificance by endeavouring to enlighten others.

L. To revenge yourselves! and pray why? Have these poor people ever tried to obtain your employments, or prerogatives, or wealth?

K. No, but they despise us, if the truth must be spoken. Sometimes they make game of us, and that we can never pardon.

L. If they make game of you, they certainly do not act quite right, we should make game of no one; but pray tell me, why they have never joked at the useful institutions of their country, but have reserved all their merriment for you and your establishment?

K. Truly it is this conduct which makes my blood boil; for our holy institutions are independent of, and above all laws.

L. That is the reason which has made so many honest and good people turn you into ridicule. You wish that the laws which should be founded upon reason and utility, should become dependent upon any opinion that your caprice may think proper to bring into the world. Do not you feel that those actions and opinions which are just, clear, and evident, are universally respected, whether the person who holds them is a Mahometan,

Chinese, or Christian; and that consequently chimeras and useless fables, and unjust actions, can never obtain the same veneration.

K. Let us leave the laws and judges; let us keep to the philosophers. It is certain that formerly they have said, and wrote, and taught as many absurd and ridiculous things, as they say we have, and thus we have a right to elevate ourselves against them, even if we should only do so from a feeling of jealousy at their entering into our profession.

L. Many of them undoubtedly have taught foolish doctrines, as well as other men; but still their chimeras and speculations have hurt no one but themselves. They have never lighted up civil wars, while yours have caused more than one.

K. Because the doctrines we had to inculcate were so much more important to mankind, and as an old divine once said, "so admirable, that it is a fine thing to trouble the whole world by the arguments adduced in support of them." Do not we resemble those ancient enchanters who excited tempests with their words? We should be the complete masters of the human mind, if it was not for these thinking visionaries employing their time and talents in exciting the mass of the people to follow their example.

L. Well, but point out to them where they are visionary, shew them where they are wrong, prove to them that they reason badly and perniciously for human happiness.

K. Human happiness! this is one of their theoretical terms by means of which they cause so much mischief in society. Under the garb of this term these infamous speculatists engage the young and simple to follow their steps in breaking down the barriers of social order, and in disregarding those holy places of worship, so necessary to the production of happiness, both here and hereafter. We are fully aware what constitutes human happiness, and therefore we want the whole world to be contributors.

L. But if the happiness you would bestow is opposed to the feeling of the world, as to what really will constitute its happiness, surely you should not be allowed to pursue your schemes.

K. If the simpletons, I had almost said the fools, knew what was for their benefit, they would know that there is no happiness to be found, but in the precepts of that blessed religion which our Church establishment endeavours to diffuse, and they would promote the servants of that Church as their best friends and guides to their truest interest. Is it not by our mediation that they gain ages of bliss hereafter? Are not these philosophers, these damnable atheists, in ridiculing our doctrines of the soul's existence, destroying essentially the happiness of the multitude?

L. If you can prove the existence of the soul, how can these men, whom you so abuse, ridicule it? Bring but your evidence and no ridicule can overturn it.

K. Our faculty of thinking, our faculty of memory, so totally

independent of the body, surely afford incontrovertible evidence that the soul or intellectual principle is also of a different nature.

L. I confess I do not see the weight of that argument, for if the soul is of a different nature, and has nothing in common with the rest of matter, the known laws of bodies cannot be applied so as to determine its properties, without we have something that resembles it, in asserting its existence we must fall into an assumption quite contrary to reason. It seems impossible to me to decide upon the existence, or not, of what is called the soul; to me it appears that the faculty of thinking is entirely dependent upon the body, since through the assistance of the body is it alone brought into action:

K. Ah! stop I will not hear blasphemy under the cloke of reason. These are the ideas of Locke and the sect of madmen that I execrate and condemn. Such principles lead directly to deny the immortality of the soul.

L. Before we can decide upon the immortality of the soul, we must decide upon what the soul is. We do not pronounce beforehand upon a clock that it will go eight days, or a month; no, we stop and examine its workmanship and construction, and when we have obtained evidence we pronounce with accuracy. Let us pursue the same method with the soul, it seems difficult to believe that a part exists in me, which will feel and think after *I myself* am no more. Before my birth no part of me had sensation or thought; (at least not to my knowledge, and therefore useless to all intents and purposes as far as it concerned me) and wherefore then should any thing remain after I am gone? From the analogy of vegetable and animal life that surround us, we can draw no inferences that will assist us in our inquiry. We hear no more the humming of the bee, when the bee is dead. We see no trace of vegetation when the plant is uprooted. Moreover, I find that I can increase my ideas to any extent, that they depend upon the circumstances in which I am placed; and that there are examples of idiots and madmen who are by no means wanting in ideas, but who have no regulating controul over them; and also of people whose ideas are very few and ill-arranged from their never having been educated.

K. I do not mean to discuss any of these points with you. I can no more explain these mysteries and phenomena than you can. All that I know is, that it is highly necessary that a belief in the immortality of the soul, and the belief in its existence as a perfectly separate part from our bodies, should prevail. It is necessary to uphold good order and to prevent these theoretical wild revolutionists from overturning state and church, under the pretext of general intellectualization, and therefore as a minister of that holy establishment, I shall prevent to the utmost in my power the spreading of opinions so fraught with misery and ruin to the country which imbibes them.

L. But you are establishing schools, and by taking the management of them into your own hands, you are lending your support to the system of teaching the poor. How do you reconcile this conduct with your contrary opinions?

K. You touch upon a tender string. It is because we are forced by these enemies of mankind to exert ourselves.

L. But as so many other people are willing to undertake the whole business of educating the poor, I see no reason for your imposing the trouble upon yourselves.

K. You have hit upon the reason for our so doing. Do you think we intend to give up all wealth and power of the state to a set of demagogues? No, far from it. We, with other good men, cannot contemplate with calmness, the church being deemed a supernumerary. To stop the present current of education is impossible, but we have wisely resolved to divert it into many channels, by taking the superintendence of parish schools. Thus we tear the sting from the venomous reptile, and allow it to pursue its course harmlessly. We impart that knowledge which assists in the prostration of the will and the understanding, so necessary to make a religious and good character, and none of that which is falsely termed education by the philosophers.

L. I was willing formerly to give you and your brethren some credit for the exertions you were making for the improvement of the poor. But upon this account of your intentions I must frankly own to you, I cannot but look upon you and your brethren as enemies to mankind in every sense, as upholders of ignorance and consequently of vice and misery, and I heartily hope your efforts for keeping the people in darkness will be frustrated, and your sinister conduct seen through.

K. Your hopes will not be fulfilled. Your demoniacal schemes for universal education and enlightenment as you fantastically call them, partake too much of Utopia and anarchy ever to succeed. And be sure, while our excellent Church establishment remains, and while good and holy men are willing to undertake the pains and trouble of disseminating the knowledge and fear of a true God and of the Holy Scriptures, all your efforts to rouse the people to reflection will be unavailing. Thank God that the holy servants of his church are supported by too good a military power to be overturned by the diseased philosophy and vulgar radicalism of modern times. Good day to you wretched infidel, and mad enthusiast.

L. Good day to you, professor of ignorance and propagator of misery. But stop, before we part let me request you to pardon this poor disciple of Locke. Moreover, my reverend professor, you must recollect that imprisonment and persecution now, only more widely diffuse the opinions that you find obnoxious, and that you assist their progress by severity.

K. You are right, we must find some other means of imposing silence upon these upstart philosophers.

L. Nay, pardon me, but believe me, keep silence yourselves. Do not attempt to unite your doctrines with reason, since they will not endure its piercing glance. Become good men, be merciful, be just. Do not try to find evil where it is not, but endeavour to extinguish it from the face of the earth.

TEN REASONS WHY TYTHES SHOULD BE ABOLISHED.

[Copied from a printed Paper sent from Beverly, in Yorkshire, by Mr. Dawson.]

I.

BECAUSE there are three learned Professions, two of which are left to seek subsistence and employ from their proper utility and industrious exertion; while the third, like a lazy drone, has an ample, yea, munificent recompense legally and effectually secured for little service, or for that which is much disregarded.

II.

Because it is well known, that in *France* and in *Scotland*, tythes are abolished, and in these countries, it is equally known, that the people are more moral, less vicious, more prosperous, more industrious, and less oppressed than the people of *England* and *Ireland*, where the curse of tythes exists.

III.

Because Tythes are not warranted by the New Testament, on which the Church of England founds its doctrine and discipline.

IV.

Because all classes of Dissenters in *England* and *Ireland*, at the same time they yield, *compulsorily*, Tythes to the Episcopalian Parson, are generally induced to contribute to the maintenance of the service of the Chapel they prefer to frequent: which is equal to paying double wages for a service, originally intended to be done for nothing.

V.

Because piety towards God and conscientious discharge of duty to man, are the direct and immediate results of Natural Religion or philosophic contemplation, which cost nothing.

VI.

Because no European Government trusts to moral principles as taught by Established Churches; but have compulsory laws to punish great and little crimes; which would generally be restrained, if education was directed on different principles than is generally practised.

VII.

Because the Church Lands are equivalent to maintain its Clergy without encroaching on the *Liberty and Industry* of a most deserving people; who, by various means, have a legal right to avoid Tythes, to which the Parson has no *Freehold Title*.

VIII.

Because, from the example of the *United States of America*, we know that an *Established Church* is not needful to the spiritual nor temporal welfare of a people.

IX.

Because that from the Tythe Laws have sprung much suffering, persecution and ruin, among the people of England and Ireland: from which the people of France and Scotland are happily free.

X.

Because, that from the discussion, enquiry and reasoning on the nature and origin of worship, which has taken place within the last thirty years, it appears that the word Toleration ought not to exist in our Law Books. That even the fundamental principles of what is called the Christian Dispensation are not grounded in *Truth*; and from its history, we have woeful experience that it has not produced the fruits inseparable from the Religion of Humanity. Moreover, from the increasing number of Dissenters and Unbelievers, it may naturally be inferred, that if the Church does not voluntarily give up Tythes, she will ultimately and must be *extinguished*.

TO MR. RICHARD CARLILE, 135, FLEET STREET, LONDON.

SIR,

PERMIT an humble individual to congratulate you on your triumphant return to the Temple of Reason, Fleet Street. At the period of your committal to Dorchester Gaol, I was a sincere professor of Christianity and in common with most of my ardent brethren of the same persuasion, I rejoiced at your incarceration, and hoped that you might never more be doomed to breathe the air of liberty. An attentive course of reading, however, on the subjects at issue between you and your adversaries, determined me to embrace that cause for which you have so courageously suffered, and esteem you as one of the most useful and important members of society that has appeared since the days of Paine and Franklin. It is a cause indeed which must still expect to meet with the most virulent opposition from the deluded followers of Moses and Jesus, and to which none but characters decidedly disinterested, and overflowing with philanthropy can at present openly adhere; nor ought they to shrink or betray timidity in its support, when they behold the unexampled fortitude with which you have sustained an imprisonment of six years, and with no other recompense in view, but the satisfaction of promoting the great cause of truth and liberty. When Jesus and Peter were denounced as blasphemers by the Jews, the one equivocated in his reply to the charge, and the other thrice denied his master with oaths; the protestant apostle too, Cranmer, openly retracted the principles which he condemned in his heart, but you, sir, have risen superior to these fanatics, and have never more boldly proclaimed your principle than at the moment when perpetual imprisonment, worse than death itself, was the consequence which you might naturally have expected to be the result of your conduct.

But, sir, your exertions were never more urgently required than at the present period. The bloody persecutions and furious animosities and dissensions which have followed in the train of Christianity ever since its commencement received a powerful check in the last century by the effects of the fraternity of philosophers, and peace and unanimity appeared on the eve of being permanently established in Europe, but unfortunately the bayonets of Legitimacy were called into action, and by their means and under their protection the most ferocious sect of Christians, the Catholics, with their hordes of priests and monks, and their necessary attendants, the extinction of the Press and civil despotism, are overspreading the continent and making no inconsiderable progress even amongst ourselves. To check the

progress of this terrible foe to liberality and free discussion the *Protestant* Christians are deeply interested, as well as ourselves, but they vainly expect to effect this by converting the Catholics to their party, by railing at their superstitions, and deriding their doctrines of transubstantiation and absolution. The Catholics will remain immovable, and will reply—Why do you Protestants object to us as absurd the above mentioned doctrines, when you believe others which, to the eye of reason, are equally so? You deride us for believing, that, by the words of consecration, our priests can change a morsel of bread into the flesh of our God, yet you assert as the foundation of our common Christianity that the eternal invisible God was converted into a bit of flesh in the womb of a Virgin! you speak with horror of our absolution of sinners, yet in your Liturgy, your clergy openly lay claims to the privilege of absolving the sick man "from all his sins," by authority committed to him by Jesus Christ himself, (*Visitation of Sick*). Such will be the issue of all controversies of Protestants with Catholics. On *Christian* grounds, the latter must finally triumph, and once more reduce our fine country under the abominable dominion of the Pope and his satellites. But let the infidel who rejects the Scriptures, and relies on the arms of reason and common sense alone, enter the field against the Catholic superstitions, immediate exposure and conviction of their absurdity and folly are the inevitable consequence, and the Catholic cause falls to the earth, and sinks into contempt. What Protestantism never could and never will effect, infidelity during the 18th century succeeded in, it almost extinguished Catholicism on the continent, and it only is able to extinguish that system, as a celebrated Divine of the Church of England has expressly acknowledged.* It is to the infidel also, that the Christian is indebted for his most powerful arguments against the Catholic superstition. "STICK TO COMMON SENSE AGAINST ALL THE WORLD," says Bishop Porteus in his *Confutation of Popery, addressed to the diocese of Chester*, and the free and unrestrained exercise of reason is boldly recommended by all protestant theologians when engaged in assailing the Pope and his mysteries. Had the good bishop made use of similar language when denouncing the Deists, it is very evident that the Christian Scriptures would long since have been classed in the same rank with the Fairy tales, the Koran and the Mass-book, and the bishop with his clerical brethren must have been compelled to resign their tithes, and equipages and lofty titles, and descend into the class of ordinary citizens to earn their livelihood by fair and honest exertions,—hence it is that when the Deists are to be attacked, nothing is heard from the Protestant advocates of Christianity, but the most virulent abuse of reason, and (to use a favourite expression of the present Bishop of London) the utter necessity of "*prostrating our understandings*" to the obedience of faith. Surely such scandalous double dealing, such palpable contradictions cannot be unknown to those learned Protestant Doctors, they must be conscious of their dishonesty in refusing to permit the Deists, to attack them with the same arms with which they triumph over the Catholics, and it can therefore be neither slander nor illiberality in us to assert that if they were truly conscientious and honourable characters, they would long since have imitated the example of their reverend brethren Bayle, Meslier, Tindal, Morgan, Palmer, Williams, Taylor, &c. and joined the ranks of the rationalists and philosophers. Such an event would indeed be highly serviceable to the genuine interests of the human race, but is scarcely to be expected from so bigoted and worldly-minded a class as the present race of Christian clergy; who

* See two remarkable passages to this purpose in *The Present State of Evangelical Religion*, by the Rev. Dr. Haweis, Rector of Aldwinckle, &c. Published about the year 1809.

however furiously they may contend with each other respecting the superior importance of their respective dogmas, appear unanimous in opposing the progress of Deism and deluding or bribing its professors to the belief of their mysterious nonsense. But to what in reality do they wish to convert us? They may reply indeed to a belief in the divine origin of their Bible, but this is a mere subterfuge, for they know well that unless we add to this belief the adoption also of their theological tenets, we may as well remain infidels. Yet is there a single theological tenet in which these multifarious and eternally divided and dividing sects are agreed, I may safely affirm, not one. The most favorite tenet of one sect is sure to be denounced and anathematized by a dozen others with that rancour and venom so peculiar to the followers of Christ! In truth *they know not what to believe*, and to throw some light on so obscure and mystified a subject may perhaps have been one reason, which induced the head of the church, his most gracious and religious majesty King George IV. to order the translation and publication of the divine Milton's work on Christian Doctrine, which has just issued from the Press, in the Latin and English languages. But as the head of the Romish church is assuredly not infallible, so neither can the head of the English church lay any claim to the privilege of inerrancy, and if we may believe the orthodox theologian of the Quarterly Review, his Majesty's interference has only served to render confusion more confounded. "When we inform our readers (says the Reviewer) that the result of the whole work (of Milton) is a system of theology, not merely in discordance with the church of England, but with every sect by which we are divided; an incoherent and conflicting theory, which combines arianism, anabaptism, latitudinarianism, quakerism, and we know not what to add, on account of his opinions on polygamy, but Mahometanism: we anticipate much serious apprehension from the pious and devout; many will deprecate the appearance of a work so full, they will consider, of dangerous matter; and lament the liberality with which his Majesty decided on the publication of this treatise." (No. 64, Oct. 1825.) Such (if we may credit the Quarterly Reviewers) is the Christian religion according to John Milton, a hideous mass of absurdities! Yet Milton, as we are informed, prosecuted his inquiries with the most deliberate attention and impartiality. It is well known that the poet in his latter days rejected the service of the Christian ministry of every persuasion, and declined attending all public worship. He flourished when all sort of rational investigation into the truth of Christianity was strictly prohibited. Had his lot been cast in our days, to have beheld the flood of light shed on subjects connected with revealed religion, and the Scriptures,* it is highly probable that so intrepid a REPUBLICAN, a title in which he gloried, would have been among the first to declare himself an advocate of your principles and a partaker of your fame. Believe me to be, Citizen, your sincere admirer,

Dec. 3, 1825.

BENEDICT NORTON.

* I allude in particular to *A Critical Examination of the Four Gospels, and Letters to Dr. Adam Clarke*, by John Clarke, both sold at No. 135, Fleet Street. The latter very able and powerful work is the production of one of Mr. Carlile's shopmen, of whom four still linger in the dungeons of Newgate, to the disgrace of this protestant country!

TO MR. RICHARD CARLILE, 135, FLEET STREET, LONDON.

*No. 6, Charlotte-Place, Kennington-lane, Fauxhall, London,
5th December, 1825.*

SIR,

I BEG leave to congratulate you, though a stranger to me, on your liberation from Dorchester Gaol. A stranger to me I say, for I never saw you but twice that I know of, yet I have felt a great deal for you, more, indeed, I may say, than I ever felt for any other man in my life! It was your honesty, and the brutality of the ignorant, ferocious goaler, that caused me to feel so acutely. A gaol ought not to be a Paradise; but then reason should always guide the keepers, when they are opposed by nothing but good sense. A Gaol may be compared to a house where mad people are confined; and where reason, in some cases, is quite out of the question; but yours was not one of those cases; and I hope and trust, that if the Gaoler exceeded his orders to gratify his malignity, he may be dismissed instantly.

I have particularly observed, that, during your long and close confinement, you have always acted in a cheerful manner; but the sufferings that you have had to undergo, must have given great pain to all the readers of the Republican! and more especially to those who *think for themselves*, and who well know, that your punishment was unjust, unmeasured, and inflicted by unfeeling, ferocious men, in an outrageous, unpardonable manner! When you informed your readers, that you were confined twenty-three hours and a half out of every twenty-four hours of the day, and, that, you were obliged to ease nature, in the same room with your wife and sister. I cried out in my study, O! ferocious unfeeling monsters, on your beds of down! O! crafty inquisitors clothed in lamb-skins, with the most refined humanity on your lips; never talk about Christianity nor humanity in England, for you practice neither! Never talk, nor write *Plays* about the tyrannical conduct of the Spanish Inquisitors, for they are "*Heaven born Ministers*" to you! Never openly talk about the savages in Africa, for, in ferocity, they are not to be compared to you! and in future get bird-lime to close your *Serpentine* lips, to prevent you from boasting of any sort of freedom or mercy in this our *well beloved country*, while an honest, humane, *well-meaning* man, is receiving *more really severe* punishment, and inflicted in a more disgusting manner, than any punishment inflicted on any black-guard, thief, robber, or even murderer in the whole world! and inflicted too, for having performed his duty to his fellow-creatures to the best of his judgment. While those who really deserve to be punished, those who pretend that their blood is superior to ours, those real devils who are tormenters of the whole human race, ride off in a triumphant manner, grinning and laughing at their more sensible, feeling, harmless, but less powerful fellow creatures!

When I have reflected seriously in my room, I have often wondered and been much vexed at the ingratitude of the people, perhaps not wilful but *thoughtless* ingratitude, to allow a man to be confined such a long time, over his sentence, for fifteen hundred pounds; this paltry sum to thousands in good circumstances, to say nothing at all about the whole nation! But perhaps if we take all the circumstances into our consideration, we shall be convinced, that, had your fine been paid, by a few persons, or by the nation, every thing connected with your case, would have presented a different appearance to what it does now. Every thing would have been more gloomy, more thunder-cloud-like, more heart-breaking; we should have stood trembling before our tyrants, like tamed children, with the inattentive cap

on, placed in one corner of the school-room! I, for my part, have been afraid to put my pen on the paper, positively afraid, because when I write I am determined to make an impression; to stamp on the mind that which shall not be easily erased; to finish every thing in a workman-like manner. I am disgusted when I read the "*Education*" milk and water stuff! When I have to read a thing two or three times over to get at the writer's meaning, I throw the thing down in disgust; or, if I should not do that, I may put a wrong construction on the meaning of the writer, and nothing can be worse than that. Let us all understand what we read! Make every sentence as clear as the pebbled brook; then we are sure not to make any mistake. This being the case, I shall endeavour to use words which are constantly used in common conversation; and to place them in the best manner that I am able. To know how to write well is a super-excellent thing. It loosens the tongue; gives unbounded power; changes the face of every thing; causes profound reflection on human nature; shows us that, if God has made a difference in the blood of human beings, the higher the blood is the greater the ignorance!

You have proved to this nation by your long confinement, that a man of good spirit and good understanding cannot be put down by any punishment short of death. But a man may have a good understanding, that is to say, he may believe that his understanding is good, yet his ideas may be all erroneous: if they be erroneous, he should not be punished; because *he is convinced in his own mind, that he is right*; and that every opponent is wrong; therefore the most trivial punishment should not be inflicted on him, till every just, fair and honourable argument has been used to convince him that he is wrong; and even then, after every just argument has been used, he should not be punished for mere matter of opinion.

This being the case, I beg leave to challenge you, Mr. Carlile, to fight me with a goose quill, till one of us be fairly driven out of the field. I advocate for religion and you against religion. This fight, or engagement, must be carried on in an honourable manner on both sides: indeed, I believe that you have nothing dishonourable in you. You have never had a fair opponent; never had one to give you the *why* and the *wherefore*. I shall give you both; and, in language that you shall clearly understand.

Now, then, Sir, I begin; but I am almost afraid, because I may be laughed at, for attempting to cope against you who have studied so long and written very ably in support of Materialism against Religion. And another very great advantage you have on your side, I am prejudiced against so many religions: that is to say, I am prejudiced against so much fanaticism; so many outward forms and ceremonies of persons who *really believe* that they are religious; and another thing you have on your side too, I am now a Christian, and, of course, do not believe in a great number of *very necessary fooleries*: but I must believe in them and so must you, and go back to Paganism too, or at any rate we must hold our tongues. After we have fought our religious battle, I will discuss the great advantage and benefit of a kingly government in England over that of a republican form.

Now, Mr. Carlile, what is the meaning of the word religion? That we are to worship God in spirit and in truth, very sublime precepts, and to act justly to all our neighbours. You say that there is no God, nor Spirit! You are not sure of that, neither am I; but for argument's sake, and to prevent all misunderstanding, you shall have your own way. Here you see I retreat a little; you are driving me before you; but I shall presently arrive in a good position, then I make a firm stand against all your superior force;

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and if you do not play your cannon well, I shall drive you back in a panic and finally overthrow you.

You say that all religion is vice ! This is an error on your part, because to act justly to all our neighbours (which means every body) cannot be construed to mean any thing vicious. Vice is not a companion of religion, nor never was, nor never can be ! When a man kneels himself down to say his prayers, he believes that he is doing good. He prays to God, who you say is a Phantom ; but I shall presently show that it is a *very necessary Phantom*, to forgive him his sins. He has done that which troubles his mind, which makes him feel uneasy, he cannot rest till he has asked pardon, and this prevents a repetition of the same sin !

Religion has brought us to what we are ! We should have remained in our original uncultivated savage state, but for religion ! How would you begin to civilize a savage black African being, called man ? Have the goodness to answer this question.

I will acknowledge that there are thousands of very wicked, almost unpardonable acts, committed by man under a cloak of religion ; but, still, I say that those acts have nothing to do with religion itself. Religion means goodness, to soften men's ferocious hearts, to make them humane beings. And if a man committed a wicked act under a cloak of religion, I would pardon him, unless it could be proved to the satisfaction of all, that he acted bad *wilfully*. Our minds are very narrow. We cannot see far ; then, is it not impossible, impossible I say, for a great many very intelligent men, to foresee the *final effects* of their religious actions. A religious act, like a political act, may be very good to day, and in a short time it may be very bad. If every political writer in England at this time, and we have some very able gentlemen, could always foresee the effects of his writings on the people, or even tendency towards the effects, he would never have any occasion to retrace his steps ! The same thing holds good to a government, if the members of it were able to tell how their actions would ultimately affect the nation, human wisdom would then have arrived at the highest state of perfection.

A gentleman ought never to be a member of any government, till he has reflected sufficiently to convince himself, that religion is only true in politics ! This, and this only, is what he must look at. A thing may be notoriously false in fact, but still perfectly true in politics ; and I will now endeavour to convince you of this truth.

But, stop a minute ; you have read of Mr. Canning and the Attorney-General, giving dinners and so on, on a Sunday ! This is political, and a very good political act too. It prevents many a poor man from being prosecuted, for selling a penny's worth of greens on a Sunday ; and it would prevent more if the editor of every paper would call on the magistrates to go and punish these two gentlemen, instead of punishing a poor man.

Now I will endeavour to convince you that religion is true in politics ; and that we can never do without it.

When I look at and reflect on all the various sorts of human beings around me, I am perfectly satisfied that the *thoughtlessness* of a great many of the people, their *ignorance*, their *credulity*, their *falseness*, their *ingratitude*, their disposition to drink till they are *senseless*, then their *ferociousness*, will always require something of a *sublime or mysterious nature*, *past finding out*, to guide them in the paths of virtue, for their own good and for the good of society generally.

You will acknowledge, I dare say, that the dispositions of men are as various and contradictory, as the tempers are of all four-legged animals ;

and some of these are more *crafty* than human beings. Now I will class them with, or compare them to, the four-legged animals.

There are the foxes, though small animals, they must come first, because they are so exceeding crafty, so full of deception, naturally cunning, and the only animals capable to rule the whole. Then there are the lions, the tigers, the bears, and the wolves of the savage tribe. The camels, the mules, the asses, and the hogs of the stupid tribe. The horses, the bulls, the dogs, and the cats of the cunning tribe. The sheep and the hares of the harmless tribe. The rats exceeding crafty next to the fox, and the mice of the troublesome tribe. The frogs of the neuter tribe, and the toads of the venomous tribe. Then there are all the she's of these different tribes, in which we may find the noisy goose and the quackling duck!

What would you do with all these creatures without religion? How would you guide them along and keep them together? The government has the charge of all this medley of beings, and it is forced to keep them together! Are they to be instructed in any thing to make them sensitive beings, and, if they are, in what way, and are the instructors to be paid? Have the goodness to give answers to these questions, and also to the following if you please.

How would you bring them, or cause them to assemble together in a room, or a church, I will say? If you were to propose that the lions should sit in the same place with the toads, what would the lions do? They would smack their tails against their sides, scrape the earth up with their feet, and be ready with the tigers, the bears and the wolves, to devour you in a minute! But place a most odious frightful cloven-footed black devil with long claws before them, then you have them under your command; more especially if his satanic majesty be placed grinning in a savage ferocious manner, in the middle of a great blazing hell fire, then they will drop their tails between their legs, go down on their marrow bones in an humble position, remain in that state trembling like the leaves on a weeping willow; there ferocity is banished in an instant; you may take them by the nose and lead them where and how you like. Their hairy purse-strings fly open in the twinkling of an eye, for you to take out what money you please to make the whole comfortable and happy.

Religion gives ease to my heart,
When it pants in my bosom with fear;
When a false and a Hellish Tongue's dart,
Has given me a sly stab in my ear!
I cried out, why did you do that?
And instantly gazed the world round;
When a great and a false human rat,
Was destroying my name under ground!
Ha! said I, Devils come down,
And catch plenty of imps on your way;
For look where we may all around
Deception and fraud bears the sway!

I have now given you the why and the wherefore; and shall wait for your answer.

I am, Sir, your most obedient humble servant,

SAMUEL HARDMAN.

Late Adjutant of the 10th Royal Hussars.

* Backbiting.

NOTE TO MR. HARDMAN'S LETTER BY R. CARLILE.

MR. HARDMAN's first position is, that religion is not vice; because, "to act justly to all our neighbours cannot be construed to mean any thing vicious." What has acting justly toward our neighbours to do with religion? Nothing whatever; nor has it any relation to religion. It is a matter of morality, to which all alike assent as good. It is not because a system of error and vice, such as religion is, has surrounded its hideous form with a few moral sentences, that such sentences are to be identified with religion. It is an error in the association of words and ideas on the part of Mr. Hardman to say that acting justly toward our neighbours is an act of religion. I could find him Scripture authority to shew that to act unjustly toward our neighbours is an act of religion, an act enjoined by those Scriptures. If we are to rest on assertions of this kind, we shall conclude nothing. I assert that religion is a vice from the premises of its being founded in error and in many instances founded on wilful falsehood, a circumstance which Mr. Hardman, toward the conclusion of his letter, seems to approve, for the rule of the multitude, an approbation which, in my view, goes directly to countenance every piece of tyranny and villany practised over that multitude. Deception can only be justified by deception, tyranny by tyranny, villany by villany. The doctrine of doing evil that good may come is an immoral doctrine that paves the way to an excuse for every kind of evil. A theoretical line between morality and immorality cannot be drawn; but morality justifies nothing that begins with evil to any individual. Nor does the good of the many require the evil of the few as a common principle, nor in any other shape than as the exception to the general rule. If the few are to rule the many as a matter of deception, there will be many among that many, as shrewd as the few, and here at once we have a source of bad feeling, a source of immorality, a proof in Mr. Hardman's words that religion is vice.

I find other inferences that religion is vicious. It is expensive. It consumes without adding any thing to property. It taxes both the time and the produce of the labouring man. If he be a thinking man, it makes him miserable until he has thought himself out of it. If he be not a thinking man, he is not a subject for consideration or comparison higher than any other irrational animal. If he thinks, he must doubt; if he neither thinks nor doubts, he deserves not even the distinction of being a religious man. He can be, religiously, nothing more than the instrument of some priest. If Mr. Hardman desires a state of things of this kind, it but ill consorts with human improvement.

Mr. Hardman says, that vice is not the companion of religion—never was, never will be. He could not have made this assertion

with a clear definition of religion. Has there been no vice in the Spanish Inquisition—no vice in the religion of Ireland—no vice in Christendom, which has professed to make religion its primary law? Still Mr. Hardman says, the vice of religion is not religion itself. If produced by religion, a fact on which I insist, the religion is the vice. Religion is, altogether, in its most refined state, a creature of the imagination: that imagination has no realities on which it can rest; and resting on no realities, it has all the vice of falsehood, deceit, and delusion, superadded to its property of superseding more virtuous actions, of being of great expence, a great waste of time, and a great disturber of individuals, and of communities. It is a vice in its property of excluding useful knowledge—of depraving the human mind—of injuring the health, and shutting out the happiness of mankind. A truly religious man has scarcely a capacity to think of any thing but religion.

“Religion has brought us to what we are,” says Mr. Hardman. And what are we? In what is the mass of the people of this country superior to the cattle of the field? Nay, how much are they inferior, in every relation to happiness? But here comes the point—he asks how we would civilize a black African being called man without religion. We would teach him the use of letters and figures—we would teach him the mechanic arts, and all arts and sciences—we would teach him morality, or the right of person and property, and this would be civilization—this would be the true civilization—this alone would improve his condition. Teach him religion and you make a mad or melancholy fool of a simple and cheerful minded man.

Throughout his piece, Mr. Hardman has mis-named morality by calling it religion. Let him call his goodness morality and we agree. Let him see that religion has no relation from man toward man, and we agree. He has not examined the subject on which he has written: he has mixed up the qualities of one principle under the name of another, and thus is in error throughout.

The Machiavelian doctrine, that religion, though false as to fact, may be true in politics, has my avowed contempt. I am surprised at such a doctrine from Mr. Hardman, who, at least, has been so much of a Reformer as to support Reformers. Such an excuse for error would lead to a justification of all the errors that are thrust upon mankind. The good government and good order of the people require no such tricks as Mr. Hardman has here represented to be necessary. They are to be made happy only by being fairly dealt with by those who have power over them.

From the late charge of the present Bishop of Bath and Wells, to the clergy of his diocese, I lately extracted a similar sentiment to this of Mr. Hardman's: The Bishop says:—“A wise government will not desert the church, whilst the church remains true to

itself. A free government cannot subsist without religion, nor religion without a clergy." Here the matter at issue is laid down as dogmatically, as if it were a settled question as to what constitutes a church and what constitutes religion. The inference of the statement is, that a wise and free government will always have a church, a religion and a clergy. Mr. Hardman has attempted to shew some reasons for his conclusions; but the Bishop has shewn none. I make the contrary assertion, that a government can neither be wise nor free which is associated with a church, a religion, and a clergy, and I find sound premises for my inference, in the proof, that no kind of religion is founded on facts, that it teaches nothing useful to be known, that it is a source of dissension, and that it is a great tax upon all who are subject to it. If the people be ignorant, what has kept them ignorant? They have never wanted religious instruction. If they be ignorant, give them useful knowledge. If credulous, teach them to be sceptical by resting on nothing but that which is supported by analogical or demonstrative proofs. And to whom can a people be ungrateful? How can *sublime mysteries past finding out* guide them to the paths of virtue? Mr. Hardman has not examined his subject deeply enough. He draws inferences from the most shallow premises.

Had not this piece of Mr. Hardman's come to me in the shape of a challenge, I should not have thought it worth an insertion. It is awkward to shrink from any kind of challenge by persons who evidently have not examined fairly the subject on which they write. What do we find in Mr. Hardman's piece, to shew that religion is true or useful in politics? He closes his scene by bringing forth a terrific phantom, as a necessary principle to alarm the various tempers of mankind into a state of quiescence. But what will he say now that he sees the majority of the people of this island too well instructed to be alarmed by such a phantom, such a creature of the imagination? And why should one man be terrified into a passive state of being more than another? Let Mr. Hardman say who have a just right to be governors and priests, if such a government be necessary, and whether a people left to delegate their own authorities would delegate such authorities?

If this be the only defence of religion, I pity those who support it. And I detest the hypocrisy that imposes on another for a fact, that which the proposer knows to be a fable. This is tyranny and vice in its worst sense. If Mr. Hardman cannot publicly express his true sentiments, he had better be silent: he is not in a situation to be a challenger about opinions, nor to be an instructor of the public. Because a man can write, it is no reason that he must write. Wishing to be careful as to the matter with which I fill the Republican in future, I shall set my face against all pieces, even challenges, that are not well and respectably written.

RICHARD CARLILE.

TO MR. R. CARLILE, FLEET-STREET, LONDON.

Toutes les fois vous donnerez un *sauv* conduit à la Verité, elle vous Arrêtera.—MERILHON.

SIR,

Paris, December, 1825.

THE Society here, for the cognizance of the General State of Civil and Religious Liberty, desire to offer you their congratulations on regaining your freedom.

To you, praise is due, for your patient endurance of unjust and impolitic persecution: while your enemies may confess, with hope, that, to you, England owes more for future peace and surety, than to any other man alive.

By your efforts, the Throne is more solid beneath the King—estates more confirmed to the Nobility, while the Commonalty have better hope to increased enjoyment from the abolition of Tythes.

In this regard, the Society beseech you to be temperate, not puffed up, but to continue by moral and reasonable, yet choice publications, to inform the rising generation: and in that respect they farther beseech you to make as much as possible subservient to the Lancasterian system of instruction.

When the travelling Secretary of the Society arrives in London, he will be furnished with such works as may be useful to you. In the meantime, they request you to search for a pamphlet published about one hundred years ago, entitled the "Quaker's Pleas against Tythes." It is probable, if you have it not, that Mr. Hone or Dr. John Walker, may point out to you where a copy may be found.

The enclosed paperon that subject, published by them, has, by various means, been forwarded to you; but fearing their non-arrival a copy is now sent.*

Wishing you health and prosperity, I subscribe myself
(by order) Your obedient Servant, LE CLERC (*A/2*).

P. S. From myself, I have to observe, that I rejoice to know London has the prospect of an University. Here, at Paris, instruction is general, and generally gratuitous. In this respect the Government is liberal.

I hope, to this University, London will have near it, as here, a Garden of Plants, and a Museum. That garden, with its museum, is the true authentic Holy Bible. It has God for its Author; instruction for its intention; and truth, without any mixture of error, for its matter. The works of Creation there displayed inspire piety, fill the mind with admiration, and, at the same time, afford an endless subject of contemplation and useful study.

* No copy of this kind has reached me.—R. C.

MR. RICHARD CARLILE, 135, FLEET STREET.

DEAR SIR,

Dec. 9, 1825.

I HEAR, with pleasure, that you are no longer within the walls of the English Bastille, but returned to, or shortly expected in town; and, although as yet an entire stranger to your person, I cannot let pass this opportunity of tendering you my warmest thanks, not only for your good intentions, which even your opponents must admit, but also for your very eminent public services in the cause of liberty and truth.

In my opinion, as I believe you are in that of most people who think at all, you appear to be one of the most injured of mankind, and, as such, I beg leave to congratulate you, most sincerely, on your return in health, to your family, your friends, and your home, after your long, and, in the end, successful struggle against tyranny of the basest and most detestable kind.

During your unjust and infamous imprisonment, thousands admired, but no one, I assure you, more than myself, the undaunted firmness with which you sustained your sufferings and supported your opinion. The constancy of your endeavours to establish, and, as yet, with success, the liberty of the press, and freedom of discussion—the courage and address you have evinced, on all occasions, in opposing despotism, even till the monster became exhausted by her own exertions, looked wildly around for a moment in despair, deserted her prey, and shrunk from the contest. She is now taking breath, but whether she means, like a cowardly assassin, when a little restored, to attack you again, is not so easy to determine; yet it is not unlikely, as despair, brought on by disappointment, is apt to degenerate into madness, and lest that should be the case, in the present instance, you will do well not to be entirely off your guard, but rather assume a posture of defence.

The eclat of the example which you have set the world for courage and perseverance in a good cause, has already, I am convinced, infused a germ in the minds of our young countrymen, that will, ere long, cause hundreds of Carliles to spring up, who, by opposition, will become an Hydra, if I may be allowed such a metaphor on such an occasion, that no Priestcraft, nor any other craft, will be able hereafter to destroy: but will flourish, as you have done, by opposition. The more they are opposed, in such a cause, the more will their numbers and resolution increase. Witness the young men in Newgate, Messrs. Campion and friends, Editors of the Magazine, and elsewhere, already; all sprung, in so short a time, from one single root; and that the like feeling, that has pervaded them, may speedily become ge-

neral, is the constant wish, and fervent prayer of, dear Sir, your very sincere friend and admirer,

C. W. HARRIS.

P. S. You are, beyond a doubt, as yet, the bravest of the brave.

TO MR. RICHARD CARLILE, LONDON.

DEAR SIR,

Bristol, Dec. 12th, 1825.

WITH very great pleasure, I have to inform you, that a large party of your *true friends*, dined together a few days since to congratulate you most heartily on your liberation, and on your triumph over your Christian persecutors, weak and silly enemies, to wish you every success in your future career of life, and farther to express their high sense of approbation, for the noble and spirited conduct which you have so ably displayed while so basely incarcerated by an English Inquisition in a Bastile.

The meeting, Sir, was formed on the present occasion for the above named purpose; but it is intended for the future to hold an anniversary on the 18th of November, as the day of your liberation, and I believe also of your first entering that prison, from whence emanated the only Free Press during your term of confinement, a period to be hailed with true joy and triumph by all friends of freedom to independence and happiness.

A general wish, Sir, also prevailed that as early a period as convenient you would make a visit among us, and as I feel confident that you will do so, I can only add that to no part of the country can your talent be so usefully directed as where *bigotry, hypocrisy, ignorance and selfishness* prevail to the utmost extent.

The meeting afforded the greatest gratification to all the party, which broke up at an early hour, regretting however that not one fire shovel hat gentleman was present to communicate to his gang that a large party of Materialists could meet, discuss morality, and depart without that noise and confusion that generally prevails at their Bible and Missionary meetings.

I have selected the subjoined Toasts and Sentiments given on the occasion, to show our friends, in all parts of the country, that how ever we may be deficient in number, we endeavour to compensate for it, by soundness of principle.

Mr. Richard Carlile, the honest and noble advocate of the people and their rights.

The Printing Press, may it continue to be free, and flourish under such an able Champion as Mr. Richard Carlile.

The immortal memory of Thomas Paine, author of the Rights of Man, Common Sense, &c. with reformation to his Calumniators.

The immortal memory of Elihu Palmer, author of the Principles of Nature. (Given by a worthy and veteran friend who was personally acquainted with him.)

The brave Prisoners in Newgate, William Campion, Richard Hassel,

Thomas Riley Perry, and John Clarke, may they be speedily released, and all Mr. Carlile's assistants, who have suffered in the noble struggle for Religious Freedom.

The Joint Stock Book Company, with its supporters, and may the volumes it sends forth speedily displace the Jew Books or Bible.

Mrs. Carlile, may she never forsake the good cause for which she has been so vilely persecuted.

Miss Mary Ann Carlile, may she ever continue in the principles she so ably advocated.

The Females of Great Britain, may they all speedily become Materialists.

The American form of Government.

Total Annihilation to the *Black Slugs*, that devour the seventh part of the produce of the land.

The Pen Knife that deprived the Country of a Tyrant.

Mr. William Cobbett, every possible praise for his great exertions and success against the paper money system; may he speedily be honest enough to acknowledge his error in advocating religion, and follow Mr. Richard Carlile in the true path to human happiness.

The American Editor of Thomas Paine's *Age of Reason*.—Colonel Fellows.

Jeremy Bentham, Esq.

Dr. Kentish, the tried Friend of the People and of Religious and Political Liberty.

Mr. Sampson Mackey.

The immortal memories of Mirabaud, Volney and Voltaire were severally drunk.

May Men of Science be honest, and cease to support Religious Superstition in opposition to their own better knowledge.

May Materialists rapidly increase and every sect in Religion disappear.

May the Image of the immortal Thomas Paine haunt the imaginations of Kings and Courtiers, till they acknowledge the goodness of his writings.

The Stones of the Churches, Chapels, and Meeting Houses in the highways; the Parsons, and Soldiers breaking them; Mr. R. Carlile their General Surveyor for twelve months, and only what they earn for them to eat.

The Majesty of the People, the only true Majesty.

These, Sir, contain the sentiments of the party assembled to a man and though composed of able and respectable men, I greatly regret a certain part of the proceeding, I mean privacy, for had such a meeting been held in a public room a loss of licence would have been sure to follow, and possibly ruin to a worthy family; even in a private one many whose good wishes were with us were prevented by fear from attending, lest their bread now so hardly earned should be wrenched from them by their ignorant and narrow-minded employers, though in every way worthy and respectable as tradesmen. As it was, I make not the least doubt, had our retreat been known, it would have been broken in on by some *Drunken Magistrate*, as was the case lately when some young people were innocently amusing themselves with a dance.

I doubt not but the next meeting will be an open one, as I trust, by that time, the *petty power* of local despotism will be crushed, and, consequently, fear unknown.

Your friend, Mr. Green, was present with a party of his friends, and desires that his name may not be kept secret.

I remain, dear Sir, with the greatest respect for self and friends,
yours, ever truly,

B. HART.

SUBSCRIPTIONS.

	£.	s.	d.		£.	s.	d.
Mr. J. D. Dawson, of Beverley, Yorkshire	2	0	0	A disciple of John Wesley converted to Materialism	0	2	0
A Friend	2	2	0	Mr. Pratt, for the men in Newgate	0	3	0
W. J. for Oct. and Nov.	0	4	0				
Ditto for W. Campion	0	2	0				

HAVING arrived in London, I beg leave, most sincerely, to thank all those persons who have supported me by their subscriptions during my imprisonment. To them, I owe the advantages which I have gained during the last six years, and toward them, I feel the due measure of gratitude. But grateful as I am, and as I ought to be, for the past, I feel it to be a duty to say, that I hope no new subscriptions will be opened for me so long as I am at liberty to strive for myself. The men in Newgate, Hassell, Perry, Clarke and Campion, are deserving of whatever support can be given to them in the way of subscription, so long as they remain prisoners. Jeffries is liberated, and will be able to support himself.

Useful as these subscriptions are, when a man is struggling with oppression or disaster, they cease to be useful, they become mischievous, when sought and obtained by men who are free to support themselves by labour. For myself, I can say, that I had rather be left to make a fortune by my own bodily and mental labour, than to have one given to me.

Subscriptions to the Joint Stock Book Company, either in hundred pounds, or in any aliquot part of a hundred, of or above five pounds, are now the desirable thing. And it will be also necessary to have them before the first of January, where the subscriber wishes to partake of the benefits of the concern from the commencement, or in the first quarter. Benefits there certainly will be, and they will be greatest at the onset; because we shall first print books that have never before been printed in this country, I entertain not a doubt of the success of this thing, and I will stake my reputation on its well being, so long as it adheres to the prospectus.

RICHARD CARLILE.

Printing Office, Dec. 13.

NOTICE.—Country Agents are desired not to remit country bank notes, as we cannot be responsible for them amid the present crash of banks and wreck of paper money,

R. C.

TO THE EDITOR OF "THE REPUBLICAN."

On the Great Check given to Learning and Science, by the Introduction of Christianity.

FROM the days of Homer, who flourished upwards of 700 years before the Christian era, to the time of the Roman Emperor Constantine, in the 4th century, when Christianity became general in Europe, we find a long list of enlightened philosophers, historians, moralists, poets, and men generally eminent for their learning and abilities. From the days of Constantine, to the discovery of the Art of Printing, in the 15th century, learning was very much, nay, almost entirely neglected. A thousand years passed away, without producing a single person, at all eminent in any description of literature: but soon after the printing-press was established, there sprung up in Europe, a host of the most eminent men, in every department of philosophy and letters; which have been succeeded to the present day. This being the case, as unquestionably it is, we naturally look about, for a cause of the general ignorance that prevailed between the 4th and the 15th centuries. It cannot be supposed that nature withheld from man, during that long period, the same degree of mental capacity and intellect, which she bestowed upon preceding and subsequent generations, and we are constrained to look for some external cause, which produced those "dark ages" of mankind, after they had been surrounded with philosophy, arts and sciences.

Before the establishment of Christianity by Constantine, the minds of men were less shackled by a religious and superstitious education, than under the Christian dispensation. The Romans and Grecians, as is abundantly evident from their histories, cultivated learning and the sciences more than religious dogmas and creeds. Religion and religious sects seem to have been rather tolerated than enforced; while men of real learning and genius never failed to meet with countenance and support. But when Christianity had gotten a solid footing, it acted like a canker worm to every thing rational and useful among mankind. Learning was disregarded, if not discouraged, as having a tendency to draw mens' minds to an affection for temporal things, rather than for "spiritual." The religion of Jesus taught men to pay no attention to the affairs of this world, not even so much as to food and raiment. The doctrines of "Take no thought for to-morrow," and "the wisdom of this world, is foolishness in the sight of the Lord," are found amongst the wise maxims of the Gospel. No wonder then that such precious doctrines, when embraced by men in power, should in a few generations, reduce mankind to a state of ignorance and superstition. Philosophers, Moralists, and

Historians, were superseded by Bishops, Friars, and Monks, and the latter found out the art of enriching themselves at the expence of the people; by persuading them to bestow the most abject veneration on the relics of those, who by the most frantic and incoherent preaching, or acting, when alive, had acquired the appellation of saints. These they sold to the people at extravagant prices, and persuaded them, when on their death-beds, to leave their possessions for *pious* purposes, in other words, to give them to the priesthood, who revelled upon them in the grossest luxury, debauchery and indolence. The truth of this is abundantly testified by Dr. Mosheim and most other writers on ecclesiastical history. At length, however, the printing press came forth like the bright sun, to disperse the mist that so long had obscured the mind of man. The writings of the most eminent among the ancient Greek and Latin authors were laid before the public in large editions; so that learning might now be acquired at a comparatively cheap rate. This state of things soon produced a host of literati in Christendom, and wherever the influence of that mighty engine has extended learning has gotten too firm a hold among mankind to be again rooted out by a priesthood, whose policy has at all times been, to keep mankind in a state of superstitious ignorance. The "Mechanics' Institutions" are a still further powerful means of distributing useful knowledge among the operatives of the country.

You, too, Mr. Carlile, though last, are not the least in promoting this good work. You have, after a struggle of 6 or 8 years, obtained a complete victory over your enemies, who were also the enemies of every description of useful knowledge. You have established FREE DISCUSSION in Britain, so that, hence forward, we need not look to the universities, as the only seminaries of science. We may now look forward for the brightest ornaments of the Senate, the Bar, and the Stage, to rise from among our Mechanics. As to the pulpit, I hope and expect, that, ere long, it will be filled for very different purposes, than to preach to the people the most stupid, extravagant, absurd and immoral doctrines; that ever disgraced any age or nation.

December 5th, 1825.

I. G. °

PAINE'S BIRTH DAY.

VARIOUS suggestions about a public dinner to congratulate me on the end of my imprisonment have been made; but I have entreated all friends who have made such suggestions, to defer it until the Anniversary of Mr. Paine's Birth-day, to make but one dinner, and that in the best manner of doing those things. Further and early notice as to place, price of tickets, &c. will be given.

R. C.

LONDON.

Its atmosphere has, in the last week, been, to me, almost as cruel a punishment, as a whipping in Dorchester Gaol would have been. Pleasant, horrid London! What a strange mixture of the most agreeable and most disagreeable beings we meet! What beauty in its shops—what filth in its alleys and in its streets! It is the emporium of knowledge and of ignorance—of health and of disease—of good and of bad habits—of virtue and of vice—of human beauty and of human ugliness. There is something higher, and something lower, in the mankind of London, than in that of any other part of the country. Here we see splendour exhausted on person, dwelling and equipage illustrated by a contact with the extreme of rags, filth, and disease. There we perceive a commercial intercourse, on which the means of subsistence to millions depend, yesterday calm and steady, to-day in a state of ebullition. A bank breaks—banks are breaking and will all break, and affluent thousands feel themselves reduced to a state of beggary. London is a mixture of substance and froth; mixed with some, with some separate. Some are all substance—some all froth. All is in a state of fermentation. Property changes hands here more rapidly than in any other part of the country. The capitalist of yesterday is a pauper or a suicide to-day.

A contempt for religion shews itself powerfully, as a prominent feature among the thinking part of London's people, while religion thrives with its filth and its ignorance, and almost every alley has its religious congregation. But a great general change has taken place throughout the country on this head. It is now a *part and parcel of the Common Law of the Land*, that religion is not defensible and is properly assaulted as a vice! Admirable change! Why does not the Vice Society change and assist me in the assault upon the vice of religion?

I do not feel at home in London; but I feel as if I had neither house nor shop. The disconnection of shop, dwelling, and printing-office, makes business irksome and strange, and I must ask pardon for a few weeks, until this can be mended, for any little neglects that may occur.

On Tuesday evening, I attended, as privately as possible, the meeting of the Christian Evidence Society, at the Paul's Head, Cateaton-street. It is calculated to do much good, if well managed, and, at once, I make a call upon it to allow the most free discussion. Until this be announced, I feel, that I ought not to take any public part in it. The doctrine of materialism against spiritualism has hitherto been excluded. This is my peculiar

doctrine, and I ought not to give aid to any thing below it. To gain this point would greatly shorten the discussions, and they are now extended with nonsense to wearisomeness. Free discussion produces the most mild discussions; for, with it, personal invective is not felt to be a useful weapon.

I have shaken hands with many friends; but many have called to see me while absent, and time has not permitted me to call upon many upon whom I wish, and feel it a duty, to call. I will meet any person at appointment, and, in other respects, I ask credit for a short time for the best and most grateful disposition toward all who have assisted me during my imprisonment.

RICHARD CARLILE.

MONEY MARKET, BANKING SYSTEM, STOCKS, PUBLIC CREDIT, &c.

ON the above heads, all is consternation in London among those who are connected with them. It is high time, that the present banking and funding systems were broken up, and while there is a desperate run against them, it is the duty of every public writer to heighten the panic with a view to put a stop to this sort of public mischief. Country bank notes in London are not considered to be worth their weight in other waste paper. London Banks have gone within the last few days whose strength was doubted by but few, if any. Not one of them ought to be trusted another day upon the present system of credit and paper money. No bank can stand a fair run under this system, and though many get propped by artificial means, all must eventually sink. The present seems to be the best possible season to break up the system, and lamentable as will be the affair to thousands, or millions, it will be less so now, than at any future time. There is no security in depositing property in any of the existing money establishments.

R. C.

TO MR. RICHARD CARLILE, 135, FLEET-STREET.

SIR,

MOST respectfully do I present my sincere congratulations on your liberation from a long and unjust imprisonment, and from the hands of those who wanted but little encouragement to have become your assassins. Such is Christianity and boasted British justice! An imprisonment from which you have come forth pure as refined gold from the crucible; with a character singularly honourable, just and unimpeachable; gloriously established on the firm basis of fortitude, perseverance, and integrity; which no enemy can behold with indifference, nor without feelings of envy, fear, shame, and regret; and which every friend must contemplate with the highest approbation, satisfaction, confidence,

and esteem, as an undeniable security and promise of future honour, worth, and moral rectitude. Speaking as I am, looks very like flattering a man to his face, which some do not approve of, and which too generally borders on design or meanness. I am at your mercy; but I have reasons for paying my respectful compliments, and for not carrying them farther in the present instance. Your case is before the world written in deeds to which no language of mine can do justice, and which will never suffer you to fall into either oblivion or contempt, as has been prophesied by one of the second-sight seers of the infallible, doughty, dogmatic journals, *THE NEWS*! To whom, with your permission, Shebago intends to address a few complimentary lines on his uncommon candour and newly assumed decided character, and no less on his charity, good language, and uncommon foresight. You are, Sir, standing thus; and such is your case. I am going, but with diffidence and respect, to lay my case before you. And I feel ashamed, and almost afraid to reveal even to yourself the miserable secret—that you have had a *Greenwich Collegeman* for a *Correspondent in the ardent but forlorn Shebago*. I have been for some time an inmate of this building, hopeless distress drove me here, where I have nothing except a bare sustenance, without liberty, and in constant danger of losing even that, and gaining a cell in Hoxton. Judge, then, how gladly I would accept of a change—how anxiously I wish for it, were I only to obtain a subsistence without the fear of a mad-house before my eyes. Any one of the letters of Shebago would obtain me that indulgence, as they have just enough of that kind of sense and spirit which would most assuredly gain their author the unqualified character of confirmed madness:—A term that I have more than once known to be substituted for and confounded with sense and reason. The purport, then, of the latter part of this letter is simply to inquire, if you can any way find me an employment where I can be useful to you and maintain myself. I would esteem it a blessing, and believe me I am neither ambitious nor avaricious. A very trifle would render me happy, and removing me out of this would grant me content. I write to you with a confidence and hope not common in my correspondence with my betters. Whatever way you may decide, I shall ever remain the same in mind. I must beg pardon for troubling you with any concern of mine and taking up so much of your time, and return my thanks for the notice you have been pleased to take of my letters. Indeed, the pains you have been at, in correcting them for the press, make them as much or more yours, than those of your much obliged and humble servant,

THOMAS HOOD.

Marlborough Ward, Royal Hospital,
Greenwich, Dec. 14th, 1825.

The Republican.

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BANKS—PAPER MONEY—STOCKS—FUNDING SYSTEM —FINANCE.

To write at this moment, upon any other subject than the above, would be to shew an indifference toward public feeling, excited on a serious matter. The paper panic of the last fortnight has superseded every other consideration; and the death of the Emperor of Russia is made subservient to it. Even my liberation has been worked in as one of the causes of this state of things; for such was an observation made, to my surprise, by a country-gentleman not unskilled in politics. As far as study is necessary to understand this paper-money subject, I confess that I am ignorant; for though I have read much upon it, I have thought but little. But I have uniformly entertained an idea, that it must be a bad state of things, as to legislation and government, which is to be kept in a constant state of fear about *the price of stocks*, and about an ephemeral property, which exists only in the imagination when fairly sought. The real property of the country is lost sight of in a constant attention to a gambling with that which is but a spiritual or evanescent property—a mere thing of the imagination. The spiritual things called stocks are evidently only convertible to real property upon a confined scale, or in a small degree; if all were to seek that conversion, none would find it. You can only sell stocks when buyers are to be found. If no buyers were to be found, the thing ceases to exist, other than in the disposition of such a legislature, as may, from time to time, be formed, to tax the existing generation with the burden of an interest for this nominal property. So long as there is a hope that such a legislature will be found, so long will there be a gambling, a buying and selling, and all sorts of tricks with respect to what are called stocks; so long will there be no security for the industrious labourer, and so long will disappointment and misery be the predominant sensations of the people of this country. Real property, that which is only to be produced by labour, cannot compete with this nominal property created by a funding and banking system, and the former is unfairly, unjustly taxed, to support the mischievous existence of the latter.

It is probable, that what I have written has been written and spoken a thousand times before; but so far, I have not copied.

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The foregoing sentences are a plain dealing man's view of the fictitious property called stocks or funds. I am now about to copy from, and to review, Mr. Paine's *Decline and Fall of the English System of Finance*. This pamphlet is confessedly Mr. Cobbett's text book on this subject, and I do not expect to educe any thing new from it, nor to do any thing more than to exhibit it in a strong light, at a moment when it will be read with more than usual attention. The pamphlet itself is sold at sixpence, and is well worth the perusal of all who are interested, as to their property, or in their depositings of property, in the public funds. It can be safely said of Mr. Paine, that his penetration was so great that he always took a correct view of all political affairs. He copied from no party men; he espoused not the interests of a few against that of the many; he looked fairly at men and things and sought to work out something new for the benefit of the majority; in fact, of mankind at large. This is no where more visible than in his new view of the English System of Finance.

Mr. Paine's opening paragraph is decisive of the question; it is thus:—"Nothing they say, is more certain than death, and nothing more uncertain than the time of dying; yet, we can always fix a period beyond which man cannot live, and within some moment of which he will die. We are enabled to do this, not by any spirit of prophecy or foresight into the event, but by observation of what has happened in all cases of human or animal existence. If, then, any other subject, such, for instance, as a System of Finance, exhibits in its progress, a series of symptoms indicating decay, its final dissolution is certain, and the period of it can be calculated from the symptoms it exhibits." If the reader can perceive that the National Debt has gone on increasing, if he can perceive, that there has been, in reality, no reduction during the ten years of peace, if he can see, that the late panic was, or is greater than any that occurred during the war, greater than any that has before happened, he may rest assured, that these are so many symptoms of decay, and that the system must eventually die, and be annihilated. The time *when* is as difficult as to say the time when a man will die, who is left to the ordinary course of events. I told Dr. England, the Archdeacon of Dorset, in February, 1822, that I then thought that the funding system would be broken up within four years, or by 1826, and the present panic is evidently one of its death-throes. The Doctor scouted the idea, and wished he had a few more thousands in the funds. The Gaoler seconded him. What do they now think?

Mr. Paine proceeds to shew the progress of the national debt with the progress of war, and his calculations with regard to the last war were quite within compass. In treating of it, he has the following observation, which has been verified to a certainty in the present year. He says!—"It will not be from the inability of pro-

curing loans that the system will break up. On the contrary, it is the facility with which loans can be procured, that hastens that event. The loans are altogether paper transactions, and it is the excess of them that bring on, with accelerating speed, that progressive depreciation of funded paper money that will dissolve the funding system." How very characteristic of the present year? Though our own government has not been borrowing money, the loans to foreign governments and the various Joint Stock Companies are similar indications.

It was observed by Mr. Paine and followed by Mr. Cobbett, as a certainty, that an abundant issue of paper money lessened the relative value of gold and silver with the necessities of life and produced a general impoverishment among the mass of the people. Which is to be explained by saying, that, in consequence of the issue of paper money in abundance, the journeyman, whose nominal wages are twenty shillings per week, procures less and less of food and clothing with that twenty shillings, in proportion with the abundance of the issues of paper money. This is a matter in which it is somewhat difficult to shew the *why* and the *wherefore*, as the markets for such commodities, as are called the necessities of life, are influenced by so many causes; but there has been an effect uniformly visible from the issues of paper money, and that effect has been to lessen the value of the wages of the labouring-man.

"Public credit," has been well remarked by Mr. Paine to be "*suspicion asleep*." Of this we have a proof, whenever there is a run upon the banks, whenever gold is asked in exchange for bank notes. While bank notes were a legal tender, banks were not so liable to be pressed, as the Bank of England or any other bank will issue its notes with more facility, and upon a different species of credit, than it will issue gold. Let the suspicion of the public be once fairly awaked, and away go all the banks, all the stocks, and all that wretched system of finance, by which knaves profit and by which the honest man is pillaged. There is no proportion between the gold and the paper money of the country, and our best political economists deprecate all issues of paper money that are not to be paid in gold with facility. Mr. Paine has a pretty illustration of this matter; he says:—"One of the amusements that has kept up the farce of the funding system is, that the interest is regularly paid. But as the interest is always paid in Bank Notes, and as Bank Notes can always be coined for the purpose, this mode of payment proves nothing. The point of proof is—can the Bank give cash for Bank Notes on which the interest is paid? If it cannot, and it is evident it cannot, some millions of Bank Notes must go without payment, and those holders of Bank Notes who apply last will be worst off. When the present quantity of cash in the Bank shall be paid away, it is next to impossible to see how any new quantity is to arrive. None will arrive

from taxes, for the taxes will all be paid in Bank Notes, and should the government refuse Bank Notes in payment of taxes, the credit of Bank Notes will be gone at once. No cash will arrive from the business of discounting merchants' bills; for every merchant will pay off those bills in Bank Notes and not in cash. There is therefore no means left for the Bank to obtain a new supply of cash, after the present quantity be paid away."—This is clear at the present day, wherever the notes of a bank are brought in in quantities sufficient to exhaust the gold of the bank, it breaks, or in common phrase, stops its payments, and for the best of all reasons—*it has nothing left wherewith to pay.* The facility of issuing Bank Notes has made the managers of the Bank to feel themselves weighty men. They speculate beyond their real means, and, when pressed, feel the arrival of a time which they have not anticipated and which they scarcely thought possible.

The political changes produced by a failure in a system of finance are not the least important part of the matter, and, on this head, Mr. Paine narrates his experience thus:—"It is worthy of observation, that every case of a failure in finances, since the system of paper money began, has produced a revolution in government, either total or partial. A failure in the finances of France produced the French Revolution. A failure in the finance of the assignats broke up the Revolutionary Government, and produced the present French constitution. A failure in the finances of the old congress of America and the embarrassments it brought upon commerce, broke up the system of the old confederation and produced the present federal constitution. If, then, we admit of reasoning by comparison of causes and events, a failure in the English finance will produce some change in the government of that country." There is not a question but it will do so: and the sooner the better; for it is much wanted.

The Sinking Fund Bubble, for paying off the debt of the government, was thus aptly illustrated by Mr. Paine, in 1796. We have seen the effect as here stated:—"As to Mr. Pitt's project of paying off the national debt by applying a million a year for that purpose, while he continues adding more than twenty millions a year to it, it is like setting a man with a wooden leg to run after a hare. The longer he runs the farther he is off." And yet, what *solemn saws* have we heard from our legislature about this ridiculous *sinking fund*! Where is it now? The very name was a pun upon the reality of the thing—a *sinking fund*! All government funds are *sinking funds*.

This little pamphlet of Mr. Paine's is quite sufficient to communicate a full knowledge upon its subject. I never before read it with the same effect as at this moment. Almost every paragraph has its peculiar beauty and force. In proceeding, he observes:—"Though all the approaches to bankruptcy may actually exist in circumstances, they admit of being concealed by appear-

ances. Nothing is more common than to see the bankrupt of to-day a man of credit but the day before; yet no sooner is the real state of his affairs known, than every body can see he had been insolvent long before. In London, the greatest theatre of bankruptcy in Europe, this part of the subject will be well and feelingly understood." Particularly at this moment.

The following paragraph is beautifully illustrative of the subject: "Do we not see that nature, in all her operations, disowns the visionary basis upon which the funding system is built? She acts always by renewed successions, and never by accumulating additions perpetually progressing. Animals and vegetables, men and trees have existed ever since the world began; but, that existence has been carried on by succession of generations, and not by continuing the same men and the same trees in existence that existed first; and to make room for the new she removes the old. Every natural idiot can see this. It is the stock-jobbing idiot only that mistakes. He has conceived that art can do what nature cannot. He is teaching her a new system—that there is no occasion for man to die—that the scheme of creation can be carried on upon the plan of the funding system—that it can proceed by continual additions of new beings, like new loans, and all live together in eternal youth. Go, count the graves, thou idiot, and learn the folly of thy arithmetic!"

My last extract is made to show how strongly it was corroborated in the last week, by the connection of the Ministers with the Bank Directors. We are told, that they were in consultation by night and day, and the result we find to be an issue of paper-money. Mr. Paine has the following remark:—"There has always existed, and still exists, a mysterious, suspicious connection, between the Minister and the Directors of the Bank, and which explains itself no otherwise than by a continual increase of Bank Notes." This is their panacea; but still their patient must die and their medical applications go on to be less and less availing.

RICHARD CARLILE.

DIALOGUE

BETWEEN THE GREEK PHILOSOPHER EPICTETUS AND HIS SON.

Epictetus. I feel death fast approaching, I have not many minutes to live. You may retain a pleasing remembrance of me my son, for I have employed my time and all the talents I possessed in trying to improve [the world and in endeavouring to diminish the extent of human suffering. I expect, however, that you will not dishonour my memory by giving vent to useless tears and lamentations—I expect you will follow the path I have traced out, and lend your assistance towards banishing vice and misery from the world by enlightening the multitude. I die con-

tented and with feelings of satisfaction, when I think my means of doing good will not be ended by my death; as I shall leave behind me in the person of my son, a willing and sincere agent in the great and good cause of exterminating ignorance; and in teaching people to exert their understanding; and to think and judge for themselves. Let me hear you declare that your sole aim will be to ameliorate, by dispelling ignorance, the condition of mankind.

Son. You may die happy my honoured father, for rest assured after the noble example you have given me, I shall think no other pursuit worthy of my attention and time. But you seem to have no apprehensions at the approach of death, do you feel no regret at quitting all sensation?

E. Wherefore should I feel regret at a circumstance beyond all human control. Could I avert it by regret, there would be some reason for regretting, and I should make no scruple to use those means of prolonging my stay here, since I can still employ myself usefully for my fellow creatures. But as I have no control over the event, I suffer no whining to disturb my last few hours of existence—But let me ask you, wherefore should I feel any apprehensions at dying?

Son. Because it appears to me, that you are on the brink either of total annihilation, and *that* sensation shrinks from; or you are on the eve of a new state of existence. It is the total ignorance of what is going to happen to you, that should raise the feelings of apprehension.

E. If I am, as you say, in total ignorance upon the subject there is not the shadow of a reason for alarm, for no alarm will dispel that ignorance—What is death, my son? wherefore should the death of a man cause more anxiety than the death of any of the other more intelligent animals? All the knowledge that we can gather from experience, regarding death, is, that we are deprived of all sensation. Now without sensation what have we to fear? Death can only act in three different ways. I must either have a continuation of the sensation which I have already experienced in this life, or, I must be deprived of sensation altogether; or lastly, I must have other and new sensations. Now, if I have a continuation of the sensations of this life, I am not in ignorance by being able to appreciate them, cannot possibly have any alarm, since by possessing such sensations my life will be merely in a state of prolongation. If, as in the second case, I am totally deprived of sensation, what have I to apprehend? Nothing can happen to me, that can be of any consequence, since, I shall no longer possess the capability of feeling, and therefore pleasure or pain will be equally negative in their efforts upon me. If, as in the last case, I have other sensations given to me, perfectly different from any of those I have hitherto experienced, I am again relieved from all apprehensions; because to feel those new sensa-

tions, I must be remodelled, must become a different creature altogether.—Why then should I feel any apprehensions for entering into a state of which I cannot have the remotest idea ?

Son. Your reasons are unanswerable. To the philosopher, death has no more terror, than his nightly slumbers. But this new sect who have come out of Palestine, and who preach a continuation of existence after death, seem to think that the present sensations will also continue, and it is through these means that punishment will be inflicted for bad conduct here.

E. What! is there any sect of people from Judea reviving the superstitions and fables of the poets? I thought it belonged exclusively to the poets to wander beyond the limits of real knowledge.

Son. You have always taught me that the word *virtue* had no meaning attached to it, without it meant a course of actions beneficial to mankind, in extending the general happiness, by pointing out the paths that lead to the pleasurable sensations, and by teaching others to avoid the roads that conduct to the painful sensations. But this new sect from Palestine makes virtue to consist in very useless and I might add mischievous actions. In fact it is quite of a new species that I never have heard of before.

E. Do these people inculcate doctrines that do not tend to promote human happiness? What is this new sect?

Son. It is composed of Jews who sell rags and love charms, and who were notorious at Rome for passing bad and false money.

E. Do they teach virtue by the same rule, as they weigh their money?

Son. They do not make virtue to consist in a train of actions useful to promote human happiness, they place it in circumcising themselves; and they say you cannot be a good man unless you are dipped in or sprinkled with water, by one of their priests, who repeats certain magical words over you, as "I put you in the water in the name of the Father, the Son, and the Holy Ghost." But even upon this point they are not agreed. They have partly divided into Circumcisers, and water sprinklers: some say cutting off the foreskin makes the party a virtuous character, others say, there is no need to perform this operation. One party affirms water to be absolutely spiritual to form the good man; the others ridicule this, and say it is of no consequence. But they all agree upon one point, they unanimously preach that we must give *them* money.

E. The ceremonies you have been telling me, only merit laughter and contempt. But wherefore do they require money? Do they perform any labours that merit the reward? Do they ask for money in order to employ it in acts useful to society?

Son. Ah! my father, this sect makes a very different applica-

tion of it. They apply it to purposes of self aggrandisement. Not only do they exact our contributions, but they require we should deliver up to them every thing we possess even to the last obole.

E. Nay, do not joke with me, nor try to impose upon me. There is but one class of people in society who act in this manner, and they are thieves by profession. Such people it is our duty to bring before the tribunals of justice. Has any person denounced this sect according to its deserts?

Son. Your question makes me smile! they do not call themselves thieves, but they would rather compare themselves to merchants who give the finest commodity in the world for money; for they promise in exchange for it, a never ending life. If, in bringing your wealth to them, you keep back only enough to subsist your wife and children with the commonest diet, they pretend to have the power to make you drop down dead instantly. By the influence of fear, they work so upon the timid minded and uneducated part of the people, that they are believed.

E. These people are worse than absurd, they are assassins to the peace of society. The authorities should cleanse the city of such propagators of vice and misery.

Son. By dealing in the marvellous and mysterious they have obtained a strong hold over the imagination of the ignorant people. It is believed that they are great magicians who hold human life at their command; that they can kill by a word; and this sect declare they have such power, and that they obtained this power, from the person whom they stile the father, through the medium of the Son. One of their proselytes, who smelt most offensively, but who preached in the suburbs and out houses of the city with much success, told me, that one of his relations called Ananias having sold his farm, to please the son in the name of the father (this is the magical term these people make use of) brought the money to one of their head priests called Barjona; but, as Ananias had not lost his appetite, because he had been sprinkled with water, and had had the magical names pronounced over him, he kept back a small portion of the money produced by the sale for food for his family, and for doing this, Barjona punished him with death upon the spot. His wife came in afterwards, and Barjona made her die also, only by pronouncing a single word.

E. My son, if you are speaking the truth to me, these people are the most abominable and barefaced criminals upon the face of the earth. But it strikes me that you have been imposed upon and that these stories are too ridiculous to be true.

Son. Oh no, my father, all that I relate to you is openly taught and implicitly believed by this sect. Moreover they have the impudence to try to persuade people that if they obtain from

them a promise of this eternal bliss for their money they have the better bargain of the two.

E. This doctrine supposes the existence of a God, but admitting that existence, can we imagine him worse than the worst of mankind? for such this doctrine makes him. Can we suppose that if eternal bliss or life, was to be the portion of part of the living animals who cover the face of the earth, that that device would not have been long ago known to man, as surely as he knows that he must die, so that I, you, and all the men and women who have lived before us in all parts of the world, would have been able to be partakers of it? Does not it carry the stain of falsehood strongly marked upon it, when we remember that it proceeds from the most immoral people of Asia who dwell in an unfrequented corner of the earth? and it is astonishing it should have obtained the least credence. But of what use is this doctrine proposed to be of to mankind.

Son. By holding out the belief of reward and punishment in a life to come, it is proposed to diminish crime in this life, from the fear of the anticipation of what may await us hereafter.

E. Oh the inconceivable folly of mankind! Do these idiots bring forward this short-sighted and cruel doctrine, as a proof of the wisdom and benevolence of their God?

Son. They say that God himself visited earth to declare it.

E. I do not know which to admire most, the lying fabrication, or the folly of the doctrine, the injustice, or the malevolence! They propose to prevent crime, first by postponing the punishment due to it, to a time when the perpetrator shall no longer be able to commit it, and secondly, by giving them so heavy a quantity as to be out of all proportion to the crime. Experience in legislation has taught men that the only way to lessen crime, is to administer the proper chastisement immediately upon its commission; and that by so doing, by rendering the punishment immediate and certain, less cruel and barbarous punishments will suffice, because a small *immediate* punishment has more effect in deterring men from committing crimes, than a heavy deferred one. It is imperatively required by the laws of benevolence, that if evil is a necessary means to our end, every expedient should be made use of to reduce it to the smallest quantity possible. It is cruelty, it belongs only to a malignant nature, to apply evil in a way which demands a larger quantity than would have otherwise sufficed. To try at once the amazing absurdity and uselessness of this doctrine, let us suppose that the Athenians should pass a law by which they enacted that no act of theft should be investigated or punished, until twenty or more years had passed after the commission, or till the life of the thief was near its end. Is it not evident that in this case all punishment however dreadful would be destitute of power? Philosophy teaches us to apply the penalty due to bad actions, as surely and instantly, as

when we put our finger into the fire, we are burned for our folly. Would it not be wicked beyond expression, if, instead of the immediate slight burn our finger receives upon touching the flames, the pain should be postponed for a few years, in order, that we might lose our arm, or life by the fire only then taking effect?

Son. I fully agree with you, my father, and I wish some of these poor deluded people could have the benefit of your remarks. How soon would the truth of your reasonings dispel the error into which these wretched men plunge the multitude. Besides these doctrines, this sect as usual pretends to perform miracles; you shrug your shoulders my father, and I do not wonder at it.

E. The ignorant delight in the marvellous.—The less prevalent you find knowledge, the more you will find fable and superstition prevail.—But have these Jews admitted you to see the performance of one?

Son. Oh no, philosophers, and those who love reason and truth better than fable and lies, never are permitted to enter into the mysterious depths of miracles, but I have spoken to many people, both men and women, who tell me, that many of their gossips and grandmothers have been witnesses of them.

E. Enough, enough of their absurdities. What moral precepts do this sect inculcate?

Son. I will repeat some of them, and you shall judge how far they are entitled to adoption. First, they say, that a man of property cannot be a good man, and they exemplify this precept by saying, it is easier for a camel to go through the eye of a needle, than for a rich man to inherit the life that is to come, in what they call the kingdom of heaven, (I suppose they mean a sort of garden for the reception of resurrectionists.) It is very clear that it is for the interest of these priests that the rich and people of moderate property should believe them, because in proportion as these latter make themselves beggars, so do the former secure the possession of good things that they otherwise must labour to obtain.

2. That only fools, and those poor in spirit, and wanting information, in fact only such as are ignorant like little children will be happy, or, as they call it, blessed.

3. That if people do not like their father and their mother, and relations for the sake of these doctrines, they never will be permitted to enter the kingdom or garden.

4. That the preachers come to bring war, not peace.

5. That when any person is inclined to give a marriage feast, he must force all the strangers, and chance passengers into the house to come to the feast; and all those amongst this chance medley who are not prepared with a nuptial robe, are to be cast out in a dungeon.

E. My life draws rapidly to a close, but I am filled with grief

and indignation at the recital of these enormities and mischievous follies. Most imperatively are you called upon, my beloved son, to exert yourself to instruct your poorer brethren, and indeed mankind in general, and to shew them the errors and falsehoods that are attempted to be imposed upon them. Guide them to seek out happiness by acquiring the knowledge requisite to diminish the mass of misery that surrounds them, teach them to be just and kind, and to assist each other in misfortune; engage them to the performance of acts useful to encrease the sum of human happiness. Alas! I foresee vice and misery will continue long in the world if this superstition becomes predominant. Let me be assured that the son of Epictetus will devote his life to the removal of ignorance generally from among mankind. To stop the tide of these absurdities is not possible by any other means than by instructing the reasoning faculties; and by teaching to the world a good and sound morality. Such errors and superstitions may prevail for some years—nay even for some centuries, but reason and truth will prevail at last. Farewell!

RELIGIOUS STATE OF THE UNITED STATES OF NORTH AMERICA.

I HAVE published, as an extract from Elihu Palmer's periodical work, "The Moral World," a similar description to the following, of a Methodistical Revival Meeting. This may be considered as a proof that religion still flourishes as a baneful weed in the wilds of America, sending its baleful exhalations into the cities.

R. C.

TO MR. RICHARD CARLILE, DORCHESTER GAOL.

SIR,

London, Nov. 7, 1825.

You will conceive that I am disposed to represent the United States in the best light, and I truly think that America is the country towards which we may look with the hope of freedom and good sense being established, at present, I must admit, that the population there are very generally the subjects of ignorance and fanaticism. Perhaps it will interest you to read the following Extract from the Letter of a New York friend, lately returned from a visit to his relatives in the state of Ohio, he was accompanied by his friend Pierre.

"The people around my brother's settlement are good-natured and friendly, but there is so much religious cant, and that too of the very worst order (Methodism), that I became at first irritated, and then disgusted. There had been a revival, as it is called, just before we came out, so that we saw the work of grace in full vigour during our stay. My youngest brother became a subject of it to my sorrow. He had been very wild, and foolishly attended their meeting to laugh at them, when, lo! the power of God, as they called it, seized him, and he began to experience conviction, and at last was converted! His health was almost ruined when I arrived, owing to his having for weeks been up late at night praying with

the godly of the neighbourhood, and no entreaties on the part of the family (who weakly refused to exert any authority over him, from a childish regard to the opinions of their neighbours) could induce him to stay at home. When I came, I kept him at home as much as I could, and made no scruple of openly ridiculing his phrenzy. At last came a camp meeting. It was near my brother's, and I attended every day, and had the mortification of seeing my brother joining the herd in shouting the praises of God, and worshipping him more like negroes in our city, than like rational beings. One night I was at the upper end of the camp-ground amidst a circle of the pious missionaries, all the family were at the lower part near the altar where the work was going on gloriously, when Pierre came running to me, and told me to hasten down for they had my brother Abraham (the new convert) in their clutches. I sprang down and found my brother exhausted on the ground uttering broken praises to God, while a parcel of sanctified methodists were singing over him and watching the progress of the power. Need I assure you that I cleared away a host from before me, and carried him out of the magic circle. My youngest sister was so frightened that she leaped from the pulpit to the ground at the risk of her limbs, and ran crying towards us. By this time all the camp ground was in an uproar, but we mustered too strong for them, and bore him off to the woods. One Methodist preacher ran after us, attended by some of his flock, and seizing on Abraham, asked him if he wished to leave the ground. The poor boy was so exhausted by his late religious efforts, that he could not answer, but I answered by tearing the preacher off from him and knocking him down on the spot! We left him lying there, and by the aid of a pine-torch that one of our party procured, we bore the boy off home, and encamped round his bed all night, lest he should steal back to them. We were all of course, after this, spoken of as deserving an immediate visitation of divine anger, but we laughed them all to scorn. The impudent rascals, before I came up, dared to tell my sister that the Lord would sweep her off from the face of the earth, for not hearkening to their cant, and one of them actually prayed that she and her husband might be speedily taken away as cumberers of the ground! Is not this insufferable? Were I to locate myself there with a chosen few, I would drive far away from me such canting scoundrels. They have played the devil with my brothers; both of their wives belong to their society, and these hypocrites, or fools, thrust themselves into their houses, and condescendingly implore God to awaken them from their mad slumber, and drag them from the horrible pit, and this miry clay in which they are wallowing. I do not believe that the state of society where my brother lives is worse than in other sections of the country. Wherever we went we were obliged to erect the standard of Deism in self defence. I would preach up those principles if they pushed us hard, and that would frighten even the devil away. We should be finely off if we were to marry country girls that would turn methodists. How would you like to have every beggarly wood-chopper call your wife sister?"

The following hymns also, which I copied from the Lexington Hymn Book, edition of 1803, will further serve to acquaint you with the state of things in America.

THE PORTION OF SINNERS.

Behold that great and awful day
Of parting soon will come,
When sinners must be hurl'd away,
And Christians gathered home!

Those one with Dives for water cry,
 And gnaw their tongues in pain,
 They gnash their teeth, and crisp, and fry,
 And wring their hands in vain.

Now hail! all hail! ye frightful ghosts
 With whom I once did dwell,
 And spent my days in frantic mirth,
 And danc'd my soul to hell!

You me about the flood did drag,
 And caus'd my soul to sin;
 And devils now your mouth shall gag,
 And force the fuel in!

Perhaps the parent sees the child
 Sink down to endless flame,
 With shrieks, and howls, and bitter cries,
 Never to rise again.

O father! see my blazing hands!
 Mother! behold your child!
 Against you now a witness stands
 Amidst the flames confin'd!

The child, perhaps, the parents view,
 Go headlong down to hell;
 Gone with the rest to Satan's crew,
 And bid the child farewell!

The husband sees his piteous wife
 With whom he once did dwell,
 Depart with groans and bitter cries,
 "My husband! fare you well!"

But O, perhaps, the wife may see
 The man she once did love,
 Sink down to endless misery,
 Whilst she is crown'd above!

Then shall the saints through grace combin'd,
 Drink in eternal love:
 In Jesus image there to shine,
 And reign with him above!

SAME SUBJECT.

Come all ye poor sinners that from Adam came,
 Ye poor, and ye blind, and ye halt, and ye lame,
 Close in with the gospel, upon its own terms,
 Or you'll burn for ever like poor mortal worms.

When the Lord shall descend with a shout from above,
 And call down his saints to bless them with his love,
 And you not renew'd in your souls by his grace,
 Away you must turn with a sorrowful face.

For if you deny Christ, he will deny you,
 You'll be found on his left hand with the wicked crew;
 In horror and in torment for ever you'll lie,
 In vain then for mercy, in vain you must cry.

ALL IS VANITY.

Tho' sinners would vex me,
 And trouble perplex me,
 Against inclination ah! what shall I do,
 No longer a rover,
 My follies are over,
 For one thing is needful, and that I'll pursue.
 Vain pleasure's deceitful,
 Sin to me is hateful,
 But more lasting pleasure I hope for to find,
 This world is a bubble,
 A life full of trouble,
 My thoughts now fly upwards and leave all behind.
 The bells are a tolling,
 The wheels are a rolling,
 Some gallant gay fair one goes to her long home;
 If dead out of Jesus
 The Lord will not save us,
 And to live in glory we never can come.
 My soul starts with wonder,
 To think how the thunder
 Will shake all creation at the angel's call,
 Time is now no longer,
 The aged and younger
 Shall hear the dread sentence, for Christ's all in all.
 Behold how divided,
 The judgment decided,
 Poor sinners bewailing their folly in hell,
 But glory to Jesus,
 Believing he'll save us,
 With angels in glory his praises we'll swell.

These may give you some idea of the miserable state in which intellect exists pretty generally in America. There is, however, every reason to hope that a better order of thinking may gain ground there in time. The Universalists are already fast multiplying in the New England States, and a schism has lately occurred amongst the Quakers of New York and Pennsylvania. One of their preachers, named Elias Hicks, has proclaimed the fabulous origin of the earlier parts of Bible History. Mr. Fellowes introduced a quotation from his published sermons into the preface of the late edition of Mr. Paine's "Age of Reason." I believe you have a copy of that edition.

Deism, as you say, is not a much less objectionable form of religion, than any other of her hideous forms. Its influence on the mind is the same, and the same results are produced under whatever view is taken of a fancied Author of Existence. It is ignorance persisted in owing to the prejudices and fears instilled by false education, and the impressions confirmed by the general infection prevailing in society. Tyrants and priests maintain the delusion. The man who proclaims the inconsistency of established belief with natural facts is immediately proscribed and crushed. The simple fact, that it is not possible for an uncircumscribed expanse to be comprehended and controuled, is sufficient to shew the absurdity of

belief in a God: the truth cannot be too often reiterated in your publication. I should like to see a well-drawn answer to the argument of Dr. Sam. Clark for the existence of a Deity.

Have you in your possession the small work written by Percy Bysshe Shelley, which gave occasion for his expulsion from college.

I am, dear Sir, with much regard,

F. P.

In my late voyage from America, one of my companions was the secretary to the Columbian Congress from Bogota, and I was pleased to find in his possession an Abridgment of Dupuis in Spanish.

TO MR. RICHARD CARLILE, 135, FLEET STREET, LONDON.

DEAR SIR,

Bolton, Dec. 6, 1825.

IN the name of the Republicans of Bolton, allow me the liberty of congratulating you on your *happy deliverance* from a *merciless gang* of CHRISTIAN ROBBERERS, and on your complete triumph over an *accursed PRIESTHOOD*. Your *SIX YEARS* of imprisonment will be a *stigma* on his Majesty's advisers, and will be read by future generations with horror and disgust. But you have triumphed; you have taught mankind a lesson, that, if they, in reality, wish to be free, they have nothing to do but will it. You have likewise taught them to take no opinions upon trust, and not to rest on the mere words of a horde of mercenary priests; but to call upon them to give proofs of the authenticity of that religion, by the means of which, they have so long, and so successfully *stultified* the minds, and *enslaved* the bodies, of an *ignorant* and *unsuspecting people*. Happy would it be for mankind in general, if they would act in conformity to the spirit of this lesson. If they were to do this: we may soon bid an eternal adieu to the many numberless *moral evils* (*aye*, and some *physical* ones too) which have so long disgraced and brutalized the greater part of mankind.

The bright beams of *science* are now rising above the *moral horizon*, and have already begun to break through and dispel the dark thick clouds of *ignorance*, and *superstition*. Let us fondly anticipate, that their benign, *all-cheering*, and benevolent influence will never again be obliterated;—but that they may majestically spread through the *moral* and *intellectual* world, till the happiness of man be as complete, as the nature of his organization will admit. What a sublime and beautiful prospect it is to the *philanthropic* mind, to look forward into future ages, and contemplate the supreme bliss of his fellows! No *tyrant King* to awe them into obedience to *absolute* and *despotic* laws; no *cruel* and *deceitful* PRIEST, to *hoodwink* and *frighten* them into his *base* and *wicked* designs, by preaching up to their weak and bewildered imaginations, the horrible idea of a *jealous*, *vengeful*, and *vindictive* God. No cruel persecutions, no bloody massacres, no torturings, no hangings, no burning for the glory of a DEMON God, and for the honour of as mischievous and as detestable a religion, as ever was or ever could be invented: a religion that encourages every species of *vice*, by holding out to its deluded followers, the hope of a future state of never-ending happiness: only to be obtained by those *happy mortals*, who are so *fortunate* as to be able to stifle their *reason*, and blindly to pay implicit obedience to the Priest: and, that "*there will be more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance!*" I challenge the world, to produce one sentence half as immoral as this; one, that has a greater tendency to demoralize mankind, and make them the *willing votaries*

of vice and crime. I defy all the art and sophistry of the whole combination of Priestcraft to make it appear that any other meaning can be attached to it than the following;—*The greater the crime, the greater will be the reward. Match this who can!* If it cannot be matched, why should I express a doubt, when I am certain it cannot be done? then let us hear no more babbling about the horrors of Atheism, nor of the evil consequences attending the non-belief in a conscious state of future identity.

But I have digressed from the original intention of this letter. Whenever religion happens to cross my path, this is going to be a "slip," in colloquial conversation, "God only knows," when I shall have done. Shebago says, that he is "but a weak advocate," but were I able to wield a pen in such a masterly manner as he can do, I would trouble, if not *benefit*, the world with more of my "daily and nocturnal lucubrations."

Your friends, here, stand on the very tiptoe of impatience, anxious to see you; and *peremptorily* call upon you to redeem your pledge, "never wilfully mispledged," "tak' your ain words back again," that you would, when you had the power of *locomotion*, visit every town, village, and hamlet, that contained any of your openly avowed friends.* With this you will receive a number of the Bolton Chronicle, in which are contained a few observations on the subject of your liberation, which I thought worthy of your notice.† I do not agree with the whole of the remarks; but, taking a variety of local circumstances into consideration, they are decent, and confer an honour on the Editor. You will likewise receive a few verses made on first hearing of your liberation, by an acquaintance of mine, and a bold advocate for Materialism. Yours, with every sentiment of respect,

JOHN CAMERON.

* I will move for this purpose early in the spring.—R. C.

† I was much pleased with this article. It is one of the best and most candid that I have seen upon the subject.—R. C.

LINES ADDRESSED TO MR. CARLILE, ON HEARING OF HIS LIBERATION FROM DORCHESTER BASIL.

ON HEARING OF HIS LIBERATION FROM DORCHESTER BASIL.

THRICE welcome, my friend, from the gaol's dreary cell,
 Wherein thou hast long been *unjustly* confined,
 And welcome among us once more for to dwell,
 Thou *firm* friend to truth, and to freedom of mind,
 Awaked to the wrongs of an *injured* world,
 In darkness, and chains, under *PRIESTLY* controul,
 Thou *boldly* step'd forth, and the *banner* unfurl'd
 Of *reason*, and *light*, to awaken the *WHOLE*.

And thousands emerge every day from the *gloom*,
 With anticipations of joy in the time,
 When black *superstition* and *PRIESTCRAFT* shall come
 To be *banish'd* for ever, from every *CLIME*.

And mayest thou live to behold it complete,
 And reap thy reward (who *alone* gave it birth),
 When every bosom toward thee must beat,
 With feelings of *gratitude* over the earth.

I am, dear Sir, your sincere *WELL WISHER*, and one who dares
 OPENLY to speak his mind, ROBERT BLAIR, AN ATHEIST.
 Bolton, Nov. 26, 1825.

MISSIONARIES.

*Owyhee—Captain Cook—Tomiyomo—The Cape Coast Missionary Embassy
—The King of the Ashantees—Mr. Hutton, &c.*

I HAVE something to say about these people, having had my eye upon them for nearly thirty years; but scarcely considering them worthy of the notice of a sensible man.

This was wrong. It is by over looking trifling incidents and minute occurrences, that we suffer faults, follies, and errors to become spreading abuses, solid vices, and invincible crimes. Under the specious pretence and imposing idea of civilizing the barbarous and rendering the destitute comfortable, of introducing the arts and sciences of polished life, among the savage and the ignorant, and teaching the wild and uncultivated the benefits of experience and wisdom, the missionaries first set out on their laudable, dangerous, and arduous undertaking; and whatever might have been the design of the first projectors, it was cloaked under the modest veil of devotion and humanity.

To assist the friendless, to give knowledge to the ignorant, to instil into the brutal savage ideas of moderation, equity and justice, to teach the forlorn children of nature, the mild and salutary doctrines of social intercourse, civil right, moral obligations, the benefit of just and impartial laws, the beauty of order, and the peace, security, interest and happiness of the whole, established on and combined with the welfare of the individual—in short, to teach economy, regularity, sobriety, honesty, truth, chastity and industry, to the savage of the wood, or the barbarian of the desert, seemed to be the ostensible motive, firm resolution and exalted duty of the philanthropic and devoted missionary. At least, such was the public opinion of the benign undertaking.

In order to carry such a design forward with success, it would, in the first place, be absolutely necessary, that the missionaries should be men of good character, liberal education and masters of some trade or useful calling, and be both able and willing to work for their sustenance, so that they should be no burden to the poor savages; that they might at the same time show them the excellent example of independence, the domestic virtues of patience, cheerfulness, constancy in labour, and the forethought which insures success in whatever we undertake, the pleasing prospects arising from necessary industry, and the value of personal labour. They should, by their behaviour, gain the good will of their neighbours and convince them of their superiority, before they presume to dictate any thing for their interest or observance.

This I know from experience, would have been easily done, at least, in all the vast range of beautiful islands in the North
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and South Pacific Oceans. Where the natives are mild, gentle, docile and curious, and where abortive experiments have been made by the worthy missionaries. Of these, I shall speak here, and see whether Messieurs les Missionaries will prove my statement of facts a miserable fabrication like their own lying letters and insane journals.

I have described such a man as a missionary ought to be. Were, or are, the men sent out on the missionary business any way so qualified? No! I knew several of them personally, many more from report, and true saints of the new school they were, and in general as fair candidates for Tyburn and Botany Bay as ever was a foot-link that crossed the herring-brook. They were chiefly half-bred tradesmen of the weaver-breed, ignorant of every thing but Bible knowledge, incapable of an idea beyond Scripture tactics. They knew by rote how to spiritualize the holy text to suit every occasion of fraud, chicanery and laziness. They were vain, conceited, proud, foolish, and obstinate; prone to drunkenness, full of contradiction, quarrelsome and lascivious.

Now to the proofs. Now for the progress of the divine missionaries.

In the year of the Christian imposition, 1795, the missionary's ship, *Duff*, Captain Thomas Wilson, commander, sailed from London with a cargo of missionary priests, bound for the Sandwich and Friendly Islands, and to visit the north west coast of America, to try if any impression could be made on the Indian tribes. They carried various toys to attract the natives, and thought, ignorant fools as they were, that a race of hardy warriors, endued with strong sense and acute perceptibility, would be pleased with beads, ribands, buttons, seals, lockets, and other trinkets, which only find acceptance in the eyes of girls, children, and highly spoiled ladies. Not one thing of value or use was sent out, but the most trifling baubles which imbecility could collect, or idiotic vanity receive, which the women and children alone accepted, and which trash, by the advice or command of their husbands, they flung on board the ship the next day. The ferocious looks, forbidding manners, and determined behaviour of these independent savages, warned the devout priests of the holy mission, that they had nothing to expect but the crown of martyrdom, and they discreetly declined the honour and glory of such mere spirituality, and sailed away to communicate the glad tidings to the more placable natives of the Society and Friendly Islands.

About twenty of these Bible and Testament heroes were, by the consent of *Tomyomyo*, the king of *Owyhee*, landed upon that island. His majesty's reception of the raggamuffins was highly gratifying to men of their taste and very limited knowledge. He received them as schoolmasters sent by a friend who recommended them for their learning and abilities to instruct his ignorant subjects. He bestowed on each pastor two men's share of land,

to grow yams, plantains, and terra, a hut to live in, ordered two men to attend upon them, the one to fish and the other to perform their husbandry, and told them with a smile, that the women would furnish them with that necessary article a wife with pleasure; and he hoped that they would by their precepts and good example soon make all his people happy. Captain Wilson, was commonly called the *Christian*, by the ship-captains who knew him abroad, chiefly in China, for his affected piety, impertinent and foolish admonitions, and constant recurrence to Testament precepts and phrases. His ship was a heavenly torment, on earth, or rather water, to the seamen on board. They had prayer three times a day, and perpetual psalm-singing. The forfeit of an oath was a shilling for the first, half a crown for the second, five shillings for the third, and the fourth exhibited a receipt in full for all wages due for the vessel, with loss of chest, clothing and other property on board. The captain's watch-coat was generously hung up against the after part of the mizen mast, for the benefit of the man at the helm, and was composed of a plate of copper, whereon were engraved in legible characters, the words "The Captain's Watch Coat, Faith Hope, Charity, Fortitude, Constancy, Grace, through the Lord Jesus, and good will towards men." I saw it in the Typa near Macao, where the heavenly ship got a-ground, while I, and a few other sinners, were employed in getting her afloat. I beg pardon for self; but it is worth observing by the way, that, in the course of my morning and forenoon's labour, some hasty damns escaped my unhallowed lips, which marked me for a son of Belial, and left the whole of the labour to me and the men under my authority, and when the ship was secured, or, at least, in a place of safety, the dinner prayer was said; but the hospitality of the saints could not be extended to such a reprobate as I was, and I was actually desired neither to profane their mess nor to contaminate the steerage, and my men were equally as careful not to be contaminated by them. They staid in the boat, and I read the captain's watch coat with the relish of a connoisseur for an Otho Note. My men were Musselmen, strongly tinctured with Bramanism; but although they would not eat with me, they, with modest hospitality, sent one up to place some of their kedgeriee on the capstan for my acceptance. Take that as a real picture of a brace of religions. Captain Wilson exhorted his pious gang of priests to be as wise as serpents and as harmless as doves, and committed them cheerfully to the protection of the fourth Christian god, Providence, and the hospitality of the savages; among whom, instead of doing as they were advised and as sense and reason would have dictated, they were, in a little time, notorious for being as indolent as oxen, as stupid as asses, as vain as peacocks, as mischievous as monkeys, and as lascivious as goats—foolish, curious, and rapacious. Every man had two or three wives, and whatever they

saw which suited their fancy, they claimed without scruple, and obtained without difficulty; for the good-natured islanders humoured them like children, and the magnanimous monarch smiled at their propensities, however puerile or unreasonable, and indulged them to a point of weakness, often observing to some of his courtiers, that they would learn better in time, and that his people and they would come to a good understanding:—that they were strangers, who had come a great way to do his people good, and that they must have their own way until the manners and customs of the country became known and familiar to them. The king imagined, that much good would accrue from the conversation and instruction of men who had come so far to educate his ignorant people, men who had come disinterestedly from the greatest nation in the world, the seat of art and science, the cradle of liberty, the foster-mother of freedom, the land of tolerance, the asylum of the distressed, the foe of tyranny and oppression, the friend, promoter and patron of truth, trade, religion and happiness. He patiently waited in ardent hope of seeing schools established, infant factories set on foot, mechanic arts set in motion, and a resemblance of trade, learning and industry, dawning under the pleasant shade of plantain, cocoa, and palm trees. But he was most woefully mistaken; the arts laid dormant, science slept far from the pleasing shores of Owyhee, and the square, and the plummet, and the level, the plane, the shuttle, and the pen, were doomed to experience the most mortifying neglect, and wait for a more propitious era to call them into life and action. Even rum, of which the wretches were so fond, that they would have sold themselves to their devil to procure it, they either wanted the skill or industry to make, although the finest sugar canes in the world grow there in abundance.* Their proceedings were truly worthy of being recorded in a Missionary Journal, and shall in part, be related by their unworthy memorialist. The voluptuous savages of the islands listened with strange pleasure, and the most earnest attention, to the *wonderous tales, astonishing events*, and surprising miracles, related by their semi-barbarous, ill-informed, half fanatic, half lunatic, half foolish and half knavish instructors; every one of whom, according to his fancy, imagined himself a Saint Antony, a Saint Paul, a Saint John or a Saint James; and if they did not indeed style themselves evangelists, they, at least, understood themselves to be privileged apostles of Christ, sent forth to preach the word *which was good*, to such as would hear it, yea, to the forlorn children of sin, the sons of the great ocean; on whom their prayers and preachings were to fall as the dews of heaven on the burning desert, or as the latter rain

* An old scorbutic seaman left there for the benefit of his health, distilled the first spirit ever made on the island, from the juice of the cane, with a curious contrivance of a still made with an iron pot and an old gun barrel.

upon the parched earth. They recounted the mode and process of the creation; the manufacture of the man out of clay by the divine artist, and the curious and somewhat barbarous method of modelling and working the perfection of female form and beauty out of a crooked bone, torn from the bleeding side of the male animal, as if Omnipotent power could find nothing else of which to make a woman. They descanted on the garden of Eden, the primitive condition of our first parents, their happy state, fall and expulsion from paradise; because the woman Eve stole and ate the forbidden fruit! The first persecution and murder for religion, the lapse into sin, which brought on the destruction of the world by a deluge of water; the miraculous salvation of Noah and his family in the wonderful ark; the production of the heavenly sign of the rainbow, and God's merciful promise not to destroy the world again by water, but to burn it like a dried clod with fire; the cursing of Ham, which made the Æthiopian black, woolly-headed and insensible; the call of Abraham; the mighty kingdom, murders, robberies, and other atrocities, the splendour, captivity, restoration and final dispersion of the Jews; the promise of the Messiah, and finally the birth of the blessed Lord Jesus Christ, the prince of peace and redeemer of the world, whose devoted servants and humble *unworthy* ministers they were, sent by him to proclaim the glad tidings of great joy and eternal salvation unto all men, through grace and faith in the Lord Jesus and the blood of the Lamb of God, which taketh away the sins of the world. To these stories, which, to be sure, are something dark, mysterious and unintelligible to men of information and any thing like cultivated sense, the simple and credulous natives of the Isles listened with wondering attention, and thought themselves blest in hearing such strange narratives. They devoured the tales with all the voracity of ignorant wonder-hunters. They repeated them to each other with scrupulous imbecility. They relied on the text, were taught the dread of deviating from the sacred original; believed the whole fable an eternal truth; imagined the vagabond Missionaries inspired men, and paid them a respect approximating to adoration. The well-chosen teachers of the mission began to work on their own bottom; to speak from the fulness of their own understanding; to comment on the holy text; to descend from theory to practice; to realise the blessings of the gospel dispensation; to show the true worth of rectified Christianity; for here was an excellent soil, unadulterated with a variety of creeds, and a people docile, curious, and wishing for information. As there was no dogmatic rule given to them from the superiors, they must act according to the quantity of their own wisdom. From their extreme ignorance, stupidity, and bigotry, the Missionaries were reduced some degrees below the barbarians whom they taught. They were unable to form any rational code or mode of proceeding; their discourse was incon-

grous, desultory, unmeaning, and inconclusive, and they inculcated the pernicious and imposing principles of contemptible levelling. They taught that all men are born free, and that subordination to any other power but that of the Lord Jesus and the Lord Jehovah was foul, false, and idolatrous: that, in the eye of Omnipotence, all were alike, and that to obey the commands of any man was to become a slave to sin against God; to relinquish salvation and to incur the penalty of damnation hereafter. In short, the only ideas which the Missionary fools seemed to have were a confused notion of the absurd, equalizing principle, called levelling, and which they only knew, from the ravings of the devout, or rather deceitful railer against Deism; for they never dreamed of the Materialists, and only saw the Anti-christ at a distance, through the phantasmagorian medium of the Apocalyptic telescope. Upon these principles, they harangued the people, never remembering what they said at first, often contradicting the first with the last part of their discourse. They gave lectures, but their forte was prayer, where digressive piety can roam, and the devotion of shut or turned up eyes, and repeated O Lords! declare the sentiments and vouch for the sanctity of the preacher. The King and the Chiefs paid very little attention to the prophets, at first; but let the people, the women in particular, listen and edify by the fervid exhortations of the divine Missionaries. The deluded natives heard, for the first time, with wonder, that they were slaves; that their gracious king was a tyrant; their chiefs his tools and oppressors; all power and authority usurpation, and that mankind without the assistance of the Lord Jesus must be damned to all eternity. Some of the Chiefs, from time to time, went to hear the doctrines delivered by the sages, and found themselves bewildered, between their ancient customs, the new duties of faith, belief, and obedience imposed on them. The curious Christian arithmetic of one being three, and three being one, the metaphysics of the Roman Catholic Church; the predestination of the Presbyterians, and the consubstantiation of the law-established Church, were so jumbled together by the learned Missionaries, that they puzzled the poor natives; and as they *must* believe or be damned, the least they could do was to doubt, and when the Chiefs began to doubt, the common slaves began to rebel. Before the coming of the Missionaries to Owyhee, the people were happy; but after their descent on the Island, the case was altered "with a wanion." Happiness forsook the shore; for it is the principal business and chief end of religion to destroy all earthly felicity, harmony, love, order, and fellowship, and to substantiate in their stead, doubt, disorder, hatred, malice, strife, and discord.

After the devout priests had told the aforesaid stories, they began to make inferences, to frame doctrines, and to establish a mode of true worship, not to be deviated from under pain

of eternal damnation. They taught that all mankind were originally alike, that all men were born free, and that the King and the meanest of his subjects were equal in the eye of Omnipotence:—that he sinned equally against God and Nature, who paid any homage to his brother of the dust—a thing made of clay—a worm of the earth; full of vanity, sin, and wickedness; fit only to be damned; and only to be saved from eternal damnation through faith in the Lord Jesus Christ. To believe in their doctrine was life eternal; to disbelieve, to doubt, or differ from them, was to incur the wrath of God, to forfeit heaven, and to be cast into eternal hell for ever and ever! The people doubted, murmured, maddened, disputed, grew as wild as pigs in windy weather, and went crazy in thinking on their eternal salvation. They refused obedience to their Chiefs; called the King a tyrant, and bowed the head, and bent the knee, at the name of the Lord Jesus. The undaunted Missionaries supported the principles of their disciples; the Chiefs began to remonstrate with the King, to question his authority, and deny obedience. The chain of order was broken; the natural and easy subordination, which had existed from time immemorial, and which preserved social harmony and peaceable fellowship among the Islanders, was destroyed; and from peaceable and kind-hearted savages, they became litigious, clamorous, disorderly; rebels void of rule, insolent, indolent, careless; imitating as much as they could the example, and following the precepts of their heavenly instructors. The contamination of religion pervaded their mind, and the inconsistent nonsense and mixed jargon of the preachers annihilated their reason; destroyed the natural sweetness of their temper; soured their disposition, and bewildered their understanding. The monarch beheld this for some time with marks of infinite grief and disappointment. The magnanimous savage made every allowance which a good temper and an excellent judgment could find in favour of the depraved gang which infested him; but, at length, the anarchy became alarming and unbearable, and longer to have remained a silent spectator, would have been both dangerous and criminal. He boldly summoned his chiefs, his people, and the priests of the holy mission to council. On the day appointed, they all assembled at the palace, and the King came out among them in his war dress, literally in armour and armed. His countenance was mild, but serious and determined. No violent rage or anger was apparent; he looked rather sad, and leaning on his war club, was not a bad representative of the Hercules Farnese resting from his labours. He addressed the following speech to his auditors.—

“ My good people, I lament the cause of our present meeting, more than any difficulty or danger I ever encountered in my life. As for you, my own people, I am sorry for you, and for this time impute your follies and errors to myself. I only am in fault. I only am to blame. But I was deceived. I am greatly disap-

pointed, and my heart is sad. To you, my own people, I, at present, have nothing more to say; hereafter, you shall have my opinion, my advice, and my commands. But to you, O strangers! what shall I say? From you I expected much; I did every thing I could for your comfort and happiness; I upbraid ye not with it; I did but my duty; I exercised only the hospitality of our fathers; perhaps I expected too much from you; for I find that you are little men. I have freely given you indulgences. I take them not away from you, and I only now request one thing at your hands—live in peace with yourselves, speak no evil of one another.* Let my people alone, and I command you to preach no more, or woe betide you?"

The monarch's countenance exhibited unquestionable marks of sorrow and restraint, and he was about to dissolve the parliament, when the delegates of heaven stepped forth, if not with intrepid resolution, at least, with impudent clamour and fearlessness, for they had nothing yet to fear, and catterwauled with insolent importunity to be heard. The discreet and sensible savage commanded attention, and desired one of them to speak with the boldness of truth, and the confidence of security. All being seated, an inspired orator stood up and held forth. He told them, that he had before fully explained the doctrines of the Lord Jesus unto them. He had now the sorrowful task to declare and relate, that such had always been the case with the messengers of God, the prophets, and the preachers of the gospel. They had been abused, persecuted, imprisoned, and put to death, by proud and wicked tyrants, yet the divine word grew and spread in spite of opposition, in the midst of dangers, even of death. He recounted the miracles of the Old and New Testament; the story of Daniel in the Lion's Den; the fire-proof triumvirate; the warning hand; the tale of Bel and the Dragon; Jonah in the whale's belly, and concluded a long harangue with a firm declaration of preaching in spite of all mortal opposition, a steadfast reliance on the will and power of God, and a determined resolution, fearlessly to proceed and deserve, if not obtain, the glorious crown of martyrdom. The King heard him out and stood up:—

"Hear me," said he, "this one time, and believe me; for no man knows me, and doubts my veracity. Your stories are very entertaining; but I do not understand them. I do not know why God Almighty should send out his messengers to preach for people's good, and then let the bad men kill them all. I do not know what kind of a beast a lion is, nor can I conceive how men could live in the fire, or in a whale's belly. I do not know who threw down and broke the wooden men; but it might have been

* Native information. The holy missionaries were grievously given to the pernicious Christian vice of backbiting, evil speaking, lying, and slandering each other by way of currying of favour with the king.

done by somebody let in privately in the night. This I will say, and I promise, on the word of a man and a king, to abide by it; if you perform one miracle before me, by way of example, I will believe in all the rest. Jump off the high rock yonder into the sea and come on shore again safe, and I will then worship you and your God, and you shall do as you please, right or wrong, without hindrance."

Here the Missionary stood up and told him, that the age of miracles was past. God had revealed his all-sufficient word, and they who heard and believed would be saved—they who heard it and would not repent and believe, would be damned; and preach he must, for such was the will of God.

"Then, as sure as you do," said the exasperated monarch, "I will myself throw you one after another from the top of yon rock into the sea, and your God may save you if he can; but I know he cannot, and you will not trust in him, nor provoke me more. But now live in peace if you can, and speak not ill of each other. You are all alike to me, rest here and torment not my people. Before ye came, they were good people. You have made some of them bad men; but they will grow good again, when you leave off preaching. Do so, and remain with us, or depart with the first ship which comes here. Retire, the Taboo is laid on for six days! Depart in silence!"

They obeyed, and the *Word of God* has not disturbed the Island since. Out of five and twenty preachers only three remained. They saw that the people were mild, kind, and simple; the climate fine; the soil good, and the country pleasant, they forsook religion, turned to industry, became happy, and, like Friar Giroflee, cultivated their garden, and were honest men.

As we are at Owyhee, in the Missionary service, the story of Captain Cook's death merits some attention. Captain Cook was not directly one himself, but he was the voice of one crying among the Islands, prepare the way, for the kingdom of the Missionaries is at hand. He was sent out to the south seas in peaceable times, to find entertainment and amusement for the gaping, curious, stupid aristocracy, as the great Captain Parry is now dispatched to seek an open seaway amid mountains of ice, perpetual frost, and irreclaimable sterility, and returns to promulge the happy discovery of the loss of one ship, and the narrow, and, no doubt, providential escape of the others, with certain curious specimens of red snow, and some bits of stone much like those found in Wales, &c. Captain Cook, and the people of Owyhee, were filled with wonder at the sight of each other. He wondered like a savage to find them so civil; and they wondered, like sages staring at a comet, where he came from. A friendly intercourse, however, took place between them, and mutual benefits accrued, which, had the immortal circumnavigator been endowed with common sense, might have been highly advantageous to the natives,

an honour to himself, and a credit to his country. I shall not enter into the dull and puerile particulars which preceded his death. He brought on himself his own destruction, by his own folly, pride, and stupid bigotry. One day, in their place of worship, a long square containing some rude wooden images which the natives respected from custom, and if they did not adore them, they were at least held in great veneration, and seriously considered as the pledges of their safety and general felicity. These, the hero of discovery gave them to understand, were insignificant, useless, and helpless Idols; and to convince the natives of their imbecility and weakness, their incapacity to prevent evil or inability to do good, he boldly drew his hanger, like Don Quixote, attacked the puppets, and bravely lopped an arm from one of the wooden representatives of deity. The people were dismayed at his temerity, and struck with horror at such unprecedented sacrilege. The priests humbly placed themselves between their Gods and the desperate weapon of their enemy, and supplicated him to spare their helpless deities. His own officers interfered, and the wooden Almighty's were preserved from the sword.* A boat was taken away from the Buoy at which she was riding. What could equal this daring and atrocious crime? Robbing, insulting the dignity of the crown, and the honour of the British Flag. It was neither to be overlooked, nor forgiven. It must not be let pass with impunity. The savages must be taught lessons of respect to His Majesty's flag. The boats were manned with armed men; the marines, regularly accoutred, were ordered on shore service, and a descent was made on the Island at Caracakooa Bay. The magnanimous hero, was conscious of his own strength, ready resources, and the weak and defenceless state of the naked barbarians. He boldly landed on the beach, and was proceeding to the village to demand satisfaction for the theft and imaginary insult, to propose terms, and exhibit his superiority. His confidence was heightened too by the possession of a native chief kept on board the Resolution, but his progress was impeded by a trifling occurrence. Before the boats put off for the shore, a chief, who, unconscious of any design or latent mischief, had come on board in a friendly manner as usual, was puzzled by curious questions and arrogant interrogations, and terrified by menaces, gestures, and loud language, and lastly made a prisoner, and detained on board as an hostage, to insure the safety of the commander, who was going to land. After the boats left the ships, the vigilant and intrepid savage, who imagined that something extraordinary was going on, took a favourable opportunity, jumped overboard, and

* It is worth a note, that savage and civilized, although they all agree in the omnipotence, and in the indestructibility of their respective Gods, betray, with equal inconsistency, a dread of their being degraded, insulted, injured, or annihilated, by weak mortals. The Jew's attack on Carile's God is a true libel on Jehovah.

swam directly for the nearest shore. He landed; reported how he had been treated; spread the alarm; raised the hue and cry; roused the natives, and filled them with the idea, that the sons of the water and sky were coming on shore to destroy their Gods; take the Islands, and to carry away or kill all the people. The report of danger was the signal for resistance; all armed, and he who went forth had only one alternative, to repel the invaders, or to die. Defeat and death were synonymous, in the minds of these brave and generous people, and by these ideas they have maintained the independence of their savage state. Such must be the sentiments of every nation, savage or civilized, which wills to be free. The progress of the captain and a few followers was interrupted by the distinct though distant sight of the armed warriors, advancing deliberately in a compact body to meet their fate; and though their gods could yield them no succour, they were determined to defend them to the last extremity. That *amor patriæ* and *amor deorum*—that *libertas et natalis solum*, which has been basely put to, and which has stood the test of invidious ridicule; that *je ne sçai quoi* of humanity, which teaches us to prefer barren wilds and rugged sterile mountains to cultivated plains and fertile fields, led or impelled them onward to contend for their country, with a god; for such they, in their unadulterated simplicity and ignorance, considered Captain Cook. He paused, and his prudence dictated a retreat. They who were with him fled and gained the boats by swimming to them. I will not attempt to divest the captain of personal courage; for that, and the virtues of resolution, perseverance, abstinence, and indefatigable industry, he possessed in an eminent degree. He, therefore, receded calmly, and waved to the boats to advance towards the shore. In the meantime, the natives pressed downwards in a firm phalanx within a few paces of the spot where he stood on the beach. No sign of actual hostility took place, and the natives were in doubt whether to put his immortality to the test of a deadly weapon or not; when a man called Numatyhaw, *the one eyed*, said, I will try if he can bleed, and struck at him, over two or three men, with a *pahoo*. The blow inflicted a wound on the temple. The blood flowed, and the signal of his death was given. He fell beneath innumerable wounds. A fire of musquetry was commenced from the boats. Under the shield of their war mats, the natives retreated backwards, cautiously, in order, up the beach, and left the dead body of Captain Cooke, without pillage, to the care of his friends.*

Such was the fate of this celebrated man. One observation

* My statement is not from the historians of the expedition; but all their accounts agree, that the marines were in the boats, and that the death of Captain Cook was occasioned only because the marines were not landed in time to kill all the natives, which would have inevitably prevented him from being killed. What a pity!

only I must make on the subject. The common seamen of the expedition, who, to be sure, were and are of no more consideration than so many bullocks, dogs, or asses, rejoiced, in secret, and some of them openly congratulated each other on his death, which was to them an emancipation from slavery, a reprieve from a harassing, useless duty, incessant labour, hunger, and hardships, toil without profit, and trouble without end. Had he lived, few of them would have returned, and the blow which dispatched him was a stroke of "*divine providence*" in their favour.

These transactions go back and show the progress of the first batch of missionaries sent abroad by the Gospel-mania gang. I shall relate one case more, of a more recent date, and between the extremes, which are, however, nearly parallel cases, a regular mean of disappointed hopes, frustrated endeavours, and selfish plans of emolument and fame, are found to exist only to create disgust and to languish beneath well merited ridicule and contempt. About the year 1820, a compound kind of a mongrel missionary embassy, they are very fond of the word embassy and of combining themselves with royalty; an embassy-gang composed of I forget who, set out from Cape Coast Castle, for the Ashantee country, and arrived at the metropolis of that kingdom, begging an audience from the king of the Ashantees, in the name of his Britannic Majesty George the Fourth. This miserable set-out of trading saints assumed the consequence and importance, and burlesqued the dignity of Royal Ambassadors, and gave themselves such airs as completely disgusted the Royal Negro, who certainly is a sensible man. He, however, received them with fair hospitality, appointed them quarters, promised them an audience, and appointed the day and hour when they would be heard. The day came; but the insignificant fools took so much time to rig out their solemn, silly procession, and marched with such slow steps, such lazy gravity of motion, that the hour of business had long elapsed before they made their appearance at court. They were told that they could not have an audience that day. They resented this highly, as an unpardonable insult to the honour of the British flag, and paraded back in great dudgeon. A Mr. Hutton, the secretary and historian of the gang, was determined to see into the business, and off he went *incog.* to the palace and demanded a private interview with his majesty. The captain of the guard told him that it was as much as his head was worth, to intrude upon the king's privacy and desired the daring secretary to go away. But Mr. H. guaranteed his head and desired him to bear his message to the monarch. He did so, at some risk, and the Royal Savage ordered him to be admitted. He entered the royal apartments, and found his majesty earnestly employed examining very curiously some machinery and mechanical apparatus. The articles in the room are circumstantially specified, and at once gave me a good opinion of the king. He took but little notice of Hutton, for some

time; but, at length without any ceremony, began to speak as to an acquaintance in a very easy familiar manner, about various things and different subjects, and at last begged to know the import of his present visit. The secretary began a formal complaint against the manner in which they had been treated. Their flag had been degraded; the embassy of a great king had been hooted; they had been promised an audience and were deceived; in short, they had been unhandsomely used, and were made laughing-stocks for his black subjects. The king listened to him with profound attention, then with a smile rather of the sardonic order, made the following reply. I expected you sooner and remained waiting for you until dinner time. You came not, and I went to dine. You came while I was at table. Now, I must have spoiled my meal by listening to your palaver, or have kept you two or three hours in the sun. I thought it best to dine and to send you home to do so; and really meant no offence; especially as there was no urgency in your business, and one day would do just as well as another. But now, since you are here, will you tell me candidly the purport of your coming. It shall be nothing to your disadvantage, and we may perhaps come to an understanding without any further trouble; for I hate parade and ceremony.

This was a lesson by which a sensible man would have benefited. He would have seen, at least, that mock pomp and useless ceremony were despised; that the king was either too wise or too ignorant to stoop to vain form and the tirade of unmeaning pagantry: in short that he was above etiquette and studied propriety. This plain dealing completely confounded the learned missionary, who found his privilege of arguing or talking suddenly abridged, the honours of public entry cut off, and the whole state and consequence of the embassy annihilated, to his great mortification and disappointment. Nevertheless, though his pride was hurt, his property might yet be secured, and he began and gave in a statement of his demands, as follows:—

1st. Permission to establish a factory for the purpose of trade, for the mutual benefit and accommodation of the Ashantees and the British nation, meaning their highnesses and excellencies the missionaries.

2nd. Permission to establish schools, build churches, and preach the soul-saving doctrine of the Lord Jesus Christ.

3rd. Modestly requested, that his majesty would totally abolish that foul and most penicious traffic the slave trade, which was the disgrace of the world, a dishonour to God, the cause of much war, injustice, bloodshed, and misery.

These he most humbly presumed and ardently hoped would be granted, and that his majesty would be graciously pleased to countenance the present embassy and grant them an exclusive indulgence to trade with his subjects hoping thereby to teach

them their duty to God and man and to raise them to the heights of eternal salvation.

The complacent monarch heard him with attention, then looking at him in doubt, as if considering whether he was more knave than fool, after some serious thinking, replied :

Our trade has been heretofore carried on very fairly without the incumbrance of factories, or the assistance of supercargoes, and there has been no complaint. They would be no advantage to either of us. Besides, I am not sure, that my people would suffer white people to dwell among them. We must consider that. As for establishing schools, that I have been thinking about; but there I must consult the disposition and consider the good of my people. But building churches and preaching would do us no good; for I see no kind of benefit arising from the palavering merchants sent to this country from yours. On the contrary, much harm. The people are engaged the best part of their time listening to old stories and nonsense, when they might be much better employed. It brings on bad habits, makes them lazy, fearful and indolent, and when they do work, the missionary preachers contrive to obtain all the profits of the poor black man's labour. As to the abolishing of the slave trade, that is impossible for man to perform; for what God wills must be done, and, indeed, you have done too much towards it already, but God's will be done. Your plea of humanity and of preventing war by the destruction of the slave trade is fallacious. We have ocular demonstration and experience which make fools wise, to set against your foolish and absurd theory. All the reports you make of us, as far as I can learn are absolutely false, and you either designedly or ignorantly utter untruths! Before the abolition of the slave trade, we had many intervals of quietness and harmony among us; but ever since that event, we have not enjoyed a moment's peace! And while your system lasts, we have nothing to expect but war, rapine and bloodshed! These are my sentiments, and that of all my people. You may return in safety, and I would not have you tarry long.

Reader, judge of the missionary's dread and astonishment. He departed with his head on, and the lesson and the embassy produced a book of travels through about ninety miles of the interior of Africa, written by Mr. — Hutton, embellished with coloured engravings, in which you will find what I have written and much more. However, remember, Mr. Hutton's book is a vile catch-penny performance, contains little matter in large bulk, and is a complete literary weed.

The king and the whole of the Ashantees, considered the whole set-out of pious pedlars as a most dangerous gang of spies and hypocrites, and it seems, that they had a narrow, or as they would say, a providential escape with their lives. It steals out in the narrative, that the king is an Arab by extraction, a sensible man

and a true mussulman, which accounts for their not being put to death. By their own account, they fled in the night, and the hardships, miseries, and disappointments which they suffered and met, seem to be a judgment on them and a providential punishment for their pride, duplicity and presumption, for the scheming plan of their monopoly, and the frauds they intended to perpetrate. The Ashantee war followed directly on the heels of this embassy, and whatever the rest of the world may do, I care not; but, I impute all the evils attending it, to this dirty, designing missionary visit.

The missionaries now seem to assume the same aspect and character in the world that the Jesuits once did, and with more barefaced impudence, they openly avow their determination to establish an universal religion. With respect to their meetings, no body can do justice to them but themselves. The united powers of wit, humour and ridicule, could not so completely burlesque their sense, language, sentiments and manners, as a simple report of their proceedings. At a meeting lately held at a bedlam chapel, in Greenwich, to the honour of the subscribers the gang looked very well, had on good clothes, clean linen with brooches in their shirts, rings on their fingers, gold chains and bunches of seals.—Some reported the labours they had done and the sufferings they had undergone. Others reported that they were going to perform and to suffer: all begged for God's grace and mercy. At length, they hoisted up a young negro-boy on a stool, and bid him to address the company, which he did in the following pretty simple speech. Quoth Quako gazing round:—"O I wis I had al dese pretty lady in my country, to see my peoples and gif dem money." Vast applause from the simpletons, the whole was an excellent farce.

SHEBAGO.

TO MR. RICHARD CARLILE, FLEET STREET, LONDON.

DEAR SIR,

Aberdeen, Dec. 4, 1825.

THE Friends of Free Discussion in Aberdeen, desire to congratulate you on your liberation from the Dorchester Bastile. The cruelties and sufferings which you have been made to undergo, they are convinced will not be in vain. They are of opinion, that your steadiness and honesty as a good man, and the courage and inflexibility, with which you have advocated the principles, which are calculated to uproot superstition and to ameliorate the condition of man, have not been without their influence, even on those in power. We allude to the recent case of Mr. Christopher and the Jew, and to the treatment of the application made against the Christian Evidence Society, &c. In behalf of the Friends of Free Discussion here, I desire to subscribe myself,

Dear Sir, your sincere Friend and Admirer,
GEORGE WEIR.

REGULATION OF PRICES TO TOWN AND COUNTRY AGENTS.

THERE having been, of late, a variance in our prices, brought about rather by the caprice of others than any of our own, we have resolved to announce, that, with the new year, we shall adopt, in all cases, what are called the regular trade prices. These prices are to allow to the trade a profit of 25 per cent. and give the twenty-fifth book, when that number is taken; so that, in all cases, with the next volume, the trade price of 25 of "The Republican" will be 9s., and we shall not fail to throw the gain into its improvement.

The intended mode of publishing for the Joint Stock Book Company makes this change somewhat imperative, and the greater number of publications which we shall publish in the ensuing year will compensate for the slight loss which some few individuals will meet by this change. Our business has been in a state of confusion, by being driven to two prices, ever since Mr. Cobbett took the wholesale department of publishing his Register into his own hands, and undertook to pay carriage out of the regular trade price. It was Mr. Cobbett, who first deviated from the regular trade price, for, with the exception of catch-penny publications, 25 per cent. was the general, the highest, allowance to the trade. We can do nothing fairly and regularly under the present state of things, and we perceive no fair alternative, but to come up to what is technically termed the Row (Paternoster-row) Prices.

We have now on sale Palmer's Principles of Nature, in large type, stitched, at 3s., and our present collection of his works, in boards, with a portrait, at 5s.

The sheets of "The Koran" are being rapidly printed, and we hope to have the volume completed by the 1st of January. A volume of Clarke's Letters will be also completed with the end of the year in twenty sheets.

Mr. Taylor has published his Oration at 6d. in refutation of Belsham's Evidences of the Christian Religion. A further notice will be taken of this oration, as soon as the editor has sufficient leisure to read it in retirement.

We have also published a table of such writers as have written against superstition, or of such whose names we could collect. The compiler of the table is preparing brief memoirs of such writers. The price of this table is on a fine drawing-paper, ninepence, on a common paper, sixpence. The profits, or rather the author's returns, are given to the moral blasphemers confined in Newgate.

Printed and Published by R. Carlile, 135, Fleet Street.

The Republican.

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TO MR. RICHARD CARLILE, LONDON.

SIR,

Manchester, Nov. 24, 1825.

THE following is a reply to some observations calling in question the real existence of Jesus Christ, contained in "The Republican," dated Friday, Oct. 14, 1825. I expect that you will either publish in "The Republican," or reject, the *whole and every part* of this reply. You have long been clamorous for opponents. I have thought it my duty to expose the errors and falsehoods of which you have been guilty in the paper above alluded to. On this point, therefore, you have an opponent. But from opposing you on this subject I shall not hold myself bound to discuss with you whatever established truth you may choose to impugn. The reason is, I have not time; nor, indeed, can I permit myself at present to be led from this particular subject to the defence of the evidences of Christianity in general. They are before the public, and it is well for every one if he studies them before he renounces human nature's best solace and support. My aim is to destroy your conjectures. This once effected, the evidences of Christianity retain their former power. I am not to prove what is already certain, but to confute groundless suppositions or flimsy argumentation. In perusing this paper you will find yourself charged with error and falsehood. The first is in many cases venial. But whether or not the errors of which you are convicted are of this nature must be left to the decision of our readers. If I am to suppose you a man of learning, many of your errors are most reprehensible;—if not, still you cannot be free from blame, because in some instances the means of correct information were easily accessible. I most deeply regret, that I have been constrained to charge you with falsehood, but I *believe* that you are guilty; I must call things by their proper names, the claims of truth are paramount. I can scarcely flatter myself that my reply is free from error. It has been written in great haste. Yet I have endeavoured to make it correct, and given you and your readers the opportunity to verify my statements.* Greatly as I detest the principles which have immured you in a dungeon, I still more deplore your unhappy state of mind, "without God, without hope in the world." Wishing you, with all my heart, a

* By reference to standard authorities.

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speedy liberation both of mind and body, I proceed to animadvert on your arguments.

You attempt from the circumstance that the two words *Jesus Christ* are synonymous, to prove that the history of *Jesus* is a fable. I deny both your premises and conclusion. The words are not synonymous, and it is a pity that you should undertake to write about that of which you manifestly know nothing of your own personal knowledge.

The word *Jesus* is derived from a Hebrew root which signifies to save: the word *Christ* from a Greek root which signifies to anoint. The word from which *Jesus* is derived does not mean to anoint, nor does the word from which *Christ* is derived, signify to save. *Jesus* means the saviour, *Christ* the anointed. They are not therefore convertible words: they have each a peculiar meaning and cannot be synonymous.*¹ So much for your premises. I do not intend any lengthened remarks on the philological puerilities which follow. One specimen of your erudition shall suffice. "The word *Joseph* (you say) I take to be a variation of the same word" (*Jesus*). What do you mean by "I take?" Do you mean I suppose? You ought not to have written unless you *knew*. Supposition is not admissible where certainty can be obtained by investigation. But the absurdity of supposition is still more apparent when it is employed to bewilder and mislead the ignorant in matters of primary importance. *Joseph* then be it known to you, sir, is derived from a Hebrew word which signifies to *add*, to *increase*, and is not, therefore, a variation of the same word *Jesus*. Now for your conclusion. Because these two words *Jesus Christ* are synonymous, "therefore such a name had never been adopted by those who understood the meaning of both words. It is a tautology which no people ever adopted in the way of title." How know you this? Where are your arguments? Am I to yield a willing assent to the dictum of Mr. Carlile? Be it so in this matter. Your next words contain your

* See *Simonis Lexicon*, and *Schleisner* on the words.

¹ In other parts of the *Republican*, I have distinctly stated, that *Jesus* signified Saviour and *Christ* Anointed, and having so done, I did not think it necessary to be precise in the repetition in No. 15. But I maintain that the words are synonymous, that though one expresses *saviour* and the other *anointed*, their applications were and are similar. The Jews referred to a chosen person among them, or to come among them, to a captain or leader, by the word *Jesus* or *Messiah*, and the Greeks used the word *Christ* for the same distinction. The words are, therefore, in fact, in sense, and in common application, the same; as much alike in meaning and reference as the Latin word *Dux*, and the English word *General*. Nor does the reference to a similarity of the Christian with the surname in this country, at this time, affect the argument. With us, they are long established names, and were not doubled when first used as a name; for the hero of the *New Testament*, the words *Jesus Christ* are claimed as a new name, a name not common with other persons.

R. C.

refutation, "Except a few names among ourselves." It is not true then, on your own showing, that "no people," &c. And if some people have, why not the Jews? After this manner of argumentation, you would blot thousands out of existence; you would persuade all the William Williams's, the John Johns, the Thomas Thomson's, that they are only shadows of men, "names of heroes of fable." We shall next be told, that Alexander, that is, the *great*, the *powerful* man, was a fabulous personage, because there is a tautology in his name. Cato the censor, that is the *wise*, the *grave*, will be transmuted into an airy nothing. Erasmus, Desiderium Erasmus, the first Latin, the second Greek, both synonymous, meaning the beloved: Erasmus will be denied a local habitation and a name. Nay, this great globe itself, because it is called a sphere, and an orb, the first Greek, the second Latin, both signifying that which is round, shall vanish at your magic touch, and leave not a wreck behind. I had no idea before that Mr. Carlile's love of matter would lead him to so great an extinction of life. But to be serious I am really astonished how any man that has the least pretensions to rationality can imagine that the mere circumstance of a person's having a name composed of two synonymous words can DISPROVE his real existence. The state of the case is simply this. Jesus was the name of our saviour, and Christ a surname descriptive of his office, being equivalent to Messiah: so that Jesus Christ, or Jesus the Christ, means Jesus the Messiah. Thus John, the precursor of Jesus, is called John Baptist, or John the Baptist, from the rite by which he initiated his followers; and Scipio was surnamed Africanus, from the conquest of Carthage; and Carlile, the atheist, from his attempt to undermine all religion.*

* A passage of Dr. Priestley's occurs to my memory, which will serve much more effectually than any thing I can say, to show the absurdity of such *proofs* as that on which I have now been animadverting.

"As it is in vain to use any argumentation on so plain a subject, I shall endeavour to illustrate M. Volney's (Mr. Carlile's) curious reasoning, by putting a similar case. There exists a sect of Christians called *Calvinists*. Now a person who was a stranger to them, but knew that the word was derived from the Latin *calvus*, which signifies bald, might imagine they were so called from cutting off their hair. But another person, knowing no more of Latin than M. Volney probably does of Greek, but having a smattering of English might suppose that Calvin was derived from the word *calf*, and conclude that the Calvinists were so called from their worshipping a calf in imitation of the ancient Egyptians. And there would be just as much of truth or probability in this, as in M. Volney's supposition, that Christianity is an allegorical worship of the sun. Dean Swift's ingenious dissertation to prove the antiquity of the English language, in which he derives *Jupiter*, from *Jew Peter*; *Archimedes*, from *Hark ye maids*; and *Alexander the Great*, from *all eggs under the grate*; is exactly of a-piece with these curious etymologies of M. Volney: but with this difference, that the Dean was in jest; whereas M. Volney is in serious earnest."

Priestley's Works, by Rutt, vol. xvii. p. 16.

Your next **PROOF** that the story of Jesus is a fable is derived from your assertion, that "the names of the disciples of Jesus are *all* Grecian." Here again you confute yourself. You grant that there was one Jewish name among them, Levi, whence these contradictions? Now *all* are of Grecian origin: Now one is of Hebrew. It is true, you say, that this was a second or adopted name. Still it is a name. Though Richard is your second or adopted name, it does not cease to constitute an essential part of the name of that man who is called Richard Carlile.*

It will be worth our while to enquire into the truth or falsehood of your assertion. It may be thus expressed when corrected. All the names except one of the disciples of Jesus are of Grecian origin. A disciple, says Johnson, is a scholar. You say then; the names of all the scholars of Jesus, of all who acknowledged him as a master and submitted to his teachings are of Grecian origin.³ In making your assertion you have laid the appeal to the books of the New Testament. In them we read of the names* Zaccheus, Barnabas, Lazarus, Cleophas, Judas (not Iscariot), Ananias, Sapphira, Tabitha, Mary. These you are informed, are not of Greek but Hebrew origin. But you may have mistaken the meaning of the word disciple, intending the *apostles* of Jesus. Among these then we find derived from the Hebrew language, the names Simon, James (the same as Jacob), John, Lebbeus, Bartholomew, Thomas, Matthew, James (the son of Alphaeus).⁴ This it must be confessed has very much the appearance of convicting a man either of gross ignorance or wilful falsehood.⁴ After this exposure we are justified in demanding the proof of another of your assertions. "We are told that all his (Jesus's) disciples were Jews." Who has given you this information? What author? We expect from you his name, the title of his work, the page where the information is to be found, or we shall hold that you fabricated this hardy assertion as a basis for your subsequent falsehood. Even if you had succeeded in proving that the names of the disciples of Christ "were all Grecian," you would still be far from having shown that the disciples themselves were Grecian. The Jews for along time previous to the destruction of Jerusalem

* There is no contradiction in my paragraph. Mr. Beard has taken a sentence without its context. I make an exception to a statement; he takes the statement without the exception and denies it.

R. C.

³ By the word *disciple*, in the gospel sense, nothing more is understood than the twelve named as his immediate and constant followers. So Mr. Beard may take the benefit of his quibble; for a quibble it is. He, and every one acquainted with the Christian gospels, could not have doubted as to my meaning in using the word *disciple*.

R. C.

⁴ Neither the one nor the other. Let Mr. Beard shew either of the names in the canonical books of the Old Testament, the only Hebrew records.

R. C.

* See Schleusner Lexicon, N. T. on the words.

† Schleusner.

were dispersed abroad throughout the civilized world, and it was a custom with them to exchange their Hebrew for a Grecian name when they left their native country.*

You go on to say, "we have another proof that their first preachers of Christianity were all Grecian." Well, supposing that they were all Grecian, that does not prove "that the story of Jesus was of Grecian origin." The first preachers of Christianity in England were Italians; had therefore the Christian religion its origin in Italy? Nor is this assertion of yours at all more weighty when applied to the establishment of your leading proposition, the non-existence of Jesus Christ. Grant that the disciples were Greeks. Is every thing fabulous that is recommended by Greeks, by men renowned in arts and arms? It is in vain that you refer me to the fables of the heroic age of Grecian history, as a proof of their talents in invention. It is not the heroic ages of which we are talking. You have fixed the time of the fabrication of Christianity about 30 years after the destruction of Jerusalem; a period of great intellectual exertion, of great inquiry, a period of "criticism."† If you reply that Christianity is related by our books to have taken its rise in a country where Greeks were not found. I again deny the assertion and affirm that Greeks and Romans abounded throughout the east.‡ If then you had established your point, proved that the disciples were Grecian, it were sufficient to reply that Jesus selected them in preference to Jews for the propagation of his religion.§ But now as to other matter

* Michaelis' Introduction, vol. iii. part 1. p. 202.

† Priestley's Works, vol. xvii. p. 122.—Rutt's edition.

‡ Prideaux's Connection, vol. iii. passim. Joseph. against Apion, b. 1. c. xii.

§ To shew you how well grounded is your belief "that there was never a genuine convert to the Christian religion," how well authorized you are in ascribing to Christianity, a "Grecian origin," I subjoin a quotation or two from your friend Celsus. By the bye, I am not sure that there is not provided a loop-hole in the word "genuine." But you cannot escape by this passage. The sole question is, were there Jewish converts? *Motives* we cannot appreciate.

Celsus introduces his Jew, thus addressing the Jewish believers, "What ailed you, fellow-citizens, that ye left the law of your country, and, seduced by him to whom we spake just now, you have deserted us to go to another name and another way of living." Again, "when we had taken and punished him who led you about like brute beasts, you have notwithstanding, forsaken the law of your country. How can you begin upon our sacred books, and afterwards disregard them, when you have no other foundation but our law?"

"The Hebrews," he says, "were originally Egyptians,* and owed their rise to a sedition from the rest of that people, so some Jews in the time of Jesus, made a sedition against the body of the people of the Jewish nation, and followed Jesus." Further he calls Jesus "the man of Nazareth,"

* What proof has Celsus that the Hebrews were originally Egyptians? What proof beyond the books of the Jews that they were resident in Egypt?

R. C.

contained in your last *proof*. Really, Mr. Carlile, you are a most unfortunate man in the way of assertion. The book intitled *Toldoth Jeschu* is not as you most learnedly affirm an avowed Jewish production of the 2d century, but in the words of Dr. Lardner, "a modern work, written in the 14th or 15th century, and is throughout from beginning to the end, burlesque and falsehood."† You are very kind, however, to permit us to have this ancient document. But we will not trouble you, for it is not, as you imply, a work in favour of Christianity.

You continue, "besides this there has not been handed down to us a single Christian document in the language of Jesus and his pretended Jewish disciples?" And what if there has not? This will not disprove the existence of Christ. Do you believe in the existence of Lycurgus, Zoroaster, Pythagoras? Refer me to the documents handed down to us written by *them* or their contemporaries in the language which they severally spoke. Our Saxon and Norman Kings would be all annihilated by you, because they have had the misfortune to have their existence and their deeds recorded in Latin. I wonder you do not turn the destruction of Jerusalem into an allegory, the doctrines of the Jewish sects into old wives' fables, because both are recorded in Greek instead of Hebrew. But now again as to facts, Pray, Sir, do you know the language in which Jesus and his disciples spoke or are said to have spoken? About this I must be allowed to doubt, though your assertions are so positive. It was not the Hebrew. That had ceased to be a spoken language from the time of the return from the Babylonish Captivity. A dialect of this called the Aramean, and the Greek and Roman languages were those which were chiefly spoken in Judea. Now what do you mean by a Christian document? One of those books which constitute the New Testament? If so, it happens that we have the whole of the New Testament transmitted to us in a dialect most closely similar to that which Jesus spoke. I allude to the New

says, it is but *a few years* since he delivered this doctrine, who is now reckoned by the Christians to be the son of God," speaks of him "as the first author of this sedition," and reproaches him with being a "carpenter," and with his being born "in a Jewish village," testifies to the progress which Christianity had made thus early (186, Mosheim.) "At first (he says) they the Christians) were few in number, and then they agreed. But being increased and spread abroad, they divide again and again, and every one will have a party of his own; which is what they were disposed *to of old*."* But I forget that my object is only to confute and not to prove. For confutation surely here is more than enough. I leave Mr. Carlile to battle the matter with his Deistical associate Celsus.

* Lardner, vol. 4, 113, &c.

† Lardner, vol. xiv. y. 524, note c. 4to.

* I have not made Celsus an authority for any thing in "The Republican." Positively, we have none of his writings; for, in such a matter, I have no confidence in Origen's extracts.

R. C.

Testament in Syriac, a language spoken in one part of Palestine while the Aramean was spoken in another.*

But the very Greek in which also we have the books of the New Testament is the strongest confutation of your supposition. It never, Sir, would have been written by Grecians. It is absurd to say "the language is barbarous and therefore the work of illiterate men." The language *is* barbarous and therefore *not* the work of illiterate Greeks. The very term barbarous proves my point. We do not speak of illiterate Englishmen writing *barbarous* but *incorrect* English. They are foreigners that write *barbarous* English. So in the New Testament; the Greek is barbarous and therefore the production of foreigners. The faults are not such as an illiterate native would commit writing in his vernacular tongue: but such as would attach to a foreigner and that foreigner a Jew. The faults are not vulgarisms, inaccuracies of style, solecisms; but the clothing of *Hebrew* ideas and phraseology in Greek letters. In a word, I assert, in agreement with the most learned authorities on this subject, I assert and challenge you to the disproof, that the language in which the books of the New Testament are written proves that these books originated in Judea before the destruction of Jerusalem. At no later period could the peculiar language we find in them have been written†

But from affirming that there has not been handed down to us a single document in the language of Jesus. You proceed per saltum to say "that all the Gospels, all the Epistles, and all the Revelations were written in the Greek Language." Now in contradiction to this, I beg to inform you that learned men have decided on the best of evidence, that the Epistle to the Hebrews most probably and the Gospel by Matthew most certainly were written originally in Hebrew.‡ The reason is, because they were addressed to Jews who read though they did not speak the Hebrew. But it would have been absurd indeed to write in Hebrew to the Romans, the Corinthians, to others utterly ignorant of that language. Why did not Josephus, a Jew, write in Hebrew, but because he wished his work to make its way among all nations that then existed? The same reason influenced the Evangelists and Apostles who wrote in Greek. Will you reject the testimony of Josephus because his work is not written in his native tongue? Will you deny that he ever existed, or that the facts he narrates are authentic, because his works are transmitted to us in Greek? If you cannot be guilty of this absurdity, it remains with you to show why, what is absurd in reference to Josephus, is justifiable in reference to Christianity.

One more remark on this part of your paper, and I have done

* Michaelis Introduction Vol. I. Wakefield's reply to Paine.

† Michaelis *ibid*.

‡ Michaelis. Vol. III. part 1. Lardner Vol. III. Belsham's Epistles.

' No, asserted but not certain.

R. C.

with it. Where did you learn that *Christ** was a favourite word with the *Greeks*? You have again made an unsupported assertion. I deny its correctness and the proof lays with you.

"Secondly then, as to times and dates."

You begin by saying, that from the year 70, A. D. viz. the time of the destruction of Jerusalem, to the predominance of the Christian religion under the Roman emperors, we have no history of Jerusalem." How came you then to discover the piece of history recorded in the succeeding sentence? I had always thought that it was the peculiar province of history to record facts; that facts, relating to past ages, can alone be known as they are recorded by history. But in the interval you make, there was no history you inform us. If no history, no facts could be recorded; if no facts were recorded, none could be known. But you adduce one. There was history therefore. Here, I fear, you are again self-confuted. But I must bring other proofs of the existence of history relative to those times, besides your own. Dr. Priestley, then, in his *Church History*, vol. 1.* informs us, that the Jews were not entirely quelled, nor was Judea emptied of its inhabitants till the time of Adrian, who began his reign 138 after Christ. Under Trajan (117) we find that L. Quietus, on account of a victory gained over the Jews, was made governor of Judea. And in the 8th year of Adrian, when at last Beththera, a fortified place near Jerusalem, was with extreme difficulty taken, was it not before, that the Jews were wholly expelled from Judea. Then a Roman colony was founded at Jerusalem, called *Eli Capitolina*, in honour of the Emperor *Ælius Adrian*. So much for your gratuitous assertion, that we have no history of the interval defined by yourself. This interval, let it be observed, in which you lay the time of the fabrication of Christianity, was not a period of repose but of war and bloodshed. There was not then an opportunity for the rise of a new sect. Judea still remained the abode of conflicting enemies. These enemies, Jews and Romans, would, most early have contradicted any fabrication the scenes of which were laid among themselves. Nay the eyes of the Roman Government and consequently of the Roman people would be directed to the scene of contest. Nothing whose nature it is to avoid the light could arise and flourish. Had a new sect appeared, had its members as, is most natural, consorted together, had they spoken as Christianity does of a Kingdom, a King, Servants, conquest over enemies, a day of retribution, it would quickly have been crushed by the Roman Commanders. From the date of the destruction of Jerusalem down to the time

* See also Gibbon, vol. ii. 278, cap. xy.

† I have not read Cicero in the Latin language; but in the course of my reading a work sent to me by the Vicar of Cerne, I read that Cicero, travelling in Greece, saw monuments erected to many Christs. Is it so or not?
R. C.

in which you allow Christianity existed, (120) no new seats could have arisen near Jerusalem.*

But a Grecian fabulist, you rejoin, thirty years after the fall of Jerusalem, set his head to work to lay in Jerusalem the scene of a fable. You confirm this conjecture by asserting that no one could contradict him. As you give us so much novel information, pray, good Sir, tell us his name; his residence; his motives; his reward. Was that reward persecution, such as you allow was inflicted on his followers by Pliny. And how made he converts? Because nobody could contradict him. A goodly reason I ween. To illustrate your argument, I assert, that the moon is condensed oxygen. No one can contradict me; therefore every one will believe me. I wonder, then, that the old story of the moon's being made of green cheese has not obtained universal credence. My friend, in such a case, the absence of evidence is refutation. Still further: am I likely to maintain this absurdity at the sacrifice of life? And will you, and thousands of others, join me in braving persecution from those infidels who will not consent to oxygenize the moon, even although you and I say so? Or to give another illustration: do you expect that we shall believe the gratuitous assertion you have now made relatively to the origin of Christianity in the absence of all historical evidence; nay, in direct contradiction to historical evidence, which gives *even you* a "difficulty?" I am to believe, forsooth, in a certain Grecian fabulist whom I know not; of whom the world never heard before; in a man dropt from the moon, or the brain of one moon-stricken; in a tale unevicted, contradicted by history, at the risk of life and happiness. Curious things, certainly, are sometimes possible, but surely this hardly comes within the range of possibility. You require a little too much. Even Christians are not quite so credulous as to believe this.

I had just written thus far when I had the pleasure to hear of your liberation from prison. I most sincerely congratulate you on the termination of your sufferings, and hope that we have seen the last of a wretched system of intolerance.

The fabrication of the books of the New Testament, then, you ascribe to some Grecian fabulist. This fabulist, I think you must allow, must have been possessed of a mind of the very first order. To conceive and delineate the character of Jesus Christ with such perfect artlessness and consistency; to originate and develop the system of gospel morality; to scatter throughout his fabrication so many indications, powerful, because apparently undesigned, of reality and truth, could be the work of no ordinary intellect. Is it not strange, then, that this gifted mortal was never heard of? Was he unknown to his contemporaries? If not, why has not

* I do not say, that the Christian sect began near Jerusalem; but at a distance. Your assertion verifies mine.

R. C.

some account of him been handed down to these days? Who is this, that by one effort has transcended the noblest efforts of Aristotle or Cicero, without transmitting to posterity even the echo of his name? What luminary is this which appeared in the moral horizon with so resplendent a glory, and yet never attracted the notice of those whom he enlightened? And yet in this person; this *really* fabulous hero, you believe, in preference to one whose existence is evidenced by the narratives of credible historians. Do you reply as you say, in another place, that the writers of the books of the New Testament were "illiterate men." It were passing strange that illiterate men could devise such an imposture as Christianity must be. But it were still more strange, that men without influence; without letters; without eloquence; without wealth; without arms; in a word, "illiterate men," could foister upon the world a creature of their own production: could gain credit to a palpable falsehood; secure it an extensive reception some ten or twenty years after its origin, though that reception involved the loss of all that men hold most dear.

But what difficulty could there be in overwhelming with the conviction of his turpitude the wretched author of this supposed fabrication. Contradiction was easy. Myriads of Jews were saved from destruction under the walls of Jerusalem.* These scattered themselves throughout the Eastern provinces of the Roman Empire. Here you suppose Christianity to have had its birth. How easy for these Jews to arrest the very first efforts for the diffusion of the base falsehood; to deny the existence of Jesus Christ; to expose the pretensions to miraculous powers; to show the discrepancies between reality and fiction, the language of Judea, and that of our fabulist! Yet Christianity grew, and mightily prevailed; and men went to the very death to evidence their sincerity, and the truth of their religion. You hint a time may come in which the followers of Johanna Southcote may have spread themselves widely. Do you believe their numbers will ever rival the numbers of Christians even in the days of Constantine? I do not think that you can believe so. You see as well as I that her futilities are suffering the fate of all fiction. They are all but extinct. Such would have been the fate of Christianity had it rested on a similar basis. It might have at first met with reception from a few fanatics. But the cunningly devised fable would have soon been exposed. The failure of its experiments in the way of miracles; the disappointment of hopes it presented, would soon have brought it to the dust. Instead of this it went on gathering strength till it reckoned not a long time after the period you assign for its origin, men "of all ranks, and of every age;"† nay, soon nations and emperors, among its votaries. No

* Priestley's Works, vol. 17, p. 75. Josephus' Jewish War, book 6. c. viii., sec. 2, and c. iv. sec. 2 and 3.

† Pliny's letter. Gibbon, vol. ii. c. xv.

one would think this imposture of your fabulist, it seems, "worthy of notice, till it had began to spread widely."

The time you fix for its rise is 100, A. D. Strange to say, then, it began to spread widely very soon. For in the year 106, Pliny thought it not only worthy of his notice, but worthy of the attention of the Emperor Trajan also¹⁰. And for *some* time, to say the least, before 106, others had thought it worthy their notice, for from this same Pliny we learn there had been trials and punishments of these "illiterate" and insignificant men, before he came into his province. And no later than 138* was it when your learned ally Celsus thought it worthy his notice. Lynx-eyed as he was, however, he could not pierce the mist of *eight and thirty* years, and discover your imaginary fabulist. No; he could not discover him, though he may reasonably be said to have been fifteen or twenty years in preparing and arranging the materials for his elaborate work against Christianity. But eighteen hundred years are nothing to you. Your keen glance penetrates the very depths of antiquity. You defy the limits of time and space and transfer yourself as by magic to the very spot where your heroes are found, and from Dorchester Gaol to Palestine, from the nineteenth century to the first, extend your arm to shake the hand of your friends the Grecian fabulists.

But what makes this Celsus appear still more ridiculous, is, that the little he did see he saw awry. For though he might have met your friend, the fabulist, every day in the forum, might have learned from him the mighty secret by which he contrived to infatuate thousands, he is actually so silly as to resort to Palestine; to *Jerusalem; to Mount Calvary, to the Cross*, to discover the originator of the religion he purposed to oppose. This bears hard, very hard upon your conjecture. Celsus, the learned, the avowed opponent of your illustrious fabulist, though, all but, if not quite, contemporary with the aforementioned personage, never, search as he might, never could gain a glimpse of him, or hear even the echo of his name. It is a pity you had not endowed your hero with the attribute of invisibility. This accession to your conjecture might have aided you through your present straits. Be it then known to you, Sir, that the poles of our earth are not more opposed to each other than you and your associate, Celsus. For if all the books of the New Testament had perished, Celsus would supply us, in his work against Christianity,¹¹ with ample means to repair our loss; so clear and explicit are his references to those books, and so numerous his quotations from them.† So much for your insinuations, that Christianity arose in tranquillity, crept forth into day, imposture as it was, without opposition,

* Mosheim's Church History, vol. i. † Lardner, vol. iv. p. 118.

¹⁰ Yes, but he found it only precisely where I say it began. R. C.

¹¹ We have no preservation of Celsus' book, but the portion contained in the extracts made by Origen, which we may be assured were the weakest parts. R. C.

and was only thought worthy of notice a long period after its birth, when "refutation" became "a matter of social or even national consequence." But Celsus and Porphyry, and others, we are informed by you, effectually refuted the nonsense of the Christians." If "effectually," of course their arguments are of service to your cause. Will you undertake to maintain them? Will you rest the defence of unbelief upon them? Let us try the force of these effectual refutations. If you refuse this practical proof of their cogency, your readers will conclude with me that these said effectual arguments are little worth. But did ever these opponents of Christianity call in question the existence of Christ—at a time when exposure of his fabulous origin must have been easy? And if among their effectual arguments this be not found, how comes it that you, at this distance of time, can hope to succeed where they saw failure was certain? But how could you prevail upon yourself to say that it was the *ignorant* numbers of the Christians that triumphed over their arguments? You ought to have known that the Church could already boast of great names—Justin Martyr, Tertullian, Ireneus, Minutius, Felix, Origen, &c. &c.*

You continue "we have no account of Christianity within the period that Jerusalem existed as a city with its temple." Here again you are in an error. An abundance of *Christian* testimony negatives your assertion that "we have no account," &c." But, we have more. Josephus, it may be granted, though it is by no means certain, does not mention Jesus Christ. Yet he mentions John the Baptist. Now the relation which this person bore to Jesus, and in his public capacity proves his real existence. For supposing that a contemporary historian had mentioned Cæsar, and not Pompey, and you knew from other credible authors (and that such exist in regard to Christianity cannot be disproved) the connection that subsisted between Pompey and Cæsar, you would assuredly consider the mention of the name of Cæsar as a proof that Pompey existed. It might appear strange to you that Pompey should not be named; but you would remember that this might be accounted for in various ways; for instance, because the historian could say no ill of Pompey, and was indisposed to say any good of him. Such it is presumable was the case with Josephus. He had his prejudices as a Jew; as a courtier; and that same prejudice which blinded his eyes to the evidence in fa-

* Mosheim's Church History.

† Lardner, vol. iii. p. 534.

‡ The books of Porphyry are also lost, and I infer the power of their argument from their destruction.

R. C.

* See a decree by Constantine in No. 18, Vol. 11, of "The Republican."

‡ If Justin Martyr and Ireneus are great names, what can we find to call little? Even Tertullian deserves not to be considered an authority, who could talk of believing an impossibility, and of adhering to a system because it was ridiculous.

R. C.

your of Christianity, would harden his heart against narrating its claims. But even granting that this is a difficulty, we can find one that troubles you to set against it. You are obliged to acknowledge that the clear and distinct testimony of Tacitus is a difficulty. Let our readers determine which is the greater, the silence of an historian for which I have to account, or the positive affirmation of another historian, who presses so hard against your conjecture. This affirmation fixes the origin of Christianity "within the period that Jerusalem existed as a city with its temple." "They (the Christians) says Tacitus, "had their denomination from Christus, who in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate."* Now the silence of one historian can never negative the positive testimony of another. It may be a *fault* to *conceal* a fact, but it is a *crime* to narrate a falsehood. The first may be committed by an historian in other respects excellent; the latter can never be perpetrated by any one who has the least claim to historic credibility. The first may occur through inadvertency; the latter implies wilful turpitude. No adequate judge will, I am sure, charge Tacitus with the baseness that is implied in the supposition of his having sanctioned an untruth. His character remains free from aspersion. Not so that of Josephus. There was in him a laxity of moral principle, which would easily lead him to omit any unpopular or obnoxious truth. "Josephus," says the learned and impartial Dr. Lardner, "knew how to be silent when he thought fit, and has omitted some things very true and certain, and well known in the world."—"And why," continues he, "should we be much concerned about the defects in the writer's regard for Jesus Christ and his followers, who, out of complaisance, or from self-interested views; or from a mistaken judgment, so deviated from the truth as to ascribe the fulfilment of the Jewish ancient prophecies concerning the Messiah to Vespasian, an idolatrous prince."† In a word, Josephus was a courtier, and he would do what has ever been the characteristic of that class of men, pandering to the prejudices and passions of the great, even though at the expence of truth. But Josephus has unadvisedly borne a strong testimony to the truth of Christianity. His history of Judea—of its inhabitants—of their circumstances just before the fall of Jerusalem—of their government under their own princes, and the Roman rulers, strikingly accords with the Evangelical narrative, and confirms the veracity and ability of its writers.¹⁵ There is, too, so wonderful an argument between the predictions of our Saviour, and their fulfilment as recorded by Josephus in his Jewish War, that, coming from an enemy of Christianity,

* See the testimony of Tacitus.

† Vol. iii. page 546, quarto edition.

¹⁵ Not if those writers wrote after the first century.

R. C.

would, one might imagine, constrain the belief of all to whom the evidence was proposed.*

If, in answer to the testimony of Tacitus, you say, that he wrote of an affair of which he could have no accurate knowledge, you impeach the character of an historian before held most honourable: you bring a charge which cannot be substantiated. If he did not know that of which he wrote, he was bound to be silent. If he only knew in part, he should have spoken in part. If his knowledge was inaccurate his pen should have been inactive. If he did not know, know on adequate evidence the truth of the matter, he ought to have *appeared* not to know it. This was clearly his duty. Consider his character, and then say was he a man to disregard his duty. There was no passion, or prejudice, or interest, to predispose him to narrate either a falsehood, or an inaccurate statement. Nay, his predisposition must have been against the Christians,* for he was not of them. But he merged every minor consideration in the claims of truth: he did not allow the meanness of the origin, nor the paucity of the followers of this new sect to prevent his enquiries respecting them. For he has spoken when even silence might have been accounted for, if not excused; he has spoken in the most positive and distinct terms. He has spoken, and he spoke because he knew.

Indeed, to say that he could not have accurate knowledge of an affair that occurred in his infancy is to destroy the whole of history. For surely if he *could* not ascertain correctly that which happened some fifty years previous to the time of his writing, he and all other historians must have been utterly ignorant of all that transpired in ages that were past. Yet am I to believe that there is nothing worthy of credit in Robertson; in Hume; in Gibbon? Or to put the matter home to *you*, is your history of masonry a fable? You would not think me very courteous to say so, yet I should be justified by your manner of argumentation.

But, again: you make the time of the Christians beginning to increase in Rome, and that of Tacitus' writing the celebrated passage in his annals, to be nearly synchronous. Then, for the first time, consequently, could Tacitus have heard of the name of Christians. But how was it that a few illiterate men in so vast a city as Rome attracted the notice of our great historian? Or, if to get rid of this difficulty, you contradict yourself, I suppose that the Christians then and there were numerous, how came Tacitus to be guilty of so great an anachronism as to speak of their existence and sufferings some fifty or sixty years *before* they really existed? It will not assist you to say that he adopted their own account of themselves. For was Tacitus likely to give implicit faith to the gratuitous assertions of persons whom from his narrative he evidently despised? And does a sect, fanatics though they

* Lardner, vol. i. chap. 3.

† See his testimony.

may be, speak of its founder as "a malefactor," and their doctrines as "a pernicious superstition," the terms on which Tacitus characterizes Christ and his religion.

But you say, "Tacitus could not have accurate knowledge of this affair, because public records were then very rare." By "then," you mean, I suppose (for your meaning is not clear), at the time in which Tacitus wrote. But what need had he of records in a matter that had so recently taken place as the destruction of Rome by Nero? Do I require *records* to induce me to believe the French Revolution, or the conquests of the First Consul, or the existence of Thomas Paine, or the increase of deism, or the persecution of Carlile, the great cause of it?¹⁵ Matters that are so recent; that are in every one's mouth, even in that of the humblest individual? Still stronger is the argument when I ask could persons of rank; of extensive knowledge; interested in all that occurs; could an historian, bound by duty, whom detraction has never aspersed; could these require records to delineate to them the features of the age in which they lived? Still further, the persecution of these persons, whoever they were, was a matter of great notoriety. What are the facts? Nero laboured under the infamy of having caused the city to be set on fire. To liberate himself from the charge, he accuses the Christians, and most bitterly persecutes them. He transfers, then, the charge from himself to others. These people, of course, would become objects of public attention. The eyes of the whole of Rome, would be directed towards them. Curiosity would make enquiry and enquiry might easily procure information. Now I ask are we to believe that even the NAME of these persons would not be known; their real and characteristic designation? Is it likely that they thus branded; thus held up before the public view; thus persecuted, should be confounded with any other class of persons? Still less, if possible, is it likely that an historian should attribute to these persons thus circumstanced, a designation which never had existence, according to your theory, till the very moment of his writing, till some fifty years after the crime was perpetrated with which they stood charged. The correct designation of such persons, accused of so capital a crime, must have been known. Their designation being known when punished, would be preserved in the memory of every Roman; nay, of Tacitus himself. Shall we ever forget the name of Guy Fawkes? Shall we ever confound him; will ages yet unborn confound him with William Pitt? The designation would not only be preserved in the memory of every Roman, but also in the public records: which brings me again to the disproof of what you assert, that "public records were then very rare."

Supposing, then, that there is no cogency in the above remarks,

¹⁵ Yes, most certainly; for without records you would know nothing of it.
R. C.

and that we must have public records to verify even the most recent and notorious matters, public records are obvious. That records were not *very* rare is clear, from these words of Gibbon.* "At the distance of sixty years it was the duty of the annalist to adopt the *narratives of contemporaries*:" that they were abundant you may learn from Adam's *Antiquities of the Romans*, page 17. "Julius Cæsar appointed that what was done in the *nocte diurna acta* (the daily transactions) should be published. An account of their proceedings was always made out, and under the succeeding Emperors we find some Senator chosen for this purpose." "Public registers were also kept of what was done in the assemblies of the people, and Courts of Justice: also, of births and funerals; of marriages and divorces, &c., which served as a fund of information for historians: hence, *diurna urbis acta* (the daily transactions in the city), *acta populi* (the transactions of the people), *acta publica* (the public transactions). Though if all these registers were religiously preserved, of all these and others, yet you tell us public records were then *very* rare.

You go on to assert, that "the Galileans were persecuted by Nero." By Galileans, your argument requires that you mean a body of men distinct from the Christians. We are certainly greatly indebted to you for this discovery. You are not so modest as to suppose that the Galileans were persecuted by Nero: you roundly assert the fact. For your confutation read the words of your own Gibbon. "Under the appellation of Galileans two distinctions of men were confounded; the disciples who had embraced the faith of Jesus, of Nazareth, and the zealots, who had followed the standard of Judas, the *Gaulonite*. The followers of Judas were soon buried under the ruins of Jerusalem, whilst those of Jesus, known by the more celebrated name of Christians, *diffused themselves over the Roman Empire*."† The real Galileans, then, the followers of Judas, did not exist to be persecuted.‡ But if, perchance, by Galileans, you mean the Christians, we object not, for, says Gibbon, in a note, "The learned Dr. Lardner has proved that the name of Galileans was a very ancient, and, perhaps, primitive appellation of Christians." At the time of Nero the Galileans, therefore, could not be confounded with the Christians. They existed no longer. The name survived, but we are not disputing about names. The only persons that could be confounded with the Christians were extinct. The Christians were followers of Jesus Christ, whether under the designation of Christians, or Galileans.‡ This is the only fact I am concerned to prove.

* *Decline and Fall*, vol. iii. p. 409.

† Vol. ii. p. 411.

‡ The question is, were there two distinct sects resident in Rome, it matters not whether at the same time, known by the name of Galileans. Such is my inference both from Lardner and Gibbon. R. C.

‡ But is there not a possibility, that Tacitus might have confounded the

I have said above "the only persons," &c., for the Jews could not, any more than the Ghosts of the Galileans, be confounded with the Christians. To cite no other authority, the words of Gibbon shall establish my point. "The Jews possessed very powerful advocates in the palace, and even in the heart of the tyrant; and a favourite player of the race of Abraham; who had already employed their intercession in behalf of the obnoxious people."*

The Jews then had their partisans at Court, and were not likely to be persecuted; were well known, and could not be confounded with any other class of men. But if not confounded in the days of Nero, neither they, or any other sect, could be confounded with the Christians fifty years after that period: (public notoriety, and the public records would prevent this) they could not be confounded with those persons whom Tacitus describes.†

But if any doubt can possibly remain who the persons were whom Nero persecuted, that doubt must assuredly vanish before the testimony of another historian. Suetonius, contemporary with Tacitus, whom Gibbon characterizes by the epithets "*accurate and diligent*," affirms, that they were *Christians* who suffered from the malignity of Nero. In his life of Nero, Suetonius says,‡ "The *CHRISTIANS* were punished; a sort of men of a new and magical superstition."

If this evidence; the circumstances of the cases; the impossibility of your supposition; the testimony of two most credible historians, does not satisfy every rational man, I know not how we are to attain certainty. What evidence do you require, Sir? If we had the direct testimony of Josephus, this would not satisfy the man who is not content with that of Tacitus and Suetonius.

Your next argument, beginning, "if there were Christians in Rome," &c. is so obscurely expressed, that I fear I cannot comprehend it. It *appears*, however, to contain these propositions. There were not Christians at Rome in the time of Nero. Why? The conduct of Trajan differed from that of Nero. Trajan persecuted the Christians in the provinces, but did not persecute them at Rome. Then comes the inference from this famous and novel syllogism, *therefore* Christians did not exist at Rome in the time of Nero. Put a parallel case. Mr. Carlile did not exist in London in the time of George the Fourth. Why? The conduct of George the Fifth deviated from that of George the Fourth. George the Fifth persecuted the Atheists in the provinces, but did not persecute them in London; therefore Mr. Carlile did not exist in London in the reign of George the Fourth. After all, I

Jewish Galileans with the people called Christians, or Galilean Christians, or Christian Galileans?
R. C.

* Vol. ii. p. 410.

† See his testimony.

‡ Lardner, vol. iii. p. 619.

may have mistaken your syllogism. There may be cogency in it, though I cannot perceive it : but I have not, I assure you, closed my eyes to its force. If I am blind, my blindness is not voluntary. Valeat, therefore, quantum valere potest. In plain English : Let it have its weight with those that can perceive its meaning.

There is another fact worthy of notice ; you tell us that no Christian writer, until we come to Eusebius, in the fourth century, has narrated the destruction of Jerusalem. Whence you infer, that the old Jerusalem was to the first Christians merely a spiritual city. I shall not trouble myself now with trying the cogency of this argument ; I will only disprove the premises, the assertion, and leave the conclusion to fare for itself.

If by narrate you mean, give a detailed account of, you are asked, What necessity there was for this, what end could be answered thereby ? The fact was well known ; it was narrated in the accredited works of Josephus and Tacitus. But if by narrate you intend mention, appeal to as a topic of advice and exhortation, you are again in an error. You say, " No CHRISTIAN writer," &c.

Now, the acknowledgment of the books of the New Testament by a long series of writers, from the year 71, (acknowledgment made by 'quotations from these books) asserts the truth of the gospel history relatively to the destruction of Jerusalem. These books mention that destruction, they draw from it important lessons. Certain writers recognize these books as containing a true narrative, and thus adopt their appeal to the destruction of Jerusalem. But not to insist on this, we appeal to Barnabas, who is placed by Dr. Lardner as early as the year 71. He, you will see below,* thus early, long before the fourth century, Sir, alludes to the destruction of Jerusalem, and makes it the topic of an appeal." " It remains yet that I speak to you concerning *the Temple* : how these miserable men being deceived, have put their trust in the house, and not in God himself, who made them, as if it were the habitation of God. For much after the manner of the Gentiles they consecrated him in the *Temple*. But learn therefore how the Lord speaketh rendering the Temple vain. [Here follows a quotation from the Old Testament.] And so it came to pass. For, through their wars, it is now destroyed by their enemies. Furthermore, it has been made manifest how both the city, and the *Temple*, and the people of *Israel*, should be given up." This, to adopt your own words, " is something like substantive proof" of another error.

* Lardner, vol. i. 284. and Cave's Catholic Epistles.

¹⁸ And I refer Mr. Beard to No. 1. Vol. 9. of " The Republican," to see the worth of Lardner's testimony, about Barnabas and the first Christians.

R. C.

Another assertion immediately follows that upon which I have just animadverted. "In the Old Testament we read nothing of a place called Golgotha, or Mount Calvary, or the Pool of Siloam." Upon this sentence permit me to offer a few remarks. Suppose it truth, what then? Whence arises the probability that these places were of Christian invention? Has the Old Testament mentioned *all* the places that existed during the long period which its history embraces? Does it profess to exhaust an inexhaustible subject? If it did, if it were a work expressly treating on geography, there were some cogency in your conclusion. The argument would then stand in this shape. "The Old Testament professes to describe all the places, mountains, hills, rivers, and fountains, in Palestine. But it does not mention Siloam, therefore Siloam never existed." Here a strict logician would demur; he would remind you of the time that had elapsed between the date of the last book of the Old Testament and that of the books of the New Testament. He would be disposed to think it very possible, that during an interval of some hundred years places might have exchanged their old for new appellations. And if he were an Englishman, the history of Great Britain would furnish him some good confirmation of his suggestion.

But how does the argument *now* stand. Thus: "The Old Testament mentions the names of *some* places, it does not mention Siloam, therefore Siloam never existed." In other words, "Mr. Carlile attacked some errors. He did not attack Atheism, therefore Atheism never existed!" Now, in the Old Testament we do read of a place called Golgotha, or, which is the same, Gilgal, for Golgotha is only the Chaldee form of the Hebrew word Gilgal, of which Calvary is the Latin designation.¹⁹ See Josh. v. 9. Judg. ii. 1. Such a place is there read of. But the Gilgal of the Old Testament is not the Calvary of the New. The first was near Jericho, the second is on the north-west of Jerusalem. But though Calvary is not mentioned in the Old Testament, the mountain of which it is a part is mentioned, viz. Mount Moriah, 2 Chron. iii. 1. That Calvary is a part of Mount Moriah, may be learned from Dr. Wells in his Geography of the New Testament: "Calvary, a hill upon the greater Mount of Moriah." The difficulty then which presses on Christianity is not the fabrication of a place never before heard of: but the ascribing to some petty hill near Jerusalem a name not given to it in a book written some centuries before it took its rise. Truly, a mighty matter! But this is no difficulty to me: I mean to say, rather, it is a confirmation of the veracity of the historians. I expect these minor diffi-

¹⁹ Ah! this is news! The Old Testament tells us that Gilgal, was the hill of foreskins, near Jordan; and the New Testament tells us that Golgotha was a place of skulls. Does Mr. Beard know the difference between a skull and a foreskin?
R. C.

culties in every true history. I am led to do so by experience. A general agreement, with some discrepancies in inferior matters, between two historians, always accompanies truth. Did not such exist between the narratives of the New Testament and other accredited writings, I should suspect collusion. If all exactly fitted, I should think they had been *made* to fit. I could not attribute this to an undesigned coincidence. But, Sir, you should have looked into a Concordance again before you asserted that Siloam was not spoken of in the Old Testament. In Nehemiah iii. 15. the word, a little varied in the English, occurs Siloah. If this had not satisfied you, by referring to Josephus, (book v. chap. xi. Jewish war), you would have learned that this name at least was not "of Christian invention." "Siloam—that it is the name of a fountain (near Jerusalem) which hath sweet water in it, and this in great plenty also." By the bye, I forgot to ask you, while writing the above, how it came to pass that Calvary, which is a Latin name, was fabricated by "a Grecian fabulist," by "illiterate men?" How these impostors came so far to forget their vocation as to attach a Latin designation to a Hebrew hill: and I forgot to inform you, that it was most natural for a Chaldee and a Latin name to be given to a place, when, and not before, the Chaldee and Latin language were spoken in its vicinity. But I forbear: it is a pity thrice to slay the slain.

I omit the notice you have taken of miracles, because that matter is altogether foreign to the point in dispute. Had you ever proved that miracles were never wrought, you could not hence have inferred the non-existence of Jesus Christ. But I am, I must confess, astonished at the amount of dogmatism contained in the few words devoted to the exploding of the absurdity of miracles. What impression this may make on other people I know not, but I do know, that I am not disposed to defer to the *gratis dictum* of Mr. Carlile. If I am to have a Pope, it shall be one that is venerable by his antiquity, or respected for his erudition.

"Another fact is, (you inform us) that the earliest record of Christianity in existence is the letter by Pliny to Trajan." You speak here, too, as of matters about which there could not be two opinions. But you might have known that it is by no means certain that Tacitus did not write that portion of his history which proves the existence of Christianity before the fall of Jerusalem, until the sixtieth year of his age. Gibbon indeed implies this, but he had no historical document to establish his opinion. Granting, however, that Tacitus was sixty years old when he wrote this portion of his history, does his testimony only relate to the moment of composition? The historian is occupied during a long series of years in procuring and arranging his materials before he commits to paper that narrative which is to descend to posterity. Hear what Gibbon says in confirmation of this remark. He is speaking of the work (his annals), from which the testimony

before alluded to is extracted. "To collect, to dispose, and to adorn a series of four score years, in an immortal work, every sentence of which is pregnant with the deepest observations, and the most lively images, was an undertaking sufficient to exercise the genius of Tacitus himself during the greatest part of his life."*

He was occupied then in collecting materials during the greater part of his life. Say he lived seventy years, and the greatest part of his life forty. At thirty then he began to collect his materials. We are authorized, therefore, to refer the testimony of Tacitus to a much earlier part of his life than his sixtieth year. It is to the time when an historian decides on the reception of a certain document that his testimony refers. But this can seldom be ascertained; we therefore always refer the testimony of an historian to the age in which he flourished, not to the moment in which a certain part of his works was composed. Now Tacitus was born in the year 61 or 62, A. D.; and it is allowed by Bayle in his *Dictionnaire Historique*, and confirmed by Dr. Lardner,† that Tacitus flourished in the first century. Every impartial judge will then I imagine think that Lardner has placed the testimony of Tacitus sufficiently late when he fixes it at 100, A. D. At any rate, I am sure that few will deny that he is as competent to decide such a question as either you or I; and his acknowledged impartiality will guard him against the suspicion of having wilfully antedated the evidence in question.

If then the reason of the thing, and the authority of a competent judge, decide, and they decide against your assertion, that the earliest record of Christianity is the letter by Pliny,‡ the evi-

* Vol. ii. p. 409.

† Vol. iii. p. 610. See also Mosheim, vol. vi. *Chronological Tables*.

‡ Even granting that the testimony of Pliny is earlier than that of Tacitus, and what do we concede? Nothing, but we gain the means of confuting our opponent's visionary conjecture. About the year 100, A. D. he tells us Christianity first saw the light. One hundred I suppose he has said for the sake of round numbers. It might have been perchance 101 or 106. Now the latest year to which Pliny's testimony can be referred is 106. Peruse then, reader the account of the state of Christianity in 106, as transcribed from Pliny's letter to Trajan and then say, is it credible that a baseless fabrication, of the nature of Christianity, recommended by "illiterate men," (if their advocacy may be called *recommendation*) could have diffused itself (pervagata) diffused itself through "cities, towns, villages," engrafted itself in the bosoms of men, "of every rank," with "trials and punishments," for its rewards, in the space of at the farthest six years? Nay more, within the same time caused the temple to be "almost forsaken" and the sacred solemnities to suffer "a long intermission?" Is this credible? Grant that it is. I have still something in reserve to demolish this castle built in the air. From Pliny's letter it appears that some had been Christians above twenty years. This, alas! brings us back to fourteen years before the time that our theorist permits Christianity to see the light. Fourteen years before our Grecian fabulist had fabricated his Christianity, this history appealed to by Mr. Carlile, affirms Christians to have been in existence! I have

dence of Pliny is justly dated 106, A. D.† consequently, that of Tacitus must be esteemed prior to it.

Before making the strictures which I intend on the remarks which you subjoin to the assertion whose correctness I have now questioned, I will copy the evidence of Tacitus that our reader may judge which is most cogent, his narrative or your conjectures I follow the translation of Dr. Lardner. After a description of the terrible fire at Rome in the tenth of Nero, and the sixty-fourth of our Lord, in which a large part of the city was consumed, and an account of the order given for re-building and beautifying it, and the methods used to appease the anger of the Gods, Tacitus adds, "But neither all the human help, nor the liberality of the Emperor, nor all the atonements presented to the Gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To suppress therefore this common rumour, Nero procured others to be accused, and inflicted exquisite punishments upon those people who were in abhorrence for their crimes, and were commonly known by the name of CHRISTIANS. They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for awhile, broke out again, and spread not over JUDEA, THE SOURCE of this evil, but reached the city also: whether flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they only were apprehended who confessed themselves of that sect; afterwards, a vast multitude discovered by them; all which were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified; others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burned to death. Nero made use of his own gardens as a theatre on this occasion, and also exhibited the diversions of the Circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer; at other

already said, that it is not to establish the truth of Christianity, so much as to confute the objection of Mr. Carlile that I write, yet I refrain here from quoting a short sentence of Dr. Lardner's. Speaking of the testimony of Dion Cassius he says, "this is at least the fourth historian who has afforded us a testimony to the persecution (therefore to the existence) of the Christians in the reign of the Emperor Domitian,"* who died, according to Mosheim, in the year 96. Have my readers any pretensions to rationality? if they have (and I doubt it not) they can only give one reply to the following question. Can the testimony of four credible historians be destroyed by a bare conjecture?

† Lardner, vol. iv. p. 11.

* Lardner, vol. iv. 185.

times driving a chariot himself; till at length these men, though really criminal, and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man.* This, then, is the evidence of Tacitus, the famous passage copied entire. Is *this* a description of the Christians supplied by themselves? Is not the evidence most clear and positive? For any other historical fact is their testimony more distinct than is here found for the rise of Christianity? Is such evidence to be destroyed by mere conjecture? Why really, Mr. Carlile, I might, following your example, disprove *your* existence. I might begin "the age in which Mr. Carlile lived was an enlightened age. Such an age could not persecute. It was an age in which Christianity, that mild and benevolent system, was the religion established by law. The laws, therefore, would breathe its spirit. Such laws could not persecute for a manly avowal of opinion. In such an age, Mr. Carlile could never have been persecuted. There must be an error in history. The character of the times belies the assertions of historians. Mr. Carlile could never have existed." And "who, I might continue to corroborate my conclusion, who can believe that there ever was seen in human shape one who took a demoniacal pleasure in degrading the human species, in leveling them with the brutes; sneering at God; exhibiting the most revolting representations of him; elevating 'matter'—'matter' into his deity, and himself into an 'animal?' No: I should say this is too much to require of the grossest credulity. It is in vain to adduce the positive testimony of history. It must be a calumny. The history of human nature proclaims it such. Carlile can be nothing but a "hero of fable, the personification of the principle of evil."

But to come to a very serious matter, how could you, Mr. Carlile, prevail upon yourself to assert, that Pliny, "by his own confession, knew nothing of the Christians" before he came into the Grecian cities of Asia minor? This assertion you must substantiate, or your credit is lost. Here, then, follows Pliny's own account of the matter—your readers shall judge for themselves of the correctness of your assertion. The testimony of Pliny, I have before said, is placed by Dr. Lardner in the year 106, A. D.

"Pliny to the Emperor Trajan wisheth health and happiness. It is my constant custom, Sir, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me when I hesitate, or instruct me when I am ignorant. I have never been present at any trials of Christians; so that I knew not well what is the subject matter of punishment, or of enquiry, or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be

* Tacit. Ann. lib. xv. c. 44. Lard. vol. iii. 611.

made on account of age, or whether the young and tender, and the full grown and the robust ought to be treated all alike; whether repentance should entitle to pardon or whether all who have once been Christians ought to be punished, though they are now no longer so: whether the name itself, although no crimes be detected; or crimes only belonging to the name ought to be punished. Concerning all these things I am in doubt.

In the mean time, I have taken this course with all who have been brought before me and have been accused as Christians. I have put the question to them, whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted I ordered away to be punished, for it was no doubt with me whatever might be the nature of their opinions, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation whom because they are Roman citizens. I have noted down to be sent to the city. In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me without mentioning the author, containing the names of many persons, who, upon examination denied that they were Christians, or had ever been so; who repeated after me an invocation of the Gods, and with wine and frankincense made supplication to your image, which for that purpose I had caused to be brought, and set before them together with the statues of the deities. Moreover they reviled the name of Christ. None of which things, as is said, they who are really Christians, can by any means be compelled to do. These therefore I thought proper to discharge.

Others were named by an informer who at first confessed themselves Christians and afterwards denied it. The rest said, they had been Christians but had left them; some three years ago, some longer and one or more above twenty years. They all worshipped your image and the statues of the Gods, they also reviled Christ. They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ as a God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then come together again to a meal, which they ate in common without any disorder; but this they had forborn since the publication of my edict, by which, according to your commands, I prohibited assemblies. After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants, which were called ministers. But these discovered nothing, beside a bad and excessive superstition. Suspending, therefore, all judicial proceedings, I have recourse to you for advice: for it has appeared unto me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering. For many of all ages and every rank of both sexes, likewise are

accused and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless it seems to me, that it may be restrained and corrected. It is certain that the temples which were almost forsaken, begin to be more frequented. And the sacred solemnities after a long intermission, are revived. Victims likewise are every where bought up, whereas for some time there were few purchasers, when, it is easy to imagine, what numbers of men might be reclaimed, if pardon were granted to those who shall repent!"

Now, Sir, point out the "*confession.*" Where does Pliny *confess* that he knew nothing of this sect before he came into his province? He speaks of ignorance indeed, but solely respecting the way in which the Christians should be treated, and not respecting who they were. But lest your friends should imagine, that I, by withholding the reply of Trajan, endeavour to deprive you of the means of immediate justification, I subjoin his rescript.

"Trajan to Pliny wishes health and happiness.

You have taken the right method my Pliny, in your proceedings with those that have been brought before you as Christians, for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our Gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case, of any crime whatever, may a bill of information be received without being signed by him who presents it; for that would be a dangerous precedent and unworthy of my government." I again demand the "*confession.*" It is not as far as I can perceive to be found in these letters. The Christians are spoken of as persons whose characters were perfectly well known. Pliny designates Christians as certain persons whom he met with in his province. If the name had been new either to himself or the emperor he would have commenced his letter by describing them; he would have said, "since arriving in these parts, I have met with a certain class of men whom they call Christians, a religious body, deriving their name, &c." On the contrary he speaks of the name as one perfectly familiar to himself and the emperor. Had Trajan been ignorant of these Christians, Pliny must have known it, and would have described them, especially as he was anxious to know the will of the emperor respecting the treatment they were to meet with at his hands. Suppose that one of your followers were to write to you for information respecting the arguments which he should employ to confute, say, for the sake of a name, the Keractus. Would he not begin by describing the views of the persons, their arguments, their origin, and whatever else might serve to give you an adequate idea of his wants? And if he did not do so, every rational being would infer that there was a perfect understanding between you and your correspondent respecting the sect in question.

There is a good reason, therefore, to believe, that a Christian was a character well-known, and this, besides the absence of all "*confession,*" negatives your bold assertion, that "Pliny knew nothing, by his own confession, &c."

These remarks are confirmed by the following words of Pliny's letter, "This (*i. e.* assemblies) they had forbidden, since the publication of my edict, by which, according to your commands, I prohibited assemblies." There is good reason to believe, that Pliny wrote his letter to Trajan, soon after his arrival in his province. Before this, he had issued an edict. It is not, therefore, unreasonable to infer, that he brought this edict with

him, which we see by its effects, regarded the Christians. Both he and the emperor then were acquainted with the persons against whom they were legislating, before Pliny came into Bithynia. This, Sir, I think will be the conclusion of your readers, unless you adduce the aforementioned "confession." In pointing out the words of the letter, which contain this "confession," you will oblige us by extending your kindness so far as to inform us in what part of the letter you discovered that "there were then no books among these Christians."

But we have yet if possible, a more weighty matter to settle with you "All the information that Pliny could get of them, was, that they were **A FEW SLAVES,**" &c. How could you write this and not blush? Read, Sir, the clearest conviction of this base falsehood, in the letter above quoted. "For *many* of all ages, of *every* rank, of both sexes, are accused, and will be accused. Nor has the contagion seized *cities only*, but the *lesser towns also* and the *open country.*"

I have only time to enter my solemn protest against your attempt to enlist Origen, under your infidel standard. The only question is, did Origen represent Jesus Christ as "a hero of fable." You are challenged to the proof of it. One more topic and I have finished this most disagreeable task.

"The close similarity between the fable of Jesus and that of Prometheus, is another proof, that the former contains no literal truth." I reply by another *reductio ad absurdum*. The close similarity between the fable of Prometheus and that of Carlyle, the material "principle of reason," persecuted "by the power of pre-existing error," is another proof that the former never had any real existence. But, now, pray Sir, where do you find this close similarity? This you should have exhibited before you drew your inference. Every school-boy might confute you from his classical dictionary. Lempriere among other things, says of Prometheus: "He surpassed all mankind in cunning and fraud. He ridiculed the Gods and deceived Jupiter himself. To punish him, he ordered Mercury or Vulcan to carry this artful mortal to Mount Caucasus, and there tie him to a rock, where for thirty thousand years a vulture was to feed upon his liver." If there be close similarity between this fable and the history of Jesus, then there may be similarity between Atheism and Christianity, Virtue and Vice, and whatever else is most opposed.

J. R. BEARD.

NOTE.—I have not had space or time to make an answer in full to this article; nor even to make notes on the latter part of it. I shall, therefore, devote as early a number of "The Republican" as possible to it. For the present, I have been deprived of the use of my small stock of books, they being locked up, and I having no where to put them when unlocked, and reference, to reply to such an article, is essential. This, therefore, must not be considered as my reply.

R. C.

IRVING AND THE DOCTORS.

INTRODUCTORY LECTURES.

THE assertion of Mr. Irving, that all the literary and scientific men of the day are infidels, has frightened the *surgical* lecturers, at least, out of their common sense or honesty. When I attended lectures, infidel opinions were freely uttered by lecturers, and, as they bore the stamp of truth, were as freely acquiesced in by pupils. But, now, alas! the scene is changed. Neither the conventicle, nor the Inquisition could require more cant, false logic, and humbug. The first symptom of this that met my eye, was a report in a medical journal, edited by a Dr. Johnson, of the speech of Sir H. Halford (well and justly ridiculed by "The John Bull") on the opening of the new College of Physicians, in which the sapient baronet praised Dr. Bailey for his religious principles, and which the worthy editor, *par nobile fratrum!* reports, because it rescues the profession from the horrible charge of scepticism! This pretty piece of humbug or folly, I find by "The Lancet," is well followed by the Anatomical Lecturers of London in general.

Not to trouble your readers with the similar nonsense of many, I will take one of the ablest surgeons and best anatomists, my late master, Mr. Charles Bell.

He says, "For it (Anatomy) not only furnishes you with a knowledge of a human art—an art more or less connected with many others, *but it brings home to you the perfections of the Great Author of your existence; it gives you the most striking instances of his power and wisdom, and it furnishes you with the just conclusion that the same power which formed continues to watch over and protect*"!! again, "From a careful examination of the body, we are led naturally to consider *the being dwelling in a body, otherwise INSIGNIFICANT!!*" How are the mighty fallen! How is science degraded when it stoops to support the superstitions of barbarism! I did not mean a pun; but such observations are more worthy our professional progenitors, the barbers, than an enlightened philosopher like Mr. Bell. Even in so bad a cause, I did not think him capable of uttering so much absurdity in so short a space. The first part of the first sentence is a false and illogical assumption, that the lesser wonder, man, could not be self-existent, but the *greater wonder*, God, could. This is making the minor include the major. Mr. B. might as well tell us St. Paul's Church is larger than the globe of which it forms a part. Then comes the "power and wisdom;" when Mr. B.'s life is devoted to remedy the weakness of omnipotence, the blunders of wisdom, and the *imperfections* made by a PERFECT BEING! If Mr. B. were capable of acting, or thinking, as he speaks, he ought, for his own credit and the safety of his patients, to convert his scalpel

into a pruning hook. Dr. Johnson, not the sapient editor, but the literary colossus, said, that lord Monboddo wrote nonsense without knowing it, but Rousseau knew he was writing nonsense. The latter, I must think, is the case with Mr. Bell, and with most, if not all the lecturers. It is cant, disgraceful cant. Science basely crawling with fear, while the Promethean vulture, priestcraft, finds new food in every bound of Genius towards its kindred skies.

But to resume. The conclusion of the first sentence, "that the same power which formed continues to watch over," &c. is worthy the logic of the rest: It is a complete non sequitur, and if God watched, what need of Mr. Bell's surgery? What use are his discoveries in the nervous system? Why devote our *acknowledged* IMPERFECT faculties of mind (another specimen of wisdom and power!) to mitigate the evils of our PERFECT! bodily structure? Then the second sentence finishes the absurdity. This fine body, which proves so much for the "wisdom and power," is *otherwise* INSIGNIFICANT! except that we are "naturally" led to consider the being dwelling therein. Mr. Laurence, thanks to lord Eldon, has proved to all the world that we are naturally led to no such thing. He has stated truly that "the soul (he should have said the thinking faculty, or principle of vitality, for it is not certain whether they be identical) could not be discovered amidst the blood and filth of a dissecting room! On the contrary, anatomy would lead us to deny altogether the independent existence of the being dwelling in the body, (what knife is fine enough to cut it, or discover its seat?) though physiology may, *perhaps*, lead us to a somewhat different conclusion."

I must observe, that I have taken Mr. Bell, because I highly respect his great and various talents, and regret their perversion, and because, "as the greatest beauties sometimes have a mole," they can better afford to have it noticed.

10, Goodge street, Middlesex Hospital.

R. T. WEBB.

P. S. I believe I have intimated on the immaculate conception that there is no better evidence of design in health than in disease. An eye we can see with and a blind eye are equally the result of certain principles acting on certain structures, and we *merely adapt* the use to the structure. My shoulder was not designed to enable my arm to move in every direction; but I *adapt* the motion to the structure. The proof of this is, (without noticing the absurdity of a perfect designer making cripples), the variety of operations persons can perform, who are born without the organs, Deists say, were *designed* to perform them: a savage might suppose glass was designed for windows but we know it is only adapted.

FURTHER EXPOSURE OF THE "ODD FELLOWS."

To Mr. R. Carlile, 135, Fleet Street, London.

SIR,

Kensington, Nov. 20, 1825.

THE following is a correct account of the King's Lodge of Odd Fellows, Kensington. There is no higher lodge than this of Kensington, of which I am a member. The following is a list of the officers of the Kensington lodge: a noble grand, with his two supporters, a vice-grand, with his two supporters, a secretary, a warden, a tiler or guardian, and a treasurer. The noble grand wears a scarlet robe, trimmed with fur, and faced with velvet, and yellow epaulettes on the shoulders, a round scarlet hat, turned up in front, and a black velvet regalia, trimmed with gold lace. The vice-grand wears the same, and all other officers wear the same, excepting the warden and guardian. During an initiation, the warden wears a cocked hat similar to an officer's of the army. The guardian wears a black robe, and a mask representing a merry devil's head with two horns standing up. The noble grand's mask resembles a very old man's face, with a long beard and nose. The warden is the same. The vice-grand's resembles an ugly old man's face, without a beard, and a tremendous nose. The brothers wear all sorts and sizes. There is an election every quarter for a new noble and vice-grand, and a secretary. The noble grand receives a medal of silver the value of one guinea. This medal represents a blazing star; in the centre is a representation of Noodle the Fourth's head. The vice-grand receives one of the value of ten shillings. And the secretary receives seven shillings per quarter.

The following is the form of an initiation:—"Lodge night, Nov. 1825; Past Grand Taylor proposes Mr. Robert Wellford, of Kensington, to become a brother noodle of this order, seconded by Past Grand Silverthorn." The noble noodle gives it out, "That all you who are brothers of this lodge, that are of opinion, that the said Robert Wellford shall become a brother noodle of this our order, being every way qualified, that is to say, is no bailiff, or bailiff's follower, no common informer, no apprentice, and has obtained the age of twenty-one years, signify the same by holding up your right hand." This being done, two past grands are sent down stairs to inspect the new noodle, to see that he is every way qualified. The warden prepares for the initiation. The brother who has proposed the new noodle goes and brings him to the door of the lodge, and gives three knocks. The guardian answers, and asks, "Who comes there?" The answer is, "A gentleman regularly proposed, who wishes to be initiated into our most honourable order." The guardian reports to the noble grand, and he receives an order to admit him. In opening the door he makes as much noise as possible with the chain that crosses it, as the new noodle enters, all the brothers make a great noise with scraping their feet on the floor. The guardian takes noodle by the collar and says, "In whom do you put your trust?" Noodle answers, "In God." The guardian leads him to the warden, and tells him to observe that venerable character sitting before him. Noodle is told to place his hands under the guardian's arms and lift him up; but he must be very careful, for he is very old and infirm. As soon as noodle has lifted him up, the warden seizes him by the collar of the shirt with a violence that often breaks cloth, or stitches, or buttons, and says, in a fierce tone, "Stand, thou presumptuous mortal, and know, that the best and wisest of men have been Odd Fellows in all ages."

Are you come here with an evil eye, or wrangling disposition, to peep and pry into the secrets of our order, and go make them to the open world? If you have, we will brand you with such a mark of infamy, that death itself shall not erase: answer me." Noodle says, "No." "If, on the contrary, you prove a true and faithful brother, we will nourish you to the brink of the grave. Give me your right hand, and follow me—take care you do not look back." Noodle is told to give his Christian and surname, and to speak with a voice like thunder, for he is very deaf. This Noodle does, the warden leads him to the vice-grand, where he is told to make a bow: then to the right and left hand supporters. He is addressed by the vice-grand in the following manner: "Stranger, stranger, stranger, can you keep a secret?" Noodle answers, "I can." "I have to inform you, that what you are about to undertake is more serious than you may expect, not deviating from the laws of this realm. I have nothing more to say to you but to recommend you to our most noble grand and his right hand supporter; take particular notice of what he shall say to you. I will thank you to make me a low bow, and depart." Noodle is led to the noble grand's right hand supporter, and the following dialogue passes:—"Stranger and intended brother, is it by your own desire that you wish to become a brother of this our order?" Noodle—"Yes." "Then I will thank you to place your right hand on your left breast, and your left hand on this instrument of death, and emblem of justice, and repeat after me our most solemn and binding obligation—'I do most faithfully promise to pay all due respect to our most noble grand Odd Fellow, to promote mirth, and relieve a brother in distress, without injury to myself, wife, family, or friends. I will not betray, nor cause to betray, the secrets of this order. All this I do most faithfully promise, upon my honour, upon my honour, upon my honour.'" This is considered as binding as an oath taken before a magistrate. A brother near the canopy sings a song, which begins thus:—

" Brothers attentive stand,
While our most noble grand
Gives you the charge," &c. &c. &c.

This song is sung while the noble grand's two supporters undraw the curtains of the canopy, for the noble grand is in secret during the whole time of the initiation until now; he is pretending to be asleep. The right hand supporter tells Noodle he has come at a very bad time, for the noble grand is taking his slumber. Noodle is asked if he will come another night, or have it over now. He says, "I will have it over now." The right hand supporter gives the noble grand a shake, and tells him a stranger stands before him. The noble grand says, "How gained he admittance within these close and strong walls?" He is told, by the recommendation of a worthy brother. The noble grand says, "Where is he?" "Here he is, quiz him, most noble grand, why he looks like an Odd Fellow already, and no doubt, under our present disguise, he takes us for such. But learn, stranger, learn, not to judge persons by their outward appearance alone; for sorry am I to say, that mankind oftentimes prove deceitful, and I think here is a proof of it." Noodle is told to make a very low bow. While he is doing this, all the brothers slip off their masks. Noodle is then shewn the signs; the first is the entering sign, which is three separate knocks on the door. The guardian reports to the noble grand, and he reports again. Then the door is opened. The next is the pass-word, which is, to place the fore finger of your right hand up to the right side of your nose, and let it fall carelessly on your left breast. This is to denote the word, should

you be asked for it. The word is, "*upon my honour.*" The grip is done by placing your two first fingers and thumb of your right hand to the two first fingers and thumb of the brother's, the same as shaking hands, making them form a link. Noodle is told to attend the secretary, and pay three shillings and one penny, and sit down and make himself comfortable. The form of opening and closing the lodge is the same as given by your female correspondent. I believe, Sir, that I have given a general outline of the order, so that any person can be made an Odd Fellow by purchasing one of your books.

With best thanks for the excellent exposure you have given of Masonry, and with hopes that you will so expose every secret association. I am glad to hear you have gained your liberty, and I hope the final triumph over your persecuting tyrants.

I remain, Sir, your well-wisher and brother Odd Fellow,
AN OLD PAST GRAND.

TO MR. RICHARD CARLILE.

SIR,

Dec: 2, 1825.

I HAPPENED to see a few evenings ago at the house of a friend, the first number of 'The Republican,' published after your liberation. The imperious and dogmatical strain in which you exact the reader's acquiescence in Atheism, seems to me no less bigoted and absurd than the conduct of the Pope when he requires all the faithful to believe that God is a wafer. As that, however, is rather a matter of taste than of philosophy, I shall proceed at once to discuss the correctness of your position, in stating that Theism and Atheism differ only in the letter A. I must first apologize for intruding upon you my difficulties, because not being a reader of your Republican, I am not at all familiar with your mode of handling these abstractions, and, perhaps, I may use reflections which you have already disposed of in the course of your labours. If so, you may, perhaps, nevertheless, condescend to enlighten my ignorance "*ex cathedra*" in an early number.

The "point" at which Theism diverges from Atheism, if I perceive it correctly, lies in this:—The Theist thinks the Creation exhibits proofs of design; if there is design, then a designer, and that designer he calls God. All this, I presume, the Atheist denies.

Without knowing precisely what set of opinions you embrace under the general term of Theism, I take it for granted, that I am not far distant in the above definition, from the sense in which you employ the word, since you occupy some space in the same pamphlet with a confused ramble about "*Intelligence*;" the real amount of which strikes me to be this, that your atheistical disciples are forbidden by you to believe in any intelligence which they have not themselves seen *in action*, whereas I can see no good reason why I should lay aside the habit I have contracted of inferring intelligence when I see its *result*.

In order to confine the present communication to a very narrow compass and professing myself altogether unskilled in atheistical logic, I beg most humbly to consult you as my "guide, philosopher, and friend," in the selection of some undeniable facts in the universe around us, and which appear to me to involve directly the question of design or no design, a distinction more material than any quality in the letter A. I hear that much to the credit of your industry, you have employed your prison hours

in the acquisition of the Greek language, and you are thus become acquainted with the privative power of alpha, but great as these powers grammatically are, you will find them insufficient, I suspect, to banish Deity from the world, or the sense of Deity from the mind of man.

I shall studiously select the most familiar instances, and shall feel really obliged by your publishing, for my information, your views upon each. I take one example from vegetable, one from oviparous, and one from viviparous reproduction. My own reason assisted or unassisted has never enabled me to overcome the conviction of design as displayed in these facts, and I promise you beforehand to avow myself your companion in Atheism, if you can show me any of those lines and points you speak of, by means of which I can arrive at the commencement of each series without resorting to something, call it what you will, that must have been antecedent and superior.

1st. Acorns produce oaks, and oaks produce acorns; allow me the benefit of your insight into the origin of things for the purpose of informing myself whether this succession began with an acorn, or did it begin with an oak? or did it begin with both at once? or did it begin with neither the one nor the other? If it began with the acorn, did that acorn first grow in the earth, and then spring out of it spontaneously. If so, why do we not see spontaneous acorns now?

2d. Which was first, the hen or the egg? If the egg, was it male or female?

3d. Which was first, the lion, the lioness, or the whelp? If the lion, how came the lioness; and if the lioness was first, whence proceeded the lion? Your's,

AN ENQUIRER.

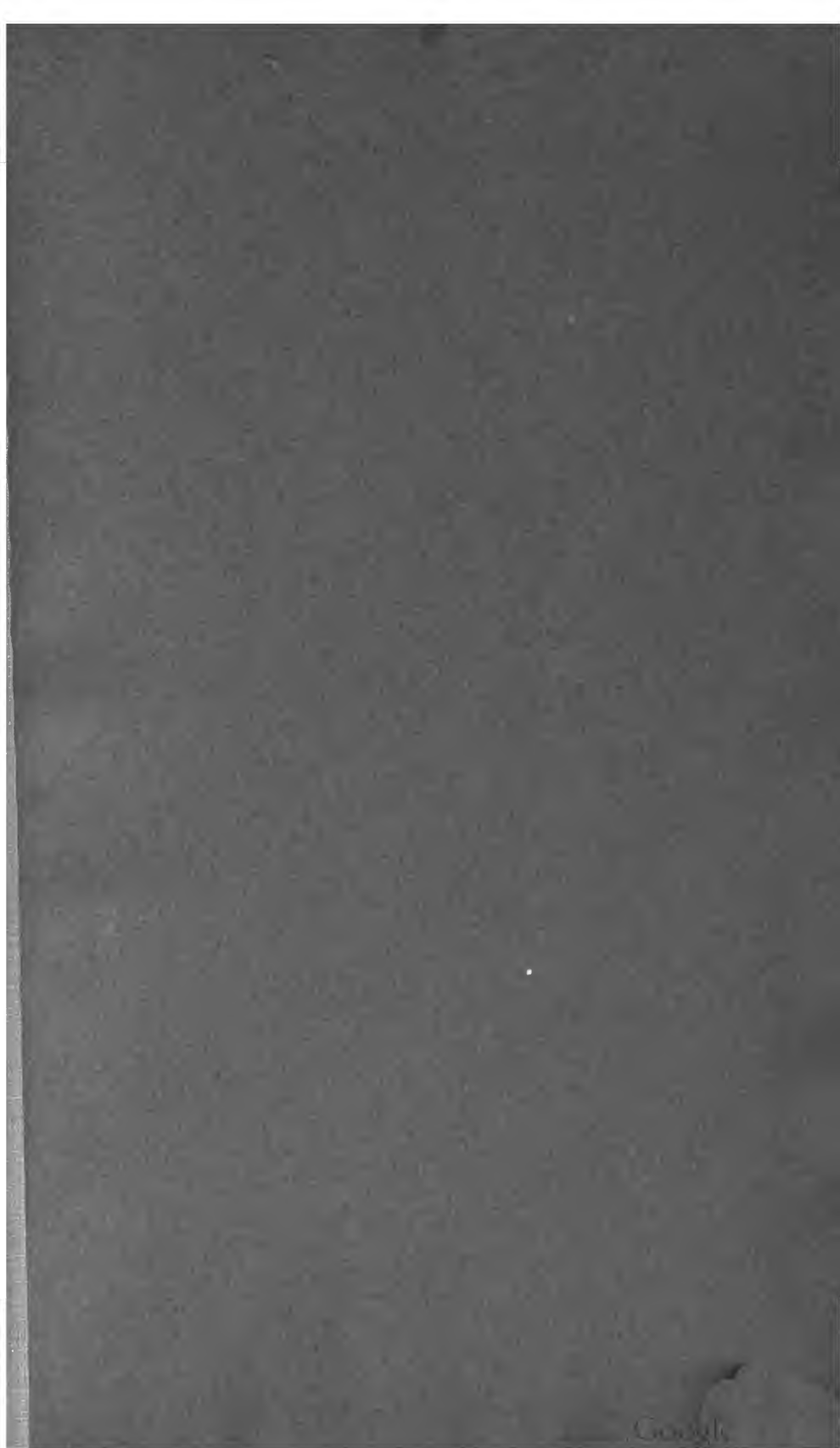
Note.—To all these questions, I feel no shame in confessing, that I cannot answer: But I can ask what it proves for *design*? Let the Enquirer take what he please for his Deity, so as he can teach me what it is, and what duties I owe to it. It is not for me to say what it is not; but for a *positive Enquirer*, to say what it is. I am content to say nothing about *Deity*, if they who call themselves *Deists* can be similarly content; if not, it is for them to say what they mean by the word. " R. C.

SUBSCRIPTIONS.

THE sum of money received as subscription for his support during the imprisonment of R. Carlile was 1444l. 4s. 6d.; for which he makes his grateful acknowledgments, and hopes nothing further of the kind will be necessary. A person, describing himself an agent for the Vice Society, makes occasional purchases at the shop, of Palmer's Principles of Nature, and of the God in particular: if inclined for further prosecutions, *let them come on*. R. C. will wait upon their warrants, if they will give him notice, and if they become so dishonourable in the warfare as to press the issue of more warrants. They need not warrants to compel his appearance on any suit.

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